



Dajarra State School

WALUWARRA LANGUAGE PROGRAM



Where everyone is an achiever

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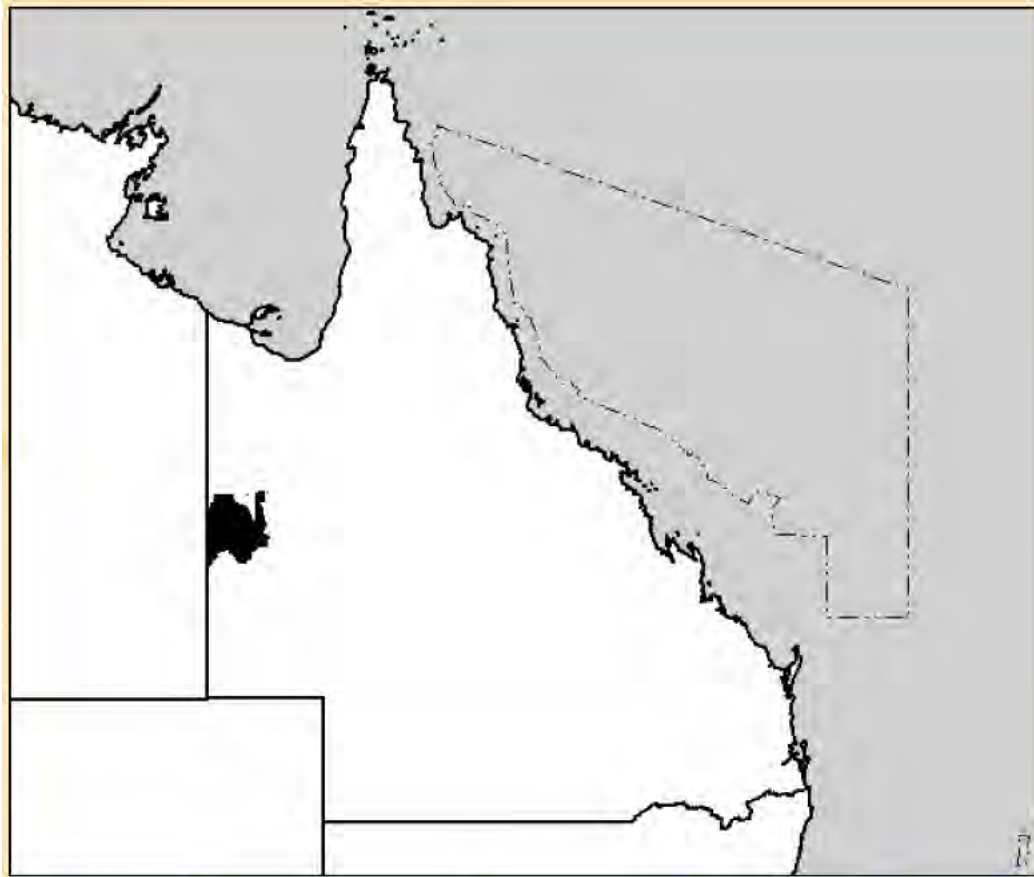
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Introduction to Waluwarra Language Group



Location of Waluwarra People

The Waluwarra/Georgina River People claim area extends either side of the Georgina River, from a point midway between Roxborough Downs and Glenormiston stations in the south, to just beyond the confluence of the Georgina and Templeton Rivers in the north. The western extent of the claim is the Queensland / Northern Territory border. The eastern boundary varies, but extends almost as far as the town of Dajarra in the mid-section. The claim area includes the town of Urandangi, and the homesteads of several large pastoral stations, including Roxborough Downs, Linda Downs, Carandotta, Walgra, Warwick Downs and Headingly. The #2 claim is mostly a thin strip adjacent to the eastern extent of the first claim, from approximately 25 km south of Mt Isa, southwards to Dajarra and the headwaters of Cottonbush Creek.



Framework

Rationale



Nganki - ka Kardu thipmam - wa! I Murrinh warda ngatha. The nganthin ngumpanngerren. I ku ngakumarl, da ngarra ngugumingki wurran. The da matha nganthin ngala i da bere matha wangu ngumamath ngumpan ngarra magulkul nganki.

We are black people. We speak our language. We have our totems and Dreamings. This is what we know and will hold always in our hearts. It is who we are.

Deminhimpuk Francella Bunduck, Murrinhpatha teacher, OLSH Thamurrurr College, Wadeye, ACARA consultation forum, Darwin, July 2013

The overall rationale for learning Aboriginal languages and Torres Strait Islander languages in Australian schools is that they are the original languages of this country. Through learning them, all students gain access to knowledge and understanding of Australia that can only come from an Aboriginal or Torres Strait Islander perspective. The languages by their nature embed this perspective. Learning to use these unique languages can play an important part in the development of a strong sense of identity, pride and self-esteem for all Australian students.

Each Aboriginal and Torres Strait Islander language is unique to the Country/Place on which it arose. It gives voice to the landscapes, thoughts and ways of seeing and interpreting the world. When the language of the land is spoken, it brings together all of the elements of the landscape and its people. It encompasses the relationships of these people with one another and with the landscape, past, present and future. The learning of an Aboriginal or Torres Strait Islander language incorporates the realities of its people and facilitates students' deep engagement with knowledge, ways of being and ways of knowing. It develops in students an understanding of historical, current and ongoing connection to Country/Place and culture.

Aboriginal languages and Torres Strait Islander languages are fundamental to the identity of Aboriginal and Torres Strait Islander peoples and this is recognised throughout the Framework. It is also the right of Aboriginal and Torres Strait Islander peoples to have access to education in and about their own languages, as enshrined in the United Nations Declaration on the Rights of Indigenous Peoples (resolution 61/295, adopted 13 September 2007, www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf). Education systems can play a vital role in facilitating access to language learning and supporting community language revival and maintenance.





To me, teaching Kurna means sinking my toes into this sacred soil and embracing who I am. It means being so proud of my language and culture that I want to share it with whoever wants to listen, learn and be a part of my journey.

Ngathaitya, ngathu Kurna Warra nguthu-atpama, ngai tidna kuinyunta yartangka ngatpanthi. Naku'athu, yail-ty'athu ngana ngai tiyati. Ngai kararrinthe ngaiyu warraku, ngaiyu tapa purrunaku kuma. Ngai padlurninthe ngai-tyu warra pirrki-apittiya ngapidluku, ngana padlurninthe yuringkarnititya, tirkatitya, kumangka ngathaityangka padnititya.

Taylor Power, Kurna language teacher, Gilles Street Primary School, with Kurna translation assistance from Rob Amery, Head of Linguistics, University of Adelaide

Learning Aboriginal languages and Torres Strait Islander languages meets the needs and rights of young people to learn their own languages and recognises the significance of these languages in the language ecology of Australia. For Aboriginal and Torres Strait Islander students, learning their own language is crucial to their overall learning and achievements. It enables them to develop a wider recognition and understanding of their language, culture, Country and Place, land, water, sea and sky, and this contributes to their wellbeing. For all students, learning Aboriginal languages and Torres Strait Islander languages provides a distinctive means of understanding the Country/Place in which they live, including the relationship between land, the environment and people. The ongoing and necessary revival, maintenance and development of these languages also contribute to reconciliation.



Language is my connection to my Ancestral Dreaming and country. Teaching Gumbaynggirr in schools benefits the whole community. It breaks down barriers, leads to a better understanding of Aboriginal people, and brings Aboriginal and non-Aboriginal people together. This kind of sharing is our cultural way.

Michael Jarrett, Gumbaynggirr language learner, teacher, and active language user

Aboriginal languages and Torres Strait Islander languages are complex and diverse. Engaging with the study of an Aboriginal or Torres Strait Islander language will develop communication skills in the language studied and will also contribute to the intellectual enrichment of students. For non-Indigenous students, the study of an Aboriginal language or Torres Strait Islander language will provide intellectual challenge and development while also giving them insight into and understanding of Indigenous Australian cultures and knowledge. In some cases it will provide these students with the opportunity to communicate with Indigenous Australians in their own language. In other cases, in addition to communication skills, it will give insight into language change and language revival within its historical context.

The government report 'Our Land Our Languages: Language Learning in Indigenous Communities' (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs, Commonwealth of Australia, September 2012), found that there is an ongoing and close relationship between the work of communities to maintain and revive their languages and that of schools as vehicles for language instruction. The study 'Indigenous Languages Programs in Australian Schools: A Way Forward' (Purdie et al., 2008,) found that over 16 000 Indigenous students and 13 000 non-Indigenous students located in 260 Australian schools were involved in Aboriginal and Torres Strait Islander languages programs.



The opportunity to learn an Aboriginal language and/or a Torres Strait Islander language is becoming available in an increasing number of Australian schools, and an aim of this Framework is to make that option available for all students. In this way, all students will have the opportunity to benefit from the social and intellectual development that results from this learning.



Students at our school see the inclusion of a Kurna language program as an empowering and authenticating approach to Reconciliation. Aboriginal learners of Kurna develop pride in their culture and gain deeper insights into their own being by learning how to speak Kurna and think in Kurna. They greatly appreciate the effort undertaken by the whole school community to integrate into the curriculum and school ethos the language and culture of the land on which they live and learn. By the same token, our school community regards it as a privilege to be able to engage with Kurna traditions. Our Welcomes to Country were originally performed by just the Aboriginal Year 12s, but now our Year 9s are rising to the challenge and to be able to do so with the blessing of their Elders is a real boost to their sense of self, cultural pride and identity.

Rob Shepherd, Principal, Le Fevre High School



Aims

The Australian Curriculum: Framework for Aboriginal Languages and Torres Strait Islander Languages aims to develop the knowledge, understanding and skills necessary to ensure that students:

- communicate in the language
- understand language, culture, and learning and their relationship, and thereby develop an intercultural capability in communication
- understand themselves as communicators
- understand the process of language building as a means to extend the potential of the language (in vocabulary, expression and discourse) and to develop knowledge of linguistic techniques (such as, collecting, describing and recording language), including processes of language revival.

These four aims are interrelated and provide the basis for the two organising strands: Communicating and Understanding.




Aboriginal Languages belong to the Country and the Aboriginal people of that Country. It is important for Aboriginal people to learn Aboriginal Languages for our identity; being proud of being Aboriginal people. Language is connected to Aboriginal spirit and our Country. The language and Country is our spirit.

Mary Noonan, Rockhampton Downs, Wogyala Community, ACARA consultation forum, Alice Springs, June 2013




What is the Framework?

The Framework for Aboriginal Languages and Torres Strait Islander Languages (the Framework) is the first national curriculum document Foundation to Year 10 to provide a way forward for all schools in Australia to support the teaching and learning of the languages indigenous to this country. The Framework has been developed from the many individual responses to the experience of teaching Aboriginal languages and Torres Strait Islander languages created by the education systems of each state and territory, and it draws particularly on the landmark Australian Indigenous Languages Framework (Senior Secondary Assessment Board of South Australia, 1996).

 I believe that learning Wirangu is vital for students to understand their identity. Learning their language helps them connect with their land through being able to identify parts of the land, sea and nature. It provides opportunities for students to work with Elders and experts to teach not only the language, but how and where to use it. This strengthens school communities and empowers students to continue the language, pass it down and gives them a sense of belonging.

Wade Branford, Principal, Koonibba Aboriginal School

The prime purpose of the Framework is to guide the development of teaching and learning curricula for particular Aboriginal and Torres Strait Islander languages. By providing a national framework it is intended that future educational development in Australia's Indigenous languages will result in curriculum development and school programs that are nationally commensurate in terms of teaching, learning and assessing. Also, the provision of a framework in preference to language-specific curriculum documents will allow for greater flexibility in developing programs for any Aboriginal language or Torres Strait Islander language.

 Language curriculum provides an important place for Aboriginal knowledges, dreaming stories, belief systems, and material culture. It is also a pathway for young people on their journey to becoming leaders and future Elders. Language allows us to weave the past into the future, one sentence at a time.

Jodi Edwards, Dharawal language and culture revitaliser

Aboriginal languages and Torres Strait Islander languages are unique and distinct within the languages learning area in the Australian Curriculum. There are at least 250 distinct Aboriginal languages and Torres Strait Islander languages, many having several dialects. Each language has an intimate connection with 'Country' or 'Place', which is how Aboriginal and Torres Strait Islander people refer to areas of land, water, sea and sky to which they belong. Each Aboriginal or Torres Strait Islander person inherits language as part of his or her birthright, along with membership of a particular group and attachment to Country/Place. In this way, people become owners and custodians of areas of land, water, sea, and of language. A crucial part of a person's identity, therefore, is sourced through language and Country or Place. All this has important implications for the framing of appropriate principles and protocols for the provision of school-based programs in Aboriginal languages and Torres Strait Islander languages. It also emphasises the need for ongoing consultation with relevant language communities in developing school programs.





KAURNA Ngaityu warra ngathaitya ngai. Ngaityu warra yaintya yarta-ana tarraitpayinhi. Warraitya tampinhi yaintya yarta tampi-apinhi.

My language is more than just a way to converse with me. It is my identity and the doorway to understanding my culture as a whole. Understanding my language helps me to understand the place around me and connects me to this country.

Vincent 'Jack' Buckskin, Cultural Mentor, Tauondi College and Kurna language leader

Since 1788, most of the traditional languages have ceased to be languages of everyday communication because many Aboriginal and Torres Strait Islander peoples were forced to stop speaking their languages as a result of government policies aimed at assimilating communities into the non-Indigenous population. However, communities across Australia are now working actively towards getting the languages back into everyday use, and schools can play a key role in helping communities achieve this aim. Where languages are used for everyday communication by whole communities across all generations, schools can provide opportunities to maintain and strengthen these languages.

Through helping to re-awaken Aboriginal languages and Torres Strait Islander languages, students develop understanding of linguistic techniques and practices that apply to language revival and grow in their understanding of Australia's history and their own capacity to effect positive social change.

It is well demonstrated that Aboriginal and Torres Strait Islander students are strongly motivated to study their own and other Aboriginal languages and Torres Strait Islander languages, and that enthusiasm for their language studies often increases their engagement at school more generally.



The benefits of Aboriginal languages taught in schools can be astronomical. For example there is one school in our town with students from numerous different ethnic backgrounds. By teaching Wiradjuri, the first language of this country, the whole school community (including students, teachers, parents) also becomes respectful of all cultures, so much that we boast zero racism. Through learning to respect and trust our local Aboriginal culture, they become open to other cultures as well.

Geoff Anderson, Parkes Wiradjuri Language Group

This Framework potentially caters for all Aboriginal languages and Torres Strait Islander languages, irrespective of the ecology of each language, whether it be a language of everyday communication used by a community, a language at any point in the continuum of revival or one of the many creole languages that have evolved through the history of language contact in Australia. At present there are two major creole languages: Kriol and Torres Strait Creole.

To cater for differences between the ecologies of the languages and the communities who are owners and custodians of the languages, and to cater for students who come from a variety of learner backgrounds, the Framework has three pathways:

- First Language Learner Pathway (L1)
- Second Language Learner Pathway (L2) (Dajarra State School Waluwarra Language Program is developed around this Pathway)
- Language Revival Learner Pathway (LR).



The pathway approach recognises that the two key variables are 'the learner' and 'the nature of the language'.

The Framework is designed to be flexible. When developing language-specific curricula and programs, aspects of the content and achievement standards from across the pathways can be selected, adapted and modified in ways that best suit the particular language and its context and learners.

Just as the languages have changed over time, and most rapidly since 1788, so have Aboriginal and Torres Strait Islander communities. The Framework takes into account that the study of Aboriginal languages and Torres Strait Islander languages is as much about what it is to be an Aboriginal or Torres Strait Islander person today as it is about ancient traditions and social, cultural and linguistic continuity with the past.

Ngoeymun yadayl ngoeymun muruygungu ngapa koeyma maykuykuya mulupa gethawoeyamoeydhin. Ngoeymun moeginakoezin ngoeymun muruygaw yadayl guythwayamoeyngu. Ngoeymun ya, na ngoeymun igililinga. Ngoeymun ya ngoeymun pawaw muydhoedhazinga. Ngoeymun moeginakoezil na ngoeymun yangu ngulaygasimoeyn, thana ngoeymun pawal a igililmayl mina ridhapa gasamoeyn. Thana na ngoeymun yangu koerawayg, thana ngoeymun pawal a igililinga mamu mina gasamoeyginga a thoelathoeyayinga. Thonar ina thanamulpa lak ngoeymun muruygaw yangu ngurpay ayman, thana setha ngoeymun yadaylgal moerali koey moebaygal matha igililmayl; na bal ngoeymun muruygaw yadayl matha karngemipu mura goeygiya pawpa bangal.

Our languages were handed down through many generations from our first ancestors. Our children have lost our ancestors' languages. Our language is our way of life. Our language is the centre piece of our culture. When our children get to know our languages, they get to strongly understand our culture and our way of life. If they don't know our languages, they don't get to fully grasp and understand our culture and our way of life.

Dana Ober, Torres Strait Linguist



Guiding Principles

Appropriate consultations with relevant Aboriginal or Torres Strait Islander communities are always central to the development of language-specific curricula and the provision of language learning programs in schools. The following guiding principles and protocols are integral to the development and provision of language curricula and programs at all stages of development, implementation and evaluation.

Principles

Each Aboriginal language or Torres Strait Islander language is recognised as belonging to a group of people who are its owners or custodians. This means that permission and consent must be sought from the owners when developing language-specific curricula and planning language programs, including visits, excursions to the Country/Place and use of cultural material as part of the teaching and learning program.

Sufficient time and resources should be allowed for thorough and ongoing consultation processes in accordance with local contexts and situations. Often there will be more than one Aboriginal or Torres Strait Islander language represented in the local setting, so a decision needs to be reached as to which language or languages will be developed and taught and who is appropriate to teach and learn the language(s). The ultimate authority regarding the choice of language rests with the local Aboriginal and/or Torres Strait Islander community.

Protocols

A comprehensive survey of the local language situation has been conducted within Dajarra before the Waluwarra language-specific curriculum was developed or a language program was commenced in 2017. The development of the Waluwarra language-specific curriculum was produced with the consultation with both the local community and the community of the language, as it is not the native language for some families within Dajarra.

The Principal, as leader of the curriculum development at Dajarra school, identified the appropriate persons in the local Aboriginal and/or Torres Strait Islander community to consult. These included local Elders, traditional owners, individuals with historical links to the language, and relevant local community organisations. Issues that were considered include:

- whether the proposed language was the language of the land on which it will be learnt - Dajarra
- the proportion of students in the proposed program identifying directly with the language
- the availability of appropriate human resources for developing and teaching the language
- the level of documentation and resources available for the language, including issues of copyright and Indigenous cultural and intellectual property.

Allowance should be made for the possibility that a different language to that preferred by the curriculum development team or the school may eventually be requested and/or chosen by the local community, or that there may be no agreement within the local community as to choice of language. In cases where there is no agreement, the curriculum development or learning program would not proceed.

Dajarra State School and DET have consulted local community organisations that have interests and responsibilities in local language, school programs or community governance. These organisations include local language centres, health centres, land councils, native title bodies, professional associations,



representative bodies, networks of schools, local Aboriginal education consultative groups or equivalent, groups of educators and any other relevant key stakeholders.

Dajarra State School will also ensure that language and cultural materials produced by their language programs are kept in safe-keeping places with appropriate deposit and access processes in place. In these ways the school will be supporting communities to build and keep safe a range of resources for their language programs.



NGARRINDJERI Ngarrindjeri ngulamaldar ngratun palai-ambi, kar yunti-warrun rawulinyeri thunggari wunyi kar tambi-warrun kaltjar.

Ngarrindjeri students learning for the future, bringing together past language and keeping culture alive.
Anita Wano-Sumner, Aboriginal Secondary Education Transition Officer, Victor Harbor High School



Structure

Pathways

To cater for differences between the ecologies of languages and the communities who are owners and custodians of those languages, and to cater for students who come from a variety of learner backgrounds, the Framework has three pathways:

- First Language Learner Pathway (L1)
- Second Language Learner Pathway (L2) (Dajarra State School Waluwarra Language Program is developed around this Pathway)
- Language Revival Learner Pathway (LR).

This approach recognises that the two key variables are ‘the learner’ and ‘the nature of the language’.

The Framework is designed to be flexible in use for developing language-specific curricula and programs. Aspects of the content and achievement standards from the various learner pathways can be selected, adapted and modified in ways that best suit a particular language, to ensure that the curriculum and subsequent programs are appropriately pitched and to recognise the nature of the language, the nature of the learners and the context of learning.

First Language Learner Pathway (L1)

Languages studied in the First Language Learner Pathway (L1) are typically used in spoken form as the language of everyday communication by whole communities across all generations.

Typically, but not exclusively, L1 programs will occur on Country/Place and will have constant involvement from a variety of speakers from the community. A key expectation in the L1 pathway is that of students having opportunities to interact with Elders and particular places on Country/Place.

Learners are typically Aboriginal or Torres Strait Islander children who have learnt the language from their families as a first language and continue to use it naturally at home and play. Students may have varying skills in other languages, including varieties of English.

The First Language Learner Pathway provides students with an opportunity to study a first language at school. For these students, having the opportunity to learn their own language at school supports their cognitive development and signals recognition of the value and status of their language and ways of using and understanding language. Learning and using one’s own language at school also meets a widely held community aim to strengthen students’ identity and their connection between their families, community and Country/Place.



YANKUNYTJATJARA Wai, ngayulu pukuḷ mula waaka nyangatja ikuntananyi nganampa wangka wiru, nganampa Wapar pulka tjuṭa munu Ananguku ara tjuṭa. Wangka nganampa pulka mula kutjuliku. Palya alatjika.

Hello, I am very pleased to see this work is recognising our beautiful language, our Ancestral stories and our Aboriginal ways. Our languages are very important for everyone.

Thank you very much

Karina Lester, Mobile Language Team, University of Adelaide



Students develop language skills to expand the domains of use in the language. This includes developing skills in registers and genres not normally encountered in their family and home community; in effect, this may involve the students in the creative development of new registers/genres, vocabulary and expressions in the language. As well as continuing to develop, extend and strengthen oracy, a key feature of the First Language Learner pathway is the development of written literacy.

The curriculum content and achievement standards in the First Language Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt as a first language. The curriculum content and achievement standards will need to be adapted when developing language-specific curricula, and will need to be modified if the program occurs off-Country.

Second Language Learner Pathway (L2)

Languages studied in the Second Language Learner Pathway (L2) are typically languages used in spoken form as the language of everyday communication by whole communities across all generations.

The second language learner pathway has been written on the assumption that learning will occur off-Country, involving students who are typically not from the language community and having little or no experience of the language and culture. They are introduced to learning the language at school as an additional, new language.

The language chosen for curriculum development should have a sizeable set of resources in a variety of media, such as local documentaries, bilingual narrative and descriptive texts, and educational materials in print and digital form. Learning is enriched and authenticated by interaction with visiting Elders and community speakers, and where possible visits to Country/Place. Information and communications technologies provide additional resources to support a range of language and culture experiences.

The Second Language Learning Pathway provides students with an opportunity to study a language that is structurally very different from English and one from a culture quite distant from the English-speaking mainstream. This develops a deeper appreciation of the nature and diversity of languages and cultures, and supports the acquisition of knowledge and skills necessary to learn and understand an Aboriginal or Torres Strait Islander language and its cultural context.

For students who are from the language community but who did not grow up speaking the language, it is an opportunity to reaffirm their cultural identity through learning the language of their community.

The curriculum content and achievement standards in the Second Language Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt as a second language. The content descriptions, content elaborations and achievement standards for the Second Language Learner Pathway will need to be adapted for use with the particular language being taught and will need to be modified if the program occurs on-Country or if the learners are from the language community.



Language Revival Learner Pathway (LR)

The Language Revival Learner Pathway (LR) provides opportunities for students to study Aboriginal or Torres Strait Islander languages that are being revived by their owners or custodians and are in various stages of revitalisation, renewal and reclamation.

LR covers a much broader range of language types and ecologies than either L1 or L2, and the vast majority of Aboriginal languages and Torres Strait Islander Languages are included in the LR category.

Schools teaching the Language Revival Learner Pathway (LR) will most likely be located broadly within the geographical region of the language and culture, sometimes in towns and cities and other times in rural and remote regions. Classes will likely include students who relate closely to the language and culture as well as students with varying degrees of affiliation with the language and culture, including some with no connections to the language and culture. A key expectation in the LR pathway is that students have opportunities to interact with Elders and particular places on Country/Place.



Proper Language revival process needs that cultural knowledge, the cultural context and the underpinning knowledge, to make it make sense. There's no point in talking about that tree, unless you really understand what that tree means. So yes, we're doing Language revival, but that underpinning knowledge is really important to that Language revival.

Doris Paton, Victorian Aboriginal Corporation for Languages – Gunnai Language teacher

The Language Revival Learner Pathway draws on the Australian Indigenous Languages Framework (AILF) and takes into account key variables such as: how much is known about and documented for the language; the extent to which languages are used or remembered, ranging from languages no longer spoken (owners often use the term 'sleeping') to those spoken fluently by members of the older generations; and the extent to which languages have been reintroduced into the community of owners and custodians.

These variables give rise to the following broad categories of language revival:

- **Language Revitalisation:** where there are fluent L1 speakers (typically members of the older generation) but intergenerational transmission of the language has been interrupted. In this case, younger generations may understand some of the language and may use some words and phrases but they do not speak it as their first language. Examples of revitalisation languages include: Walmajarri in the Kimberley, Yindjibarndi in the Pilbara, Meriam in the Torres Strait, Dyirbal in north-eastern Queensland, Wubuy (Nunggubuyu) in Arnhem Land, and Adnyamathanha (Yura Ngawarla) in the Flinders Ranges. .
- **Language Renewal:** where there are a number of adult speakers who use the language to varying degrees in the community, but not 'right through', and where other language resources are drawn upon. Examples of languages being renewed include: Noongar in south-west Western Australia, Gumbaynggirr on the north coast of New South Wales, Ngarrindjeri on the Lower Murray Lakes in South Australia, Djabugay in the Atherton Tablelands in northern Queensland and Yugambeh in southern Queensland. .
- **Language Reclamation:** where language revival by necessity relies primarily on historical documentation of the language in the absence of active community knowledge of it. Examples of reclamation languages include: Kaurna from Adelaide, Narungga from the Yorke Peninsula, Dharuk



or Eora (Iyora) from Sydney, Yuwibara from central Queensland, Wemba-Wemba and Woiwurrung from Victoria, and Awabakal from the Newcastle area in New South Wales.



Reviving our languages connects us to our country, to our Old People, to our stories, and our belonging to each other and our ways of knowing. Reviving our language is our connection and understanding of who we are, it isn't a revival for now, it is our future generations to come.

Doris Paton, Victorian Aboriginal Corporation for Languages – Gunnai Language teacher

A number of factors and variables need to be considered when developing a language revival curriculum:

What is known and documented about the language

Many languages may only be known from wordlists, which are typically of widely varying quality. Some may have sketchy grammars; others may have recorded texts from which some grammar may be extracted; some, which have slipped from everyday use, may have audio and film resources. In the case of poorly documented languages where speakers no longer exist and sound or film resources were never made there will be many gaps to fill. Source materials will need to be interpreted through comparison with each other and with closely related languages, if indeed documentation of such languages exists.

Where there are still speakers of the revival language, fewer gaps will need to be filled and fewer assumptions will need to be made, because the remaining speakers will be the arbiters of what is correct or not. It is not unusual in such cases to have widely differing opinions about what is right, which may simply reflect underlying dialect differences or language change. Where a language is only known from written, historical records, there will be more need for interpretation and the application of historical and comparative linguistics in rebuilding the language, with the understanding that the revived language will most likely never match precisely the original language in structure, vocabulary and usage.

The extent to which languages are used or remembered

Revival languages also differ in relation to the extent to which they have been re-introduced into the community of owners and custodians, for example:

- the range of functions for which the language is now used (for example, private conversations, written communication, digital messaging, social media)
- the extent of its use in the public domain (for example, public speeches, Welcomes to Country, Acknowledgements of Country, naming various public entities and institutions)
- its use in educational programs (for example, at school or post-school level, in community schools, involvement of non-Indigenous as well as Indigenous people)
- the degree of development of contemporary resources (for example, alphabet books, dictionaries, grammars, learner's guides, readers, animations, radio shows, television shows, websites with online language lessons, phone apps).

Some languages have only just begun their journey of revival, while others have advanced to a point where initial generations of new first language speakers are beginning to emerge as parents use the revived languages with their children.

For languages with limited documentation, English or another community language might be used in a complementary fashion in school programs, for example, to fill in for missing words or expressions.



Alternatively, language owners and the general community may decide to sidestep these gaps altogether and entirely avoid the use of English or other languages for these purposes.

Implications for developing language specific curricula and language programs

The curriculum content and achievement standards in the Language Revival Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt within this pathway.

The Language Revival Learner Pathway is pitched approximately at middle-of-the-range revival languages; that is, those that no longer have fluent first language speakers but have sufficient resources, including a grammar and dictionary, to enable a comprehensive, cumulative, rigorous and meaningful teaching program to be developed. Where there are major gaps in knowledge or documentation relating to a language, consideration needs to be given to how far the curriculum content and achievement standards can be realised and sustained for long-term, cumulative learning. An Aboriginal and/or Torres Strait Islander cultural studies program may be a better option under circumstances of severe constraint.

Many teaching and learning programs will use the LR pathway for languages that have few, if any, speakers and associated language community. It is conceivable that over time a language functioning well in revival mode could develop a sufficiently substantial speech community across all generation levels for it to be taught in either the L1 or L2 pathway. Until a revival language achieves this critical mass, however, the recommended learning pathway is LR.



The willingness and interest that comes from the kids to learn my language fuels my motivation. I've had a couple of students from other classes approach me and ask to teach their class Kurna too, because their siblings go home speaking the language and teach it to their families.

The children absolutely love it when I speak only in Kurna – when it sounds natural and fluent. You can see the amazement on their faces. They want to be able to speak like me, and so conversing smoothly in Kurna has become our main focus. It is so empowering.

Ngai Kurna Warra wangkama, wakwakurna purtinthi. Parna Kurna Warra numa nakunthi, warra marltawiltarnima. Parna murki nakunthu! Parna padlurninthi ngairli wangkatitya. Kurna Warrarlu taingiwilta ngaini yungkunthi.

Taylor Power, Kurna language teacher, Gilles Street Primary School, with Kurna translation assistance from Rob Amery, Head of Linguistics, University of Adelaide

The content descriptions, content elaborations and achievement standards for the Language Revival Learner Pathway will need to be adapted when developing a language-specific curriculum.

Language-specific curriculum development for languages that are being revived, still have first language speakers, are regaining fluent speakers, or have substantial resources, could consider some aspects of the content and achievement standards from the First Language Learner or Second Language Learner Pathways. The L2 pathway could be used as a basis for curriculum development. In these instances, content descriptions, elaborations and achievement standards would need to be adapted and modified to ensure that the curriculum is appropriately pitched and to reflect the nature of the language, the nature of the learners, and the context of learning.



The following table provides a summary of the three learner pathways.

Table 1: Summary of the three learner pathways

<p>First Language Learner Pathway</p>	<ul style="list-style-type: none"> • Language spoken right through — full linguistic code • Substantial range of speakers across all generations • Language used as the language of community • Learners typically Aboriginal or Torres Strait Islander children who have learnt the language as a first language • Curriculum written on the assumption that L1 programs will occur on-Country/Place
<p>Second Language Learner Pathway (Dajarra State School Waluwarra Language Program is developed around this Pathway)</p>	<ul style="list-style-type: none"> • Language spoken right through — full linguistic code, • Substantial range of speakers across all generations • Curriculum written on the assumption that L2 programs will occur off-Country/Place and learners are typically not from the target language community
<p>Language Revival Learner Pathway</p>	<ul style="list-style-type: none"> • Languages being revived by their owners and in various stages of revitalisation, renewal and reclamation • Learners who relate closely to the language and culture as well as learners with varying degrees of connection to the language and culture and some with no connections • Curriculum written on the assumption that LR programs will typically occur broadly within the geographical region of the language and culture • Curriculum pitched approximately at middle-of-the-range revival languages



NGARRINDJERI Ngul! Nginti elun piltenggi, platjinggaun po:rli. Ngumawi thunggaril piltenggiru-warrun. Kili-um yunti-warrun ngumawi ru:wangk wunyi kaltjar. Tarnaulo kulyulainkun ngang-el-inti wunyi yarnd-el-inti.

Remember! You are a strong, proud Ngarrindjeri child. Your language makes you even stronger. It connects you to your country and culture. So never be ashamed of who you are and where you come from.

Phyllis Williams, Ngarrindjeri language teacher and Elder and Mary-Anne Gale, support linguist.



Sequences of Learning

The Framework for Aboriginal Languages and Torres Strait Islander Languages is written in the bands Foundation – Year 2, Years 3–6 and Years 7–10. In the absence of pedagogical evidence across the country for all these languages, these broad bands of learning provide maximum local flexibility in curriculum development.

Strands, sub-strands and threads

The content of the Framework for Aboriginal Languages and Torres Strait Islander Languages is organised through two interrelated strands that realise the four aims. The two strands are:

- *Communicating*: using language for communicative purposes in interpreting, creating and exchanging meaning
- *Understanding*: analysing language and culture as resources for interpreting and creating meaning.

The strands reflect three important aspects of language learning:

1. communication
2. analysis of aspects of language and culture
3. reflection that involves, for example,
 - a. reflection on the experience of communicating
 - b. reflection on comparative dimensions of the different languages used by students (for example, the first language in relation to the second language and self in relation to others).

A set of sub-strands has been identified within each strand, which reflects dimensions of language use and the related content to be taught and learned. The strands and sub-strands do not operate in isolation, but are integrated in relation to language use for different purposes in different contexts. The relative contribution of each sub-strand differs for described languages, pathways and bands of learning.



The following table provides a brief description of each of the strands and sub-strands.

Table 2: Relationship between strands and sub-strands

Strand	Sub-Strand	Description
Communicating: <i>Using language for communicative purposes in interpreting, creating and exchanging meaning.</i>	1.1 Socialising	Interacting orally and in writing to exchange ideas, opinions, experiences, thoughts and feelings; participating in planning, negotiating, deciding and taking action.
	1.2 Informing	Obtaining, processing, interpreting and conveying information through a range of oral, written and multimodal texts; developing and applying knowledge.
	1.3 Creating	Engaging with real and imagined experience by participating in, responding to and creating a range of texts, such as stories, songs, dances and paintings and visual designs.
	1.4 Translating	Moving between languages and cultures orally and in writing, recognising different interpretations and explaining these to others.
	1.5 Identity	Exploring and expressing their sense of identity as individuals and as members or particular speech communities and cultures.
	1.6 Reflecting	Participating in intercultural exchange, questioning reactions and assumptions; considering how interaction shapes communication and identity.
Understanding: <i>Analysing and understanding language and culture as resources for interpreting and shaping meaning in intercultural exchange.</i>	2.1 Systems of language	Understanding the language system, including sound, writing, grammar and text.
	2.2 Language variation and change	Understanding how languages vary in use (register, style, standard and non-standard varieties) and change over time and place.
	2.3 Language awareness	Analysing and understanding the general nature and function of language and culture, focusing on areas such as the changing relationship of languages and cultures over time, and the ability of new media and technologies to shape communication.
	2.4 The role of language and culture	Analysing and understanding the role of language and culture in the exchange of meaning.
	2.5 Role of language building	Analysing and understanding language building as a means to extend the potential of the language in the areas of vocabulary, expression and discourse, and developing knowledge of linguistic techniques such as collecting, describing and recording language.

The sub-strands are further differentiated according to a set of 'threads' that support the internal organisation of content in each sub-strand. These 'threads' are designed to capture: (1) range and variety in the scope of learning; and (2) a means of expressing progression of content across the learning sequences.



The following table provides a brief description of each of the strands and sub-strands.

Table 3: Summary of threads across the three learner pathways

Strand	Sub-Strand	Thread		
		L1	L2	LR
Communicating	1.1 Socialising	Socialising/interacting	Socialising/interacting	Socialising/interacting
		Taking action/collaborating	Taking action/collaborating	Taking action/collaborating
		Developing the language of schooling	Developing the language for classroom interaction	Developing the language for classroom interaction
	1.2 Informing	Obtaining and using information	Obtaining and using information	Obtaining and using information
		Conveying information	Conveying information	Conveying information
	1.3 Creating	Participating in and responding to stories, song, dance and visual design	Participating in and responding to stories, song, dance and visual design	Participating in and responding to stories, song, dance and visual design
		Creating and performing	Creating and performing	Creating and performing
	1.4 Translating	Translating/interpreting, transcribing and explaining	Translating/interpreting and explaining	Translating/interpreting and explaining
		Creating bilingual/multilingual texts	Creating bilingual texts	Creating bilingual texts
	1.5 Identity	People, kinship and community	Expressing identity	Expressing identity
		Country/Place		
		History/Story		
	1.6 Reflecting	Reflecting on intercultural experience	Reflecting on intercultural experience	Reflecting on intercultural experience
Understanding	2.1 Systems of language	Sound and writing systems	Sound and writing systems	Sound and writing systems
		Grammar and vocabulary knowledge	Grammar and vocabulary knowledge	Grammar and vocabulary knowledge
		Ways of communicating and creating text	Ways of communicating and creating text	Ways of communicating and creating text
			Links between language, kin and land	Links between language, kin and land



Strand	Sub-Strand	Thread		
		L1	L2	LR
Understanding	2.2 Language variation and change	Variability in language use according to social and cultural context	Variability in language use according to social and cultural context	Variability in language use according to social and cultural context
		The dynamic nature of language	The dynamic nature of language	The dynamic nature of language
		Developing the language of schooling	Developing the language for classroom interaction	Developing the language for classroom interaction
	2.3 Language awareness	Linguistic landscape and ecology	Linguistic landscape and ecology	Linguistic landscape and ecology
		Protocols for working with Aboriginal languages and Torres Strait Islander languages	Protocols for working with Aboriginal languages and Torres Strait Islander languages	Protocols for working with Aboriginal languages and Torres Strait Islander languages
	2.3 The role of language and culture	The relationship of language culture	The relationship of language culture	The relationship of language culture
	2.4 Role of language building	Maintaining and strengthening language	Maintaining and strengthening language	Processes and protocols of language building
				Techniques of language building

Concepts, processes and text -types

Concepts

Concepts are the big ideas that students work with. The choice of the word 'concept' rather than 'topic' is deliberate: it marks a shift from description to conceptualisation. The curriculum invites students not only to describe facts or features of phenomena, situations and events but also to consider how facts and features relate to concepts or principles. For example, a description of a house can lead to a consideration of the concept of 'home' or 'space/place'; a description of a landmark or waterway can lead to a consideration of the Aboriginal or Torres Strait Islander concept of 'Country/Place' or 'Kinship'. This shift is necessary because concepts lend themselves more fruitfully to intercultural comparison and they engage students in personal reflection and more substantive learning.



Language revival is listening to the land, language revival is understanding knowledge and language revival is our connection to ways of knowing. It is for the future generation to come.

Doris Paton, Victorian Aboriginal Corporation for Languages – Gunnai Language teacher



The key concepts for Aboriginal languages and Torres Strait islander languages and knowledge include:

- Country/Place: links to land, water, sea, sky
- Identity: individual, social, cultural
- Relationships: family and kinship, skin, totem, moiety, sections
- History/Story/Journey
- Community life: past and present
- Ecology: management of natural resources, land-care
- Natural environment: seasons and cycles, topographical features of the region, land-forms, plants and animals, category systems, fire, water, night sky and stars, meteorological phenomena, tides and the moon, bush tucker
- Built environment: artefacts, tools, shelters/houses and urban environments
- Artistic expression: story-telling, music and dance, visual design
- Health and well-being: physical, spiritual, mental; cultural safety, body parts, age, change and growth (social, emotional)
- Language as system: sound, grammar, orthography, conventions in speaking, writing and signing, ways of communicating
- Register, variation and structure: age-, gender-, and relationship-appropriate language use; regional variation; loans and cognates; creoles and young people's talk; structural relatedness
- Language ecology: language diversity, growth, endangerment
- Language and cultural revival: language building, reconstruction, maintenance and development, advocacy
- Cultural protocols: values, respect, reciprocity.



Language revival gives knowledge, it strengthens our ways of knowing, and connects our future generations to ways of thinking.

Doris Paton, Victorian Aboriginal Corporation for Languages – Gunnai Language teacher

Processes

Processes include skills (for example, listening, speaking, reading, viewing, signing, writing, performing, classifying, noticing), as well as higher-order thinking processes (such as, conceptualising, interpreting, reasoning, analysing, explaining, comparing, reflecting) and the processes of collecting, describing and recording language.

Text-types

Text-types include oral, written, visual and multimodal texts. Country/Place, sea and sky are also considered by Communities to be texts. The selection of texts is important because they define and reflect past and present, and linguistic and cultural identity, helping to make the people and experiences of a particular culture distinctive. They also provide opportunities for intercultural dialogue.

Curricula developed from the Framework for particular Aboriginal or Torres Strait Islander languages may draw upon a variety of historical and contemporary types of text. Individual language teaching programs



will benefit from incorporating a diversity of support and enrichment materials and experiences, community knowledge and individual expertise, all of which serve as texts.

Oral texts provide the rich experience and engagement characteristic of live performance, and may range from the relatively free forms of informal story-telling and yarning to the more canonically fixed forms of song and associated dance and ceremony. The performance of oral texts encourages interactive learning at all stages and for all orientations of language learning; they are the forms of expression in which Aboriginal and Torres Strait Islander cultures excel and which are intrinsic to their communicative structures and styles.

Visual texts are also key texts to guide learning of Aboriginal and Torres Strait Islander languages. These may include ephemeral works, such as ground paintings, tracks left by ceremonial dancers, body painting as well as visual design in more permanent forms worked onto stone, wood, canvas or sporting guernseys. These texts are often collaborative in origin, identifying specific knowledge of Country/Place, linking groups of people and transmitting knowledge to community, and, increasingly, to wider Australian and international audiences. Ground paintings, for example, are traditional expressions of the interactions between humans, History, ancestors, and the environment.

Some Aboriginal and Torres Strait Islander languages are known virtually only through written texts, usually in the form of archival material dating from previous generations when the language was more widely known and used. Present-day owners of these languages may choose to research the texts to retrieve what can be known about them. By so doing they seek to bring them back to a life and culture in which performance once more assumes its central role, and in which everyday forms of the spoken language can be adapted for contemporary life. For these programs in revival languages, historical texts form a crucial starting point for developing new language forms and uses, even though available written texts may vary greatly in detail and accuracy.

Archival material for revival languages, however, may be skewed by the interests, intentions and biases of original recorders and writers; for example, a language may have a substantial grammar recorded for it but large areas of missing lexicon, because it was not of interest to the original recorders. On the other hand, early literacy work with first-language speaker communities may have spawned a flourishing vernacular literacy rich in socialising and informing styles, for example, letter-writing, but little material describing the language structure.

Some languages may be spoken fluently only by the older generation, who therefore become the referenced authors of new texts that reflect changing social and educational conditions and needs, and where the purpose is to re-engage younger generations in acquiring their language, thus ensuring its survival. The role of Elders in these situations is fundamental.

Revival pathways developed for different languages will therefore potentially have access to a wide variety of texts on which programs can be based: some fixed in the archives and some living and ever-changing; some comprehensively descriptive of the internal structure and resources of the language but needing to be enlivened with conversational detail; and some voluble but masking underlying structures needed to generate new language for young learners.

Multimodal and digital media texts have assisted greatly in the transmission of Indigenous knowledge and taxonomies and in the artistic expression of contemporary personal and cultural identity, with a



responsiveness often approaching the living nature of traditional oral transmission. There are interactive maps and seasonal calendars describing Country, digital animations depicting Story and Journey, and hyperlinked texts integrating several text-types, all available on personal digital devices small enough to travel with the learner. By engaging in these enhanced texts, learners develop a set of multiple literacies that support not only the learning and transmission of Australia's precious linguistic heritage but the acquisition of techniques and attitudes to learning that boost learners' achievements across the whole curriculum.

Language learning and literacy development

Languages play a crucial role in the educational experience of students and in the curriculum as a whole. Given the diversity of students in Australian schools, it is important to recognise that a range of languages is used either as part of the formal curriculum or as part of learners' socialisation and experience in and out of school.

Learners bring to school their experience of their first language(s), the one(s) they use for initial socialisation in family or community. For the majority, this is English. For many others, it can be a range of different languages. Learners also encounter the language or languages of instruction at school. For most learners in Australian schools, this is English. For many students, this language of instruction is not the same as their first language. These students may learn through *English as an additional language or dialect (EALD)* programs.

In contemporary understandings of language acquisition and learning, importance is placed on the role of the languages through which individual learners socialise and learn. All learners have their own repertoires of linguistic and cultural experience and capabilities. These are variously developed by both the experience of schooling and broader social community experience. These repertoires are an integral part of each learner's identity, of what they bring to the experience of learning an additional language as part of their school curriculum.

While the curriculum for languages primarily addresses the processes involved in learning languages, this learning cannot be separated from the development of learners' more general educational experience and communicative repertoires. A relational and holistic approach to languages education and to learning and using multiple languages ensures that learners develop their overall language capabilities and knowledge, which impacts on their overall conceptual and communicative development.

In various kinds of bilingual programs, students are afforded an opportunity to learn through the medium of English and another language (learners' first or additional language). These programs are of particular value in ensuring that learners continue to develop capabilities in at least two languages that are of value and relevance to them, in terms of conceptual development, communicative capabilities and identity formation.

Aboriginal and Torres Strait Islander communities recognise the importance of literacy for their children. They support literacy education programs that are founded on the principle of establishing literacy in their children's first language, the Aboriginal and Torres Strait Islander languages used in their communities. Literacy in English is regarded as concomitant on first establishing students' literacy in this first language. Although many bilingual programs in Aboriginal and Torres Strait Islander languages are designed to help students' transition into learning in English, their fundamental value is in the development of bilingual literacy. Strengthening the bilingual literacy of Aboriginal and Torres Strait Islander students contributes significantly to improving overall academic achievement and success.



Using the Framework

The Framework is general in its structure and approach because it needs to be applicable to all Aboriginal languages and Torres Strait Islander languages in Australia, across the full range of language ecologies. As a consequence, curriculum content and achievement standards are pitched at a higher level of generality than in language-specific curricula in order to cater for the full range of Aboriginal or Torres Strait Islander languages that may potentially be learnt within a particular pathway.

The next stage of Australian Curriculum development for Aboriginal languages and Torres Strait Islander languages may lead to the development of some language-specific exemplars of content and achievement standards to be included in the Framework in order to support and guide the process of developing specific content and achievement standards for specific languages.

Developing language-specific curricula for particular Aboriginal languages and Torres Strait Islander languages

It is intended that the Framework be used by state and territory education jurisdictions, schools and communities to develop language-specific curricula and programs. Any language-specific curriculum development must be undertaken with appropriate consultation with language owners or custodians and members of the relevant Aboriginal or Torres Strait Islander communities, as outlined in the Principles and Protocols section of this Framework. Consideration must be given to the availability of appropriate human resources to develop the curriculum and to the level of documentation and resources available for the particular language.

The curriculum development team will include members of the Aboriginal or Torres Strait Islander community whose language is the focus, as well as curriculum specialists, language experts and language-teaching practitioners, as necessary.

Determining the appropriate pathway

In selecting the pathway that will be used as a base for development of language-specific curricula, consideration should be given to the nature of the language, the nature of the learners, and the context of learning, for example:

- the ecology of the language and the nature of the speech community
- the profile of learners and the degree of affiliation with the language
- the likelihood of the program occurring on or off Country/Place.

The Framework is designed to be flexible in use. When developing language-specific curricula and programs the curriculum development team can select, adapt and modify aspects of the content and achievement standards from across the pathways in ways that best suit the particular language, its context and its learners. For example, language-specific curriculum development for languages that are being revived, still have first language speakers, are regaining fluent speakers, or have substantial resources, could potentially adapt and modify some aspects of the content and achievement standards from the LR, L2 and L1 pathways.



Sequences of learning

The Framework for Aboriginal Languages and Torres Strait Islander Languages is written as a Foundation – Year 10 learning sequence and presumes continuous learning of the same language across the bands Foundation – Year 2, Years 3–6, and Years 7–10.

The content and achievement standards will require modification if the language-specific curriculum is to be written for different entry points, for example, developing a curriculum for a Year 7 entry point.

Context Statement

A context statement will be developed for each specific language to describe the distinctiveness and nature of that language, including its use in the community, the place of the language in Australian education, the nature of learning the language, and the diversity of students who will be learning the language.

Content and Achievement Standards

In developing a language-specific curriculum, the generalised content and achievement standards within a particular pathway may need to be adapted and modified to reflect the nature of the language, the nature of the learners, and the context of learning. This includes adapting band descriptions, content descriptions, content elaborations, and achievement standards.

Language-specific examples such as concepts, key words and phrases should be included in the content and achievement standards. The use of language-specific examples provides teachers with a point of reference when developing programs and provides indications of pitch and expected levels of performance in language use and understanding.

Content elaborations develop aspects of each content description: illustrations, descriptions or examples to indicate opportunities for learning. They are intended as complementary support material. They are neither prescriptive nor comprehensive. The elaborations included for each pathway of the Framework allow for the various ecologies of languages, the various contexts of learning, and the diversity of learners within a particular pathway. This is particularly the case for the LR pathway.

Language-specific curriculum developers should select, adapt and modify elaborations in ways that best suit the particular language and its context and learners, or should create particular content elaborations to accompany the content descriptions for the specific language.

Developing teaching and learning programs

The Australian Curriculum: Languages has been developed for language-as-subject programs (where a language is studied as a subject as part of the school curriculum). Schools and jurisdictions will allocate a larger number of hours in implementing content-based programs (where the content from another learning area is taught in the target language) and bilingual programs.





I feel that there's a genuine respect and appreciation from the school community for the language and what I'm doing. They make me feel like they're lucky to have me. Their encouragement and determination to help me and help keep Kurna thriving amazes me. I feel like we share the same passion. And that's so comforting to me.

Taylor Power, Kurna language teacher, Gilles Street Primary School

The Australian Curriculum: Framework for Aboriginal Languages and Torres Strait Islander Languages is designed to achieve four aims that are realised through two interrelated strands: communicating and understanding. In developing teaching and learning programs, the two strands are integrated to ensure holistic learning and to attend to active language use and the development of related knowledge, understandings and reflective capabilities.

The set of strands and sub-strands capture a range of dimensions of language use. As such, they are designed to capture the scope; that is, the range and variety of content to be experienced and learned by students. Teachers will need to design teaching and learning programs by drawing on the content descriptions from a number of sub-strands, and integrate these to create meaningful learning experiences for their particular learners. The emphases across the strands and sub-strands may vary for different languages, bands and pathways, and for different program contexts. Since the content descriptions indicate the nature and scope of the learning over several-year spans, teachers will need to make decisions about what aspects of the content descriptions will be taught in what year of their program. Year by year, programs can then be used to inform the development of short-term programs (that is, one term/ several weeks).

Taken together, band descriptions, content descriptions, content elaborations, and achievement standards provide an overall sense of 'level' of, or expectations about, language teaching and learning at a given moment in time and over time. They give a sense of the level of complexity at which student learning can be pitched, and in relation to assessment they provide a reference point for making judgments about students' progress in learning. Teachers will make decisions about pedagogies that best meet the learning needs of their particular students and that best reflect the context of their particular program.



Framework for Aboriginal Languages and Torres Strait Islander Languages First Language Learner Pathway (L1) - Sequence of Achievement

The achievement standards for the Framework for Aboriginal Languages and Torres Strait Islander Languages First Language Learner Pathway are generalised in order to cater for the range of languages that may be learnt as an L1 in the school context. The achievement standards will need to be adapted for use for specific Aboriginal and Torres Strait Islander languages.

Achievement Standard	Foundation to Year 2
	<p>By the end of Year 2, students interact with the teaching team, Elders, community members and each other to share information about family, friends, community activities and events. They use appropriate ways of talking, including terms of respect, forms of address and sign language. They participate in routine classroom exchanges and collaborative activities, such as pair, group and class discussions, asking and responding to questions and taking turns. They make relevant suggestions during class writing activities when the teacher is acting as a scribe. They identify key information about Country/Place under the guidance of Elders and community members and demonstrate this understanding by describing habitats, plants, animals and seasonal changes, by classifying plants, animals and natural objects into categories, and by naming and describing key social and cultural events. They respond to texts such as stories, songlines, dance and visual art through singing, dancing, drawing, action and movement, demonstrating understanding by identifying and describing characters, sequencing events, and retelling parts of the story. Students use familiar words and expressions to create and present shared stories, songs and performances, drawing on their own experiences and knowledge and providing details about characters or events. They make short presentations consisting of a few connected sentences on familiar and learned topics. They read aloud short shared texts with familiar vocabulary, highfrequency sight words and supportive images. They use knowledge of sounds and letters, high-frequency words, sentence boundary punctuation and directionality to help them make meaning when reading. Students use family terms and skin names for immediate family members as appropriate and demonstrate appropriate ways of interacting and behaving according to kinship structures and social groupings. They demonstrate understanding of connections between Country/Place and individuals and groups by identifying and naming features of Country/Place that belong to their own family and kinship groups. They identify their own links/ cultural affiliations, for example, to stories, totems, dances and designs.</p> <p>Students link most sounds of the language to written symbols and conventions. They use knowledge of sound–symbol relationships to read and recognise highfrequency words and use simple metalanguage to describe basic elements of language forms and structures. They recognise that messages in Aboriginal and Torres Strait Islander languages can be communicated in a number of ways, such as Elders’ story-telling or through song, dance, visual design and signing. Students know that different words and language forms are used to address and communicate with people according to relationship and situation. They recognise that there are many different languages spoken in their class, community and region. They describe how the language has been passed down from one generation to the next, and recognise that language use reflects where and how they live and what is important to them.</p>



Achievement Standard	Year 3 to 6
	<p>By the end of Year 6, students use spoken and written language to share and compare experiences, personal perspectives and points of view on topics related to their immediate environment and personal, cultural and social worlds. They use appropriate ways of talking when interacting in different social situations and with different social groups, and apply principles and protocols of cultural safety when engaging with cultural property. Students participate in class discussion, asking questions to clarify content and to offer opinions and ideas and taking into account other perspectives. They locate, classify and compare information from a range of sources relating to Country/Place, community, culture, environment and past and present ways of living. They interact with Country/Place under the guidance of Elders and older family members, making and recording observations in different formats, reading signs, classifying natural objects according to Indigenous cultural categories and mapping key topographical features. They respond to stories, songs, dances and artistic expression by describing how events, characters and settings are depicted through sound, image and performance, by interpreting messages conveyed through these forms and by sharing opinions, responses and reactions. They understand that ownership of songs, stories, dances and designs is determined by traditional kinship and other social groupings, as well as by place, History and story. Students create, with the support of models, a variety of spoken, written and multimodal texts for different purposes and audiences. They use descriptive and expressive language to write narratives and expressive and imaginative texts, and to recount experiences. They use specialised language to present information on specific topics, for example by presenting research-based factual reports. They use procedural language, for example to explain how to prepare and cook food, how to make tools, decorate artefacts or play a game. They apply their grammatical and vocabulary knowledge and their understanding of spelling and punctuation conventions in a range of sentence and text types. They translate familiar texts, identifying and explaining culture-specific concepts and expressions. They create bilingual/multilingual texts for the school community on a range of topics. They explain the family basis of the kin and skin systems and their role in determining social behaviour. They elaborate their own positions and identities within these systems, explaining their roles and responsibilities with respect to caring for family, land/sea/water. They explain links between ceremonies, people, stories and ancestral areas of Country/Place. They identify places which have special significance to particular sub-groups in the community and which represent special bonds between people, place and story.</p> <p>Students know that the language has its own rules for pronunciation, spelling and grammar and they apply this knowledge to predict the sound, spelling and meaning of new words and to create their own texts. They read aloud with developing fluency and intonation. Students use metalanguage to explain language features and elements, using appropriate grammatical terms and making comparisons with English and other known languages. They explain how language use is adjusted to suit different contexts, situations and relationships, for example, registers of deference and respect, avoidance language, speaking to the side, indirect references, generational differences and the use of silence. They provide examples of how languages change over time by identifying words borrowed from English and other languages, including words that are similar to or borrowed from neighbouring Indigenous languages. Students understand that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and can explain some historical reasons for this. They recognise the importance of maintaining and strengthening Aboriginal and Torres Strait Islander languages for their community and for the broader Australian community and describe ways that language and culture have been maintained and strengthened in their community. They reflect on their own ways of communicating, discussing how these might be interpreted by others.</p>



Framework for Aboriginal Languages and Torres Strait Islander Languages Language Revival Learner Pathway (LR) - Sequence of Achievement

The achievement standards for the Framework for Aboriginal Languages and Torres Strait Islander Languages LR pathway are generalised in order to cater for the wide range of languages which may be learnt as an LR within the school context. The achievement standards will need to be adapted for use for specific Aboriginal and Torres Strait Islander Languages. The Achievement Standards in the Language Revival Learner Pathway will be shaped by the current progress of language revival for a particular language, and by the amount of vocabulary and variety of language structures available for teaching and learning.

Achievement Standard	Foundation to Year 2
	<p>By the end of Year 2, students interact with the teaching team, Elders and community members to talk about themselves and family, using familiar modelled language and gestures. They use appropriate protocols when interacting with Elders and community speakers, such as appropriate forms of address, terms of respect and behaviour. They use movement, gestures and modelled questions and responses to participate in guided group activities, for example, collaborating to adapt and perform action songs. They interact in familiar classroom exchanges, using routine classroom language, movement, gesture and action, for example when requesting objects, responding to simple questions, following instructions. They identify key information about Country/Place, under the guidance of Elders and community members. They use simple statements, gestures and written captions to demonstrate their understanding of Country/Place, for example, by naming bush foods, animals, plants and natural objects, and by classifying and labelling these into culturally appropriate categories. They identify places in the local area which have names in the language. They respond to texts such as stories, songs, dance and visual art through singing, miming, play-acting, drawing, action and movement. They demonstrate their understanding by identifying key animals, birds and other characters or by retelling/describing elements of images, performances or stories. Students use familiar words, patterns and support materials to create and present shared stories, songs and performances. They translate and explain the meaning of symbols, words, simple phrases and gestures used in everyday contexts and situations. They create simple bilingual texts for the classroom environment. They identify markers of their own identity, such as family, school/class membership and language/s spoken, and compare these to the importance of Place, family and relationships in Aboriginal and Torres Strait Islander communities. Students identify similarities and differences in the ways people communicate and behave in different languages and cultures</p> <p>Students are familiar with most sounds in the target language and can link these to written symbols and writing conventions. They use metalanguage to describe basic structures of the language, recognising that some elements may have fallen into disuse and be unknown today. They understand that messages in Aboriginal and Torres Strait Islander languages can be communicated in a number of ways, such as Elders' story-telling, or through song, dance and visual design. Students identify elements of the kinship system when appropriate, and recognise that Aboriginal and Torres Strait Islander peoples have their own personal relationships with Place, natural species and phenomena. They identify which stories belong to which natural features, including animals and plants. They know that different words are used to address and communicate with different people, depending on relationship and situation. They identify words in the language that have been borrowed from other languages. They recognise that many different languages are spoken at their school, in their local community, and in other parts of Australia. They identify how language use reflects where and how they live and what is important to them. Students identify the importance of learning Aboriginal and Torres Strait Islander languages, including the benefits to communities of language revival. They recognise that new words can be formed from within the language itself and work with the community language team to build resources for the language, such as new games and songs.</p>



Achievement Standard	Year 3 to 6
	<p>By the end of Year 6, students use familiar language and modelled sentence patterns to share information about aspects of their personal worlds, such as their family and friends, interests, everyday routines and activities. They interact appropriately with Elders and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as artefacts, works of art, texts and performances. Students ask and respond to simple questions, request help, repetition or clarification, and respond to questions and requests using rehearsed phrases and sentences. Whenever possible they use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate. They interact with Country/Place to gather information and knowledge and demonstrate their understanding of Country/Place, for example, by explaining the origins and meanings of Aboriginal and Torres Strait Islander names of streets, parks, public institutions and social programs. They label, order and classify natural objects, animals and plants, by making simple statements about key features. They identify features of landforms, infrastructure and built environment, identifying places which have special significance to community. Students listen to, read and view a range of resources in the language, such as historical documents, stories, photos, images and art works, and demonstrate understanding of content by locating, recording and interpreting key words and phrases, and locating key points of information. They present information they have obtained that relates to language, culture, environment and community personalities, using short sentence structures, familiar vocabulary, photos and concrete materials. They demonstrate understanding of stories, songs, visual design and performance, for example by mapping sites, landforms and features through which a travelling story or songline passes, or by selecting and writing simple modelled statements to describe main characters and events. They create their own texts and works of art to tell a story, incorporating illustrations and visual props, significant symbols and techniques appropriate to Country/Place.</p> <p>Students use simple, formulaic language to retell excerpts from stories and to create new songs and stories, understanding their role in helping to build a community of learner-speakers who use the language. They apply their knowledge of grammar and vocabulary to translate short texts, such as word lists, labels, songs and historical texts, explaining culture-specific concepts and expressions that do not translate easily into English. They create bilingual texts for the classroom and school community that explain words and associated cultural ideas. Students identify markers of identity across cultures, and recognise the importance of language, Country/Place and culture to the identity of Aboriginal and Torres Strait Islander peoples. They reflect on their own cultural identity in light of their experience of learning the language, considering how their ideas and ways of communicating are influenced by their own cultural backgrounds.</p> <p>Students know that the language has its own pronunciation, spelling and grammar. They apply this knowledge to predict the sound, spelling and meaning of new words. They use metalanguage for language explanation, for making comparisons with English forms and other known languages, for reflecting on the experience of learning the language and culture, and for explaining the purpose and techniques of language building. They describe different ways of communicating in Aboriginal and Torres Strait Islander languages, for example, through story, song, sign language and artistic expression. Students know that language use varies according to age, relationships and situation, and they identify and explain kin terms in particular Aboriginal or Torres Strait Islander languages where it is appropriate. They provide examples of how languages change over time. They recognise that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and can give some historical reasons for this.</p>



Achievement Standard	Year 3 to 6
	<p>They explain the current situation of the language they are learning, including details about what is known about it, its current usage, generational differences and revival plans. They explain the importance of maintaining, strengthening and reviving Aboriginal and Torres Strait Islander languages for specific communities and for the broader Australian community. They demonstrate their understanding of the link between language, culture, Country and Place by working with the community language groups to develop a short 'Welcome to Country/Place' and/or 'Acknowledgement of Country/Place' to present at formal school functions or community events. Students describe language building efforts in their community. They explain protocols for language building, such as consulting and involving language owners. They identify contemporary and historical language materials that may assist communities with language building efforts and the challenges involved in using these. They understand their own role in helping to build a community of language-learner speakers and in the development of new language resources. They explain how the language was recorded in the past, by whom and for what purpose, and can give reasons for some different spellings of words within the language. Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture. They recognise that ownership of songs, stories, dances and designs is determined by traditional kinship and other social groupings, place, History and Journey. They know that language in its various forms carries Indigenous knowledge in the context of Country/Place.</p>



Framework for Aboriginal Languages and Torres Strait Islander Languages Second Language Learner Pathway (L2) - Sequence of Achievement

The achievement standards for the Framework for Aboriginal Languages and Torres Strait Islander Languages Second Language Learner Pathway are generalised in order to cater for the range of languages that may be learnt as an L2 in the school context. The achievement standards will need to be adapted for specific Aboriginal and Torres Strait Islander languages.

Achievement Standard	Foundation to Year 2
	<p>By the end of Year 2, students interact with the teaching team, visiting Elders and community members to talk about themselves, family, friends and immediate environment using familiar language supported by gestures. When interacting with Elders and community speakers, they use appropriate forms of address and terms of respect. They use movement, gestures and rehearsed language to participate in guided group activities, such as adapting and performing action songs. They interact in familiar classroom routines by responding to requests, following instructions and using routine classroom language, for example, to request classroom objects. Students listen to, read, view and comprehend texts that are short, clearly structured and supported by visuals and paralinguistic elements, for example, tone of voice, facial expression, gesture and repetition and recycling of structures and vocabulary. They demonstrate their understanding of the target language region, for example, by making simple statements and giving descriptions of animals, food and artefacts, labelling and sorting these into categories, or by pointing to key topographical features on a map or at pictures of food sources, plants and animals in response to questions. They respond to texts such as stories, songs, dance and visual art through singing, miming, play-acting, drawing, action and movement. They demonstrate understanding by naming key characters, significant places, landscapes or topographical features and by identifying key messages. Students use familiar words, patterns and support materials to create and present shared stories, songs and performances. They translate and explain in English the meaning of target language words, simple phrases and gestures used in everyday contexts and situations. They create simple bilingual texts for the classroom environment, such as captions, labels and wall charts. They identify markers of their own identity, such as family, school/class and language/s, and compare these to the importance of language, place and family in the formation of identity in Aboriginal and Torres Strait Islander communities. Students identify similarities and differences in the ways they interact when communicating in English and the target language.</p> <p>Students distinguish between the sounds of the target language and English and link sounds to written symbols and conventions. They use simple metalanguage to describe elemental structures of the target language, such as word order and word types. They identify how messages in Aboriginal and Torres Strait Islander languages can be communicated in a number of ways, such as Elders' story-telling or through song, dance and visual design. Students identify kinship terms used for immediate family members and recognise that Aboriginal and Torres Strait Islander peoples have their own personal relationships with place, natural species and phenomena. They identify which stories belong to which natural features, including animals and natural species. They know that different forms of address and kinship terms are used and depend on relationship and context. They identify some words in the language that have been borrowed from other languages. They identify regions, places and communities where the target language is spoken and recognise that there are many different languages spoken in their class, their local community and in Australia. They recognise that language speakers are the most important primary source of language knowledge and that language use reflects where and how people live and what is important to them.</p>



Achievement Standard	Year 3 to 6
	<p>By the end of Year 6, students share information about aspects of their personal worlds, such as their family and friends, interests, everyday routines and experiences, using familiar language and modelled sentence patterns. They interact appropriately with Elders and community speakers, and apply principles and protocols of cultural safety when engaging with cultural material such as artefacts, works of art, texts and performances. When interacting in the classroom, they ask and respond to questions, request help, repetition or clarification, and respond to requests and instructions. Students locate key points of information and messages in a range of spoken, written, visual and multi-modal sources associated with the target language region, community and culture. They demonstrate their understanding of the language region, community and culture, for example, by labelling, organising and classifying natural objects, plants and animals from the environment, identifying and describing key features and landforms, seasonal characteristics, and aspects of traditional and contemporary ways of life. Students view, read and listen to stories, songs, dances and artistic traditions, and demonstrate understanding, for example, by describing characters and events, creating timelines, explaining iconographies and identifying key messages, comparing these to messages conveyed by stories in their own cultures. They recognise that ownership of songs, stories, dances and designs is determined by kinship and other social groupings. They know that song and story carry Indigenous knowledge in the context of Country/Place and family. Students use simple and formulaic language, with the support of structured models, to create short informative and imaginative connected texts in various modes and formats. They translate a range of community texts, such as signs, notices, health charts, posters, relying on key words, and they identify and describe culture specific concepts and expressions. They create bilingual texts for the classroom and school community that explain target language words and related cultural ideas. They identify markers of identity across cultures and recognise the importance of language, Country/Place and culture to the identity and future aspirations of Aboriginal and Torres Strait Islander peoples. Students reflect on their own cultural identity in light of their experience of learning the language, explaining how their ideas and ways of communicating are influenced by their own cultural backgrounds.</p> <p>Students know that the target language has its own pronunciation, spelling and grammar, and they apply this knowledge to predict the sound, spelling and meaning of new words and expressions. They use metalanguage for language explanation, for making comparisons with English forms, and for reflecting on the experience of learning the target language and culture. They identify the distinct purpose, language features and conventions of texts such as stories, paintings, songs and dances. Students demonstrate understanding of core elements of the kinship system and its role in social behaviour, by identifying and explaining kin terms, recognising that everyone belongs to certain types of sub-groups and recognising that interactions are patterned by these structures. Students know that language use must be adjusted to suit different contexts, situations and relationships. They provide examples of how languages change over time by identifying words and phrases borrowed from English and other languages, including words that are similar to or borrowed from neighbouring Indigenous languages. Students recognise that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and can give some historical reasons for this. They identify connections between identity and cultural values and beliefs, and explain the importance of maintaining and strengthening Aboriginal and Torres Strait Islander languages for the particular community involved and for the broader Australian community. They make connections with their own experience when talking about languages and cultures.</p>



Glossary

Australian Curriculum : Languages Framework for Aboriginal Languages and Torres Strait Islander Languages Foundation to Year 10 Sequence

Accuracy	Production of structurally correct forms of the target language
Acknowledgement of Country	A protocol for showing awareness of and respect for the traditional Aboriginal or Torres Strait Islander owners of the Country/Place on which a meeting or event is being held, and of recognising the continuing connection that the owners have to their Country/Place. It is performed by individuals who are not owners/custodians of the Country/Place and may involve the use of the associated Aboriginal or Torres Strait Islander language(s).
Adjective	A part of speech that modifies or describes a noun or pronoun, for example, 'astonishing' in an 'astonishing discovery.' In Aboriginal languages and Torres Strait Islander languages, adjectives can commonly be used in place of the nouns they qualify (for example, 'the big [person] saw it'), and can take the same set of suffixes as nouns. For this reason, adjectives and nouns in these languages are often grouped together.
Adverb	A word class that may modify or qualify a verb, an adjective or another adverb, for example, 'beautifully' in 'she sings beautifully'; 'really' in 'he is really interesting'; 'very' and 'slowly' in 'she walks very slowly.'
Adverbial	A word or group of words that functions as an adverb.
Affix	A morpheme attached to a word stem to form a new word, extending or altering meaning. In Aboriginal languages and Torres Strait Islander languages these are usually suffixes and prefixes.
Affixation	The use of affixes to extend or alter the meaning of words. Aboriginal languages and Torres Strait Islander languages make extensive use of affixation.
Alliteration	A recurrence of the same consonant sounds at the beginning of words in close succession, for example, 'ripe, red raspberry'.
Alphabet	A set of symbols for representing the separate phonemes of a language in written form. An alphabet can be devised for any language, but not all languages have writing systems and not all writing systems are alphabetic. From contact history, Aboriginal languages and Torres Strait Islander languages have adopted the English alphabet in writing.
Alphabetic/text conventions	Alphabetic and broader text conventions have been established through community decisions or by default use over time, for example in relation to letter choices for particular sounds, the use of diacritics and digraphs, and points at which commas, full stops, quoted speech and paragraph breaks might be used in written versions of oral texts.
Apical	Consonants involving the tip of the tongue (as distinct from the blade) in places of articulation.
Aspect	Forms of a verb that indicate the duration or type of activity denoted by the verb, such as to signal continuity or completion of an event.
Audience	Intended readers, listeners or viewers.
Authentic (texts/materials)	Texts or materials produced for 'real-life' purposes and contexts as opposed to being created specifically for learning tasks or language practice.
Author	A composer or originator of a work, for example, a novel, film, website, speech, essay, autobiography.



Bilingualism	An ability to use two or more languages.
Bilingual programs	Programs that involve the use of more than one language as formal languages of instruction. In Australia these are typically English and a First Language Learner Pathway (L1) language. Bilingual programs might adhere to transitional, parallel or other bilingual organisational models.
Biography	A detailed account of an individual's life; a text genre that lends itself to different modes of expression and construction. In the context of intercultural language learning, the concept of biography can be considered in relation to identity, to the formation of identity over time, and to the understanding that language is involved in the shaping and expressing of identity.
Birth order names	Names used in some Aboriginal societies to indicate birth order of children born to the same mother, for example, first-born or second-born. There is a female and male form of the name for each sequenced birth of the one mother.
Case	The role of a noun, adjective or pronoun with respect to other words within an expression. In Aboriginal languages and Torres Strait Islander languages case is most commonly indicated by suffixes.
Characters	Portrayal of a person or narrative role in an oral or written text
Causative form	A common process in Aboriginal languages and Torres Strait languages whereby a transitive verb is derived from a noun through affixation with the resultant meaning of 'to make/cause ...' .
Clause	A grammatical unit that contains a subject and a predicate (verb) and expresses the complete proposition.
Code-switching	A use of more than one language in a single utterance, for example, 'Papa, can you buy me some panini, please?' A common feature of bilingual and multilingual language use.
Cognates	Similar or identical words which have shared origins. For example, father (English), Vater (German) and pater (Latin) have a shared origin. Gratitude (English) and gratitud (Spanish) are both derived from gratitudo (Latin). English 'ship' and 'skiff' share the same Germanic origin.
Cohesion	Grammatical or lexical relationships that bind different parts of a text together and give it unity. Cohesion is achieved through various devices such as connectives, ellipses and word associations. These associations include synonyms, antonyms (for example, study/laze about, ugly/beautiful), repetition (for example, work, work, work – that's all we do!) and collocation (for example, 'friend' and 'pal' in, 'My friend did me a big favour last week. She's been a real pal.')
Communication	A mutual and reciprocal exchange of meaning.
Comparative linguistics:	The study of the interrelationships between different languages, especially those assumed to have a common ancestor.
Complexity	A degree to which language structure or use is complex as opposed to simple, including the relative difficulty in learning or using the structures. Elements of language complexity include: <ul style="list-style-type: none"> ▫ range, quality and specificity of vocabulary used ▫ move from simple to more complex sentence construction ▫ degree of elaboration and subtlety of expression ▫ extent of demonstrated intercultural capability ▫ cognitive density of the content ▫ control of abstract as well as concrete concepts and expression.
Composing	A process of producing written, spoken, graphic, visual or multimodal texts. It includes: <ul style="list-style-type: none"> ▫ selection and arrangement of textual elements ▫ processes of planning, drafting, appraising and refining. It also includes applying knowledge and control of language forms, features and structures required to complete the task.



Comprehension/comprehending	An active process of making/constructing/deciphering meaning of language input through listening, reading, viewing, touching (as in braille) and combinations of these modes. It involves different elements: decoding, working out meaning, evaluating and imagining . The process draws upon the learner's existing knowledge and understanding, text processing strategies and capabilities, for example, inferencing or applying knowledge of text types and social and cultural resources.
Compound noun	A noun comprising elements that can stand independently, for example 'honeyeater'.
Concepts	Concepts underpin languages learning by seeking to capture key elements of facts, features, situations and events associated with learning principles and to enable intercultural comparison and deep personal reflection. Key concepts in Aboriginal language and Torres Strait Islander language programs include: Country/Place and links to land, water, sea and sky; identity and its individual, social and cultural components; relationships and their expression through family and kinship, skin, totem, moiety and sections; and the cultural protocols of values, respect and reciprocity.
Connectives	Grammatical devices including words, morphemes and the use of intonation and pauses that link chunks of language.
Consonant clusters	A group of adjoining consonants in the same word; different languages are characterized by the use of different consonant clusters.
Consultation	The process of consulting owners and custodians when developing curricula and providing programs in Aboriginal languages and Torres Strait Islander languages.
Content	Subject matter used as a vehicle for language learning.
Content-based programs	Programs that teach specific learning area content in the Aboriginal language or Torres Strait Islander language, most typically in the First Language Learner Pathway (L1).
Context	An environment and circumstances in which a text is created or interpreted. Context can include the general social, historical and cultural conditions in which a text exists or the specific features of its immediate environment, such as participants, roles, relationships and setting. The term is also used to refer to the wording surrounding an unfamiliar word that a reader or listener uses to understand its meaning.
Continuous	A verb aspect depicting duration or incompleteness of action.
Convention	An accepted language or communicative practice that has developed and become established over time, for example, use of punctuation or writing directionality
Coordination	The linking of clauses and sentences in such a way that each is equivalent, for example 'he is tall and I am short'.
Country/Place	Portions or tracts of land, waters or night-sky identifiable with specific Aboriginal and Torres Strait Islander peoples, their languages and cultures . People's sense of identity is fundamentally associated with particular Country/Place. The capital 'C' and 'P' indicate the special meaning of the words in this context.
Create	Develop and/or produce spoken, written or multimodal texts in print or digital forms.
Creole	A socially and linguistically expanded and stabilised pidgin that has become the first language of its speakers. Australian creoles are based on elements of English and an Aboriginal language or Torres Strait Islander language.
Cues	Sources of information used to facilitate comprehension of language that may be visual, grammatical, gestural or contextual.
Cultural safety (principles and protocols of)	Measures taken to ensure respect and comfort in cross-cultural interactions.



Culture	<p>In earlier models of language teaching and learning, culture was represented as a combination of literary and historical resources, and visible, functional aspects of a community group's way of life such as food, celebrations and folklore. While these elements of culture are parts of cultural experience and organisation, current orientations to language teaching and learning employ a less static model of culture. Culture is understood as a framework in which things come to be seen as having meaning. It involves the lens through which:</p> <ul style="list-style-type: none"> ▫ people see, think, interpret the world and experience ▫ make assumptions about self and others ▫ understand and represent individual and community identity. <p>Culture involves understandings about 'norms' and expectations, which shape perspectives and attitudes. It can be defined as the sum of tangible and intangible human knowledge, held and passed on by families, communities and nations, social practices, patterns of behaviour, and organisational processes and perspectives associated with the values, beliefs and understandings shared by members of a community or cultural group. Language, culture and identity are understood to be closely interrelated and involved in the shaping and expression of each other. The intercultural orientation to language teaching and learning is informed by this understanding. Aboriginal and Torres Islander people regard their culture(s) as fundamental to their individual and group identity and their languages as living expressions of this.</p>
Custodians	See owners/custodians
Demonstratives	Words like 'this' and 'that', which specify whether the people or things referred to are near, distant, visible or have/have not been previously referred to.
Derivation processes	The processes of building a word by changing its category, such as deriving a noun from a verb or vice versa. In Aboriginal languages and Torres Strait Islander languages, derivational processes entail the use of affixes.
Descriptive sentence	A type of verbless sentence, for example 'the horse [is] cranky'.
Development	The process whereby languages with large numbers of speakers in changing social and environmental circumstances, adapt and develop of their own accord. Aboriginal languages and Torres Strait Islander languages needing to be revived as a result of contact history development often rely on programs of planned intervention.
Diacritic	A mark used with a letter to indicate modification of its sound. Like digraphs, diacritics are used to adapt the Roman alphabet to particular sounds found in Aboriginal languages and Torres Strait Islander languages.
Dialect	A variant of a language that is characteristic of a region or social group.
Digital media	Various platforms via which people communicate electronically.
Digital texts	Audio, visual or multimodal texts produced through digital or electronic technology. They may be interactive and include animations or hyperlinks. Examples of digital texts include DVDs, websites and e-literature.
Digraph	Two letters that represent a single sound: <ul style="list-style-type: none"> ▫ vowel digraphs have two vowels (for example, 'oo', 'ea') ▫ consonant digraphs have two consonants (for example, 'sh', 'th').
Domains of use	Subject areas and social functions for which a language is or can be used.
Dreaming	The time beyond living memory when worlds were created by ancestral beings during Journey through Aboriginal and Torres Strait Islander Country/Place.
Dual	A form of number in some languages, indicating two. Pronoun systems of Aboriginal languages and Torres Strait Islander language usually include dual forms.



Elders	Persons and leaders in Aboriginal and Torres Strait Islander communities and nations who hold authority by reason not only of their age and seniority but also of their wide experience and deep cultural knowledge . The use of capital 'E' indicates the special meaning of the word in this context.
Ellipsis	The omission of a word or words from an utterance without loss of overall understanding.
Embedding	A form of subordination in which one clause is inserted into another. In Aboriginal languages and Torres Strait Islander languages the verb of the embedded clause usually takes a special affix.
Encode	A process of changing spoken language into symbols of written/digital language.
Equative sentence	A type of verbless sentence, for example 'Jim [is] a teacher'.
Existential expression	Sentences of the type such as 'there stand two trees', in Aboriginal languages and Torres Strait Islander languages that are formed using verbs of stance.
Filler	A sound or word used in spoken conversation to signal a pause, hesitation or unfinished contribution, for example, 'I went to the station...er... then I caught a train...' Frequent use of fillers characterises early stages of second language (L2) development, but proficient speakers and first language (L1) speakers also use them as an opportunity to reflect or recast.
Fluency	An ability to produce spoken or written language with appropriate phrasing, rhythm and pace. It involves the smooth flow of language, lack of hesitation or undue pausing and characterises the largely accurate use and automatisisation of the target language.
Formulaic language	Words or expressions which are commonly used in fixed patterns and learned as such without grammatical analysis, for example, 'Once upon a time' (story-starter); 'G'day, how are you going?' (greeting in Australian English).
Full linguistic code	Situations where a language is known and used comprehensively in the full range of communicative functions, or has the linguistic resources internally available needed for such a range, thus allowing speakers to use it 'right through'.
Genre	A category used to classify text types and language use; characterised by distinguishing features such as subject matter, form, function and intended audience. Examples of genres typically used in early language learning include greetings, classroom instructions and apologies. More advanced language proficiency includes the ability to use genres such as narrative or persuasive text, creative performance and debates.
Grammar	The structure as opposed to the content with respect to language in general or to particular languages. Grammatical knowledge takes on a variety of roles in language learning and language revival.
Habitual/characteristic	A verb form that indicates that someone or something does the action habitually or routinely, though it may not be happening at that time. Also known as the 'characteristic' form.
Hand talk	Use of hand signs as an aid to or substitute for spoken language. An element of sign language.
Historical linguistics	Historical linguistics: the study of the development of languages over time.
History/Story	The record of world-shaping events (Dreaming) maintained by particular Aboriginal and Torres Strait Islander societies as the authoritative explanation for today's realities . The capital 'H' and 'S' indicate the special meaning of the words in this context.
Identity	A person or group's conception and expression of individuality, affiliation, self-concept and self-representation. Identity is closely connected to both culture and language and in the case of Aboriginal people and Torres Strait Islander people to Country/Place. Thinking and talking about the self is influenced by the cultural frames offered by different languages and cultural systems.



Ideograph(ic)	A graphic character that indicates meanings without reference to the sounds used to pronounce the word.
Imperfective	A verb aspect conveying incompleteness of action, for example 'I was living there'.
Inchoative	A grammatical form common in Aboriginal languages and Torres Strait languages by which an intransitive verb is derived from a noun by means of affixation with the resultant meaning of 'to become ...'.
Indigenous	The characterisation of a community or nation regarded as originating from a certain geographical area and as descending from its first occupants. Aboriginal and Torres Strait Islander people identify specific instances of Country/Place as their place of origin.
Indigenous knowledge	Knowledge emanating from particular Aboriginal and Torres Strait Islander societies and their relationship to their Country/ Place, passed on as culture and Law and mediated by language and performance. It includes practical rules for living based on events in the Dreaming.
Indigenous taxonomies	Different ways Aboriginal and Torres Strait Islander societies classify people and things, for example the division of society and the natural world into two halves (moieties).
Inflectional process	The process of building a word without changing its category, for example, an inflected noun, marked for case, may take on different roles but is still a noun. In Aboriginal languages and Torres Strait Islander languages, inflectional processes entail the use of affixes.
Input	Direct contact with and experience of the target language; the stimulus required for language acquisition and learning. Input can take multiple forms and be received through different modes.
Intercultural capability	An ability to understand and to engage in the relationship between language, culture and people from diverse backgrounds and experience. This involves understanding the dynamic and interdependent nature of both language and culture, that communicating and interacting in different languages involves interacting with values, beliefs and experiences as well as with words and grammars. An intercultural capability involves being open to different perspectives, being flexible and curious, responsive and reflective; being able to de-centre, to look objectively at one's own cultural ways of thinking and behaving , and at how these affect attitudes to others, shade assumptions and shape behaviours. Characteristics of an intercultural capability include cognitive and communicative flexibility and an orientation and ability to act in ways that are inclusive and ethical in relation to diversity and difference.
Intercultural language teaching and learning	An orientation to language teaching and learning that informs current curriculum design; framed by the understanding that language and culture are dynamic, interconnected systems of meaning-making; that proficiency in an additional language involves cultural and intercultural as well as linguistic capabilities. The focus is on developing communicative proficiency and on moving between language-culture systems. It includes the reflexive and reciprocal dimension of attention to learners' own language(s) and cultural frame(s).
Interjection	A part of speech that has the sole function of conveying emotion, for example 'wow!', 'yuk!'
Interpret	A process of understanding and explaining; an ability to conceive significance, to construct meaning and to explain to self and others.
Interpreting	Orally changing a text spoken in one language into another in a situation where groups have a shared, immediate communicative need but a language difference. Many issues impact on interpreting, including the need for language and cultural training in relation to both 'own' and 'other' language/culture, interpreting for literal versus 'free' meaning, ethical dimensions, specialisation, personal confidence and kinship relations. These elements and considerations have particular relevance in First Language Learner Pathway (L1) programs.
Interrogative	A word used to ask questions, for example the interrogative pronoun 'who?'
Intonation	A key component of communication, involving patterns of pitch and melody of spoken language that can be used like punctuation, for example, to express surprise or suggest a question, to shade, accentuate or diminish emphasis or meaning, and to regulate turn-taking in conversations.



Intransitive	Verbs that involve only one core participant, the noun, adjective or pronoun, which in Aboriginal languages and Torres Strait Islander languages is usually left unmarked by affixation.
Journey	Episodes of History/Story involving formative travels undertaken by totemic ancestors or Dreaming beings across Country/ Place . The capital 'J' indicates the special meaning of the word in this context.
Kin	Social groupings based on family relationships and in the case of Aboriginal societies and Torres Strait Islander societies a systematic application of these groupings across whole communities which provides comprehensive guidance for interpersonal behaviour. One systematising principle common in these societies is the structural equivalence of siblings of the same sex so that, for example, a mother's sisters are also termed 'mother', whereas the mother's brothers are 'uncles' . Another principle is that all people who interact on an extended basis must be classified as kin.
Kinship	Kin-based social organisation considered as a structure and interlocking with other organisational structures common in Aboriginal societies and Torres Strait Islander societies, such as moiety, skin, sections.
Laminal	Consonants involving the blade of the tongue as distinct from the tip in places of articulation.
Language	A human cognitive and communicative capability which makes it possible to communicate, to create and comprehend meaning, to build and sustain relationships, to represent and shape knowledge, and to imagine, analyse, express and evaluate. Language is described and employed: <ul style="list-style-type: none"> ▫ as code – comprising systems, rules, a fixed body of knowledge, for example, grammar and vocabulary, sound and writing systems ▫ as social practice – used to do things, create relationships, interact with others, represent the world and the self; to organise social systems and practices in dynamic, variable, and changing ways ▫ as cultural and intercultural practice – means by which communities construct and express their experience, values, beliefs and aspirations ▫ as cognitive process – means by which ideas are shaped, knowledge is constructed, and analysis and reflection are structured
Language-as-subject programs	Programs where the Aboriginal language or Torres Strait Islander language is taught and learned as a subject in the school curriculum.
Language building	Planned intervention to restore or develop a language's internal resources, such as morphology, vocabulary or domains of use. Language building supports language revival and language development.
Language change	The natural and constant change that occurs in all languages, in varying speeds depending on local language ecologies.
Language ecology	A view of languages as living entities that require enabling environments and relationships with other languages to thrive and to be passed on between generations. Elements of the ecology of Aboriginal languages and Torres Strait Islander languages include access to Country/Place, the profile and acceptance of the language in the wider community, and education systems that align with the values of particular groups of language speakers.
Language engineering	An element of language building with a focus on developing the grammar and vocabulary of a language undergoing revival.
Language features	Features of language that support meaning, for example, sentence structure, noun group/phrase, vocabulary, punctuation, figurative language. Choices in language features and text structures together define a type of text and shape its meaning. These choices vary according to the purpose of a text, its subject matter, audience and mode or medium of production.
Language functions	Varied ways in which language is used to achieve particular purposes, for example, to persuade, to entertain, to apologise, to argue and/or to compliment.



Language rights	The individual or collective right to choose one's own language as a medium of communication, including in contexts such as educational, judicial and administrative processes. Language rights are particularly pertinent for the world's indigenous languages, including Aboriginal languages and Torres Strait Islander languages.
Language shift	The process whereby an individual or community begins to move away from the first language as the main medium of communication due to the influence of another language. It may begin with the displacement of a few vocabulary items but result ultimately in the complete substitution of the new language for the old.
Language-specific curricula	State or local language-specific curricula developed from the generalised content and achievement standards of the national Framework. The process involves adaptation and modification to reflect the specific nature of the language, the learners and the learning contexts. These adaptations address the band descriptions, the content descriptions, content elaborations and achievement standards. They localise and particularise the Framework.
Law	The body of rules for living derived from and sanctioned by the Dreaming or History/Story. The capital 'L' indicates the special meaning of the word in this context.
Lexical biases	Language interests, intentions and conceptions or misconceptions among some (particularly early) researchers of Aboriginal and Torres Strait Islander languages that resulted in uneven treatment of their vocabularies. For example, the languages are highly developed in the areas of family terms, totemic relationships and Australian flora and fauna, but these areas were often inadequately recorded because little was known at the time about them.
Loan word	See word borrowing.
Locational cases	Cases applicable to nouns, pronouns and adjectives that indicate location and direction in space and time.
Lore	The body of conventional practices and ways of doing that are an integral part of the culture of Aboriginal and Torres Strait Islander communities.
Macro skills	Four major language skills of listening, speaking, reading and writing.
Maintenance	The intentional effort to keep using a particular language in changing circumstances, for example in the context of schooling that does not otherwise use the child's first language. It often involves the development of the language itself, its domains of use and an appropriate curriculum.
Manner of articulation	The manner in which different speech organs move and combine with airflow to produce sounds, for example whether the outward airflow is momentarily blocked or diverted around the tongue or through the nose.
Media texts	Spoken, print, graphic, or electronic communications created for a public audience. They often involve numerous people in their construction and are usually shaped by the technology used in their production. Media texts studied in different languages can be found in newspapers, magazines and on television, film, radio, computer software and the internet.
Mediate	To use a functionally distinct dimension of communication such as language, dance or art for individual or group conceptualisation, expression or interaction.
Medium	The means provided by a particular language to engage in an activity or achieve a desired result.
Metalanguage	A vocabulary used to discuss language conventions and use, for example, language used to talk about grammatical terms such as sentence, clause, conjunction, or about the social and cultural nature of language, such as face, reciprocating, register.
Mode	Various processes of communication: listening, speaking, reading/viewing, signing and writing/creating. Modes are also used to refer to the semiotic (meaning-making) resources associated with these communicative processes, for example, sound, print, image and gesture.



Moiety	One of two parts into which society is divided based on descent from the mother or father. In Aboriginal societies and Torres Strait Islander societies moieties may include parts of the natural world.
Mood	The form of a verb that indicates the attitude of the speaker to the content of the utterance, for example, whether what is said is plain description, statement of a possibility, wish, or command. In Aboriginal languages and Torres Strait Islander languages mood is signaled by affixation on the verb.
Morpheme	The smallest meaningful unit in the grammar of a language. Morphemes are not necessarily the same as either words or syllables. The word 'cat' has one morpheme while the word 'cats' has two morphemes: 'cat' for the animal and 's' to indicate that there is more than one. Similarly, 'like' has one morpheme while 'dislike' has two: 'like' to describe appreciation and 'dis' to indicate the opposite. The process of identifying morphemes assists comprehension, vocabulary building and spelling.
Morphology	Principles of word formation and inflection, especially with respect to constituent morphemes.
Mother-in-law talk/language	A register or style in Aboriginal languages and Torres Strait Islander languages used in the presence of, or in reference to, a relative with whom the speaker has an avoidance relationship and therefore entailing high degrees of circumspection and restriction.
Multiple literacies	Competence in a range of text-types and language functions
Multimodal text	A text which involves two or more communication modes, for example, the combining of print, image and spoken text in film or computer presentations.
Narrative	A story of events or experiences, real or imagined.
New media	Media that allow on-demand access to content, interactivity and creative participation, usually based on digital technology.
Nominalisation	The formation of nouns from other types of words, including verbs. In Aboriginal languages and Torres Strait Islander languages the process typically involves adding a morpheme to the word that is to be changed.
Noun	A part of speech that includes all words denoting physical objects such as man, woman, boy, girl, car, window. These are concrete nouns. Abstract nouns express intangibles, such as democracy, courage, success, idea.
Number	Part of the grammar of a language that indicates how many participants or elements are involved, for example one, two, three or more.
Onomatopoeic sounds	Sounds introduced in written/performed texts that imitate sounds typically made by a character or inanimate object.
Oracy	An ability to express oneself in and to understand spoken language; it includes oral and aural proficiency.
Orthography	A system of spelling for a language or group of languages that is generally accepted by users of the language(s).
Owners/custodians	The recognised groups of people who own or take care of Aboriginal languages and Torres Strait Islander languages, and who have responsibilities, interests and rights in relation to them, even though a particular language may not be currently used to the same level as in the past.
Particles	Words or morphemes commonly used in Aboriginal languages and Torres Strait Islander languages that usually convey shades of meaning related to speakers' attitudes, feelings or intentions about what is being said. Particles do not change in form and include words and terms such as, 'maybe', 'ought to', 'but of course', 'not really', 'let's just ...'.
Perfective	A verb aspect depicting completeness of action, for example 'I lived there'.



Peripheral	Consonants involving either the very front of the vocal tract in places of articulation, for example lips, or the very back of the tongue. In Aboriginal languages and Torres Strait Islander languages several consonant types can be conveniently grouped together as peripheral.
Person	Part of the grammar of a language enabling each interaction to be described in terms of the speaker or writer, the person addressed, or any involvement of others. Aboriginal languages and Torres Strait Islander languages usually mark these three persons (first, second, third) in the pronouns rather than in the verbs; for example 'I, 'you', 'she'.
Personal pronoun	See person.
Phoneme	The smallest meaningful unit in the sound system of a language, for example, the word 'is' has two phonemes: /i/ and /s/; 'ship' has three phonemes: /sh/, /i/, /p/. A phoneme usually has several manifestations dependent on varying phonological contexts, for example, the 'p' in 'pin' and 'spin' differs slightly in pronunciation but is regarded as being the same phoneme; that is, as having the same functional meaning within each word.
Phonemic awareness	An understanding of the relationship between the phonology of a language and its alphabetic writing system.
Phonology	The speech sounds of a language considered as a system, especially with respect to the description of its individual phonemes.
Pidgin	A linguistically and socially restricted contact language that serves as a means of communication between speakers of different languages. A pidgin is no-one's first language.
Place of articulation	Location in the vocal tract where the main restriction to airflow occurs in order to produce a speech sound, usually a consonant. For example, in producing a particular sound the tongue tip may touch the hard ridge behind the teeth to either block the air-flow or force it round the tongue or through the nose. The three major place-of-articulation categories for consonants in Aboriginal languages and Torres Strait Islander languages are peripheral, laminal and apical.
Plural	A form of number in some languages indicating two or more, or three or more in languages that have the dual number, such as Aboriginal languages and Torres Strait Islander languages.
Poison cousins	A type of avoidance relationship in Aboriginal societies and Torres Strait Islander societies, often comprising a cross-cousin of the opposite sex.
Possessive sentence	A type of verbless sentence, for example 'the car [is] mine'.
Prediction	An informed presumption about something that might happen. Predicting at text level can include working out what a text might contain by looking at the cover, or working out what might happen next in a narrative. Predicting at sentence level includes identifying what word is likely to come next in a sentence.
Prefix	A meaningful element (morpheme) added before the main part of a word to change its meaning, for example, unhappy.
Preposition	A part of speech that precedes a noun, noun phrase or pronoun, thereby describing relationships in a sentence in respect to: <ul style="list-style-type: none"> ▫ space/direction (below, in, on, to, under – for example, she sat on the table). ▫ time (after, before, since – for example, I will go to the beach after lunch). ▫ those that do not relate to space or time (of, besides, except, despite – for example, he ate all the beans except the purple ones) <i>Prepositions</i> usually combine with a noun group or phrase to form a prepositional phrase, for example, in the office, besides these two articles. Some languages, such as Aboriginal languages and Torres Strait Islander languages, use affixes to convey meanings that other languages express through prepositions'



Principles and protocols	Processes, issues and attitudes integral to the development and provision of curriculum and programs in Aboriginal languages and Torres Strait Islander languages. Principles affirm the authority of language owners and custodians and link with time frames, language choice for the program and resources. Protocols relate to processes including negotiations between different groups, language surveys, identification of human resources, language and land associations and levels of language documentation.
Productive language use	One of the two aspects of communication through language involving the ability to express, articulate and produce utterances or texts in the target language. Also see receptive language.
Pronoun	Pronouns are a closed group of words that refer to or substitute for nouns and noun phrases. They can take case like nouns, as well as person and number. Demonstratives, such as this, that, near or distant and interrogatives, such as who, what, which, are regarded as pronouns that designate or point out. In Aboriginal languages and Torres Strait Islander languages pronouns can be bound to other words as well as stand alone and can have dual forms in addition to singular and plural.
Pronunciation	The manner in which a word or part of a word is pronounced
Purposeful (learning/ language experience)	Learning which results from authentic language experiences that involve real purpose and achievable outcomes.
Read	Process visual or tactile symbols (for example, braille), words or actions in order to derive and/or construct meaning. Reading includes elements of decoding (of sounds and symbols), interpreting, critically analysing and reflecting upon meaning in a wide range of written, visual, print and non-print texts.
Re-awaken	See reclaim, revive. In situations of language loss, Aboriginal and Torres Strait Islander people often refer to languages as sleeping and as a consequence needing to be re-awakened.
Receptive language	One of the two components of communication through language: the 'receiving' aspect of language input, the gathering of information and making of meaning via listening, reading, viewing processes. Also see productive language.
Reciprocal	One of the two components of communication through language: the 'receiving' aspect of language input, the gathering of information and making of meaning via listening, reading, viewing processes. Also see productive language.
Reclaim, revive, renew, rebuild, reconstruct, construct, develop languages	Terms used generally and interchangeably with respect to Aboriginal languages and Torres Strait Islander languages to refer to language processes and language programs developed in contexts of historical language loss, and located mainly in the Language Revival Learner Pathway (LR). In the Framework, revive, revitalise, renew and reclaim take on particular language and program activity meanings.
Reduplication	Internal repetition of some sort in a word which usually modifies its meaning. In Aboriginal languages and Torres Strait Islander languages this modification can range from indication of the plural number to weakening the intensity of the original word.
Reflexive	A language form that shows action carried out by the participant on itself, for example 'the dog is licking itself'. In Aboriginal languages and Torres Strait Islander languages this is usually conveyed by voice in verbs.
Register	A variety of language used for a particular purpose or in a particular situation, the variation being defined by use as well as user, for example, informal register or academic register.



Relational and holistic approach	Approaches to languages education relying on establishing interpersonal relationships between participants and integrating language learning into the learner's identity and place in the world.
Repetition	Repetition and parallelism (restating/stating differently) are strategies used within primarily oral societies to aid memory, through which all knowledge is traditionally transmitted.
Respect	Reference to ways in which individuals treat each other in Aboriginal and Torres Strait Islander contexts. Respect is shown in many ways, including waiting to speak, listening and demonstrating understanding, not asking too many direct questions, and generally showing regard for others' ideas, beliefs, practices and culture.
Revival	A planned response designed to counter histories of language loss. Aboriginal languages and Torres Strait Islander languages are being revived through community initiatives, school programs and linguistic research.
'Right through'	Situations in which a speaker or the community knows and uses comprehensively the full range of communicative functions of a language, due to the full linguistic code being available.
Scaffolding	Support provided to assist the learning process or to complete a learning task. Scaffolded language support involves using the target language at a level slightly beyond learners' current level of performance, and involves incremental increasing and decreasing of assistance. Task support provides assistance to perform just beyond what learners can currently do unassisted, to progress to being able to do it independently. Scaffolding includes modelling and structuring input in ways that provide additional cues or interactive questioning to activate existing knowledge, probe existing conceptions or cue noticing and reflecting.
Scanning	Support provided to assist the learning process or to complete a learning task. Scaffolded language support involves using the target language at a level slightly beyond learners' current level of performance, and involves incremental increasing and decreasing of assistance. Task support provides assistance to perform just beyond what learners can currently do unassisted, to progress to being able to do it independently. Scaffolding includes modelling and structuring input in ways that provide additional cues or interactive questioning to activate existing knowledge, probe existing conceptions or cue noticing and reflecting.
Sections	A form of social organisation common in Aboriginal societies that divides the social world into four named parts, whereby each individual is placed in a section different to that of his or her mother, father and spouse. Also known as skin or skin groups.
Serialisation	A feature found in some groups of Aboriginal languages whereby verbs with the same participant are linked using special affixes.
Shame/ shyness/ respect	Socio-dynamic terms that concern the display of appropriate behaviours resulting from knowing one's relationship to others. They relate to concepts such as respect/deference and eye contact in personal and social worlds organised through kinship, key elements of social relations in all Aboriginal and Torres Strait Islander societies.
Sign language	Use of hand talk, facial expressions and other signs as substitutes for or adjuncts to spoken language. In areas of central Australia, signing performs functions similar to full, speech-concurrent systems such as Auslan.
Silence	The use of silence is an accepted part of many Aboriginal and Torres Strait Islander speech styles.
Skin, skin groups	See sections.
Sleeping	A descriptor applied to Aboriginal languages and Torres Strait Islander languages that are no longer used for everyday communication purposes but exist in community memory. Such languages are rich candidates for reawakening through Language Revival Learner Pathway (LR) programs.



Standard and nonstandard varieties	Standard varieties of a language have general acceptance across a speech community; departures from standard varieties are termed 'non-standard' .
Sorry business	A term often used in Aboriginal and Torres Strait Islander families and communities referring to sets of behaviours and expectations usual during bereavement and funerals.
Speak	Convey meaning and communicate with purpose. Some students participate in speaking activities using communication systems and assistive technologies to communicate wants and needs and to comment about the world.
Speech prohibitions	Cultural constraints on the use of spoken language in certain circumstances.
Speech styles	Registers of spoken language shaped by social situations and cultural norms.
Storytelling	An engaging and flexible medium for delivering and receiving multiple messages that is well suited to language teaching and learning. Storytelling has particular importance in Aboriginal societies and Torres Strait Islander societies in passing on Law and Lore.
Stress	An emphasis in pronunciation that is placed on a particular syllable of a word, for example, 'she will conduct the orchestra'; her 'conduct is exemplary'.
Style	Systematic variation in language use that characterises individuals, groups or situations.
Styles of address	Language varieties and communicative ways used in social interaction that are determined by social categories. In Aboriginal and Torres Strait Islander societies these are usually associated with kin and Dreaming affiliations.
Subordination	Linking one clause to another within one sentence in a dependent relationship, for example 'If it rains we won't go.' In Aboriginal languages and Torres Strait Islander languages the verb of the subordinate clause usually takes a special affix.
Suffix	A meaningful element added after the root of a word to change its meaning, for example, to show its tense : '-ed' in 'passed'. Common suffixes in English include '-ing'; '-ed'; '-ness'; '-ess'; '-able'.
Syllabic (writing system)	A system of writing that uses a single symbol for each syllable in the language.
Syllable	An element of a spoken or written word, minimally comprising a vowel with or without associated consonants.
Synonym	A word that has the same or similar meaning as another.
Taboo	A cultural prohibition on uttering the name of a recently deceased person or on saying words that sound like the name.
Task	An integrated experience and use of language, set in a context, accomplishing a purpose, focused on meaning. A task provides an organising structure and context for meaning-focused language learning. Unlike form-focused language activities and exercises, task-based learning involves the achievement of a goal or authentic outcome. Learners draw from existing language resources and seek out unfamiliar resources as needed to complete the task. Scaffolding is provided by the teacher via the task cycle, which includes form-focused teaching. Examples of tasks: researching an issue, sharing ideas and then categorising and presenting results; planning and having a picnic; designing and publishing an online newsletter.
Taxonomy systems	See Indigenous taxonomies.
Teaching team	The group responsible for planning and presenting school-based Aboriginal language or Torres Strait Islander language programs in the context of negotiated principles and protocols relevant to the language learner pathway and the formal requirements of schooling.



Tense	Forms of verbs that deal mainly but not only with the time at which an action takes place relative to the utterance that contains it.
Text	An identified stretch of language, used as a means for communication or the focus of learning and investigation. Text forms and conventions have developed to support communication with a variety of audiences for a range of purposes. Texts can be written, spoken or multimodal and in print or digital/online forms. Multimodal texts combine language with other systems for communication, such as print text, visual images, soundtrack and spoken word, as in film or computer presentation media.
Text structure	Ways in which information is organised in different types of texts, for example, chapter headings, subheadings, tables of contents, indexes and glossaries, overviews, introductory and concluding paragraphs, sequencing, topic sentences, taxonomies, cause and effect. Choices in text structures and language features together define a text type and shape its meaning. Different languages/cultures structure texts differently in many instances.
Text-types (genres)	Categories of text, classified according to the particular purposes they are designed to achieve, which influence the features the texts employ, for example, texts may be imaginative, informative or persuasive, or can belong to more than one category. Text types vary significantly in terms of structure and language features across different languages and cultural contexts, for example, a business letter in French will be more elaborated than a similar text in English; a request or an offer of hospitality will be differently expressed in Japanese or German. Text-types in Aboriginal language and Torres Strait Islander language programs draw systematically on local community experience, knowledge and expertise, on linguistic and cultural identity, on historical and ecological voices and incorporate elements such as Country/Place, artistic expression, performance and the natural environment.
Textual features/ conventions	Structural components and elements that combine to construct meaning and achieve purpose, and are recognisable as characterising particular text types. Also see language features.
Totem	A conventional index or emblem of an individual or group. In Aboriginal societies and Torres Strait Islander societies totems are usually drawn from the natural world and enter into the kinship system and other social organisational structures of those societies, thus formalising personal relationships between individuals and the non-human world.
Transcribing	The transformation of spoken (recorded) texts into their linguistically and culturally equivalent meaning in written formats.
Transitive	Transitive verbs can involve more than one core participant, one of which performs the action of the verb directly onto another participant. In Aboriginal languages and Torres Strait Islander languages the noun, adjective and sometimes pronoun representing the actor is usually marked with a suffix, as may the recipient if it is represented by a pronoun.
Transitivity	Whether or not a particular verb is transitive is an important grammatical consideration in the using, teaching and learning of Aboriginal languages and Torres Strait Islander languages because it determines the use of affixation.
Transitory	A verb aspect depicting limited duration of action.
Translating/ translation	The transformation of a written text from one language into another for either immediate or deferred use. Many issues impact on translating including the need for language and cultural training in relation to both 'own' and 'other' language/ culture, literal versus free translation, 'interlinear glossing', accuracy and checking through back-translating , cultural aspects of/in meaning-making, ethical dimensions, specialisation, and literacy levels. Such dimensions and elements of translating have particular relevance in First Language Learner Pathway (L1) programs, both in terms of task and vocational training contexts.
Verb	A part of speech which expresses existence, action, state or occurrence, for example, 'they watch football'; 'she is exhausted'; 'the day finally came'. <ul style="list-style-type: none"> ▫ auxiliary verb – a verb that combines with another verb in a verb phrase to form tense, mood, voice or condition, for example, 'they will go', 'I did eat lunch', 'she might fail the exam'.



Verbless sentences	Sentence forms common in Aboriginal languages and Torres Strait Islander languages that express the equivalent of English expressions such as, 'my father is tall' without a verb, i.e. 'my father tall'. Verbless sentences may be equative, as in 'I [am] a child', possessive, as in 'this bicycle [is] yours', or descriptive, as in 'the fruit [is] ripe'. Verbless sentences do not contain other elements such as location or time.
Verb of stance	A verb such as 'sitting', 'lying', 'standing', 'crouching' commonly used in Aboriginal languages and Torres Strait Islander languages to indicate the existence of a person or object, for example 'a lake lies there'. They serve the same purpose as 'to be' verbs in other languages (such as 'is' in English).
Verb stem	The form of a verb in Aboriginal languages and Torres Strait Islander languages to which affixes are attached, thus forming its various tenses, aspects and moods.
Visual design	The interconnected totality of visual effects in Aboriginal and Torres Islander art, technology and performance, including the use of light, shade, gesture and other transitory elements.
Welcome to Country	A protocol used at the opening of conferences, meetings, launches, special events that is performed only by owners/custodians of the particular Country/Place. It may involve the use of the associated Aboriginal or Torres Strait Islander language(s).
Word-building	Constructing words and their meanings by means of morphology.
Word order	The usual sequencing of words in a phrase or clause adopted in a particular language, for example Aboriginal languages and Torres Strait Islander languages tend to place the verb towards the end of a sentence, as in 'she water saw', and adjectives after the noun they describe, as in 'water deep'.



Framework for Aboriginal Languages and Torres Strait Islander Languages - L2

Foundation to Year 2 Curriculum

Foundation to Year 2 Band Description

The nature of the learner, the pathway and particular language

Languages studied in the Second Language Learner Pathway (L2) are typically languages used in spoken form as the language of everyday communication by whole communities across all generations.

The second language learner pathway has been written on the assumption that learning will occur off-Country involving students who are typically not from the language community and have little or no experience of the language and culture. They are introduced to learning the language at school as an additional, new language.

The language chosen for curriculum development should have a sizeable set of resources in a variety of media, such as local documentaries, bilingual narrative and descriptive texts, and educational materials in print and digital form. Learning is enriched and authenticated by interaction with visiting Elders and community speakers, and where possible visits to Country/Place. Information and communications technologies provide additional resources to support a range of language and culture experiences.

The curriculum content and achievement standards in the Second Language Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt as a second language. The content descriptions, content elaborations and achievement standards for the Second Language Learner pathway will need to be adapted for use with the particular language being taught and will need to be modified if the program occurs on-Country or if the learners are from the language community.

Children enter the early years of schooling with established communication skills in one or more languages and varying degrees of early literacy acquisition. For young students at this level, learning typically focuses on the immediate world of their family, home, school, friends and local environment. They are learning how to socialise with new people, share with others, and participate in structured routines and activities at school.

Language learning and use

The language is learnt in parallel with English language and literacy development. Learning in the two languages progresses at very different levels but each supports and enriches the other.

The language is used in classroom interactions, routines and activities and is supported by the use of visual and concrete materials, gestures and body language. At this stage, there is a focus on play and imaginative activities, games, music, movement and familiar routines, which provide scaffolding and context for language development.



Oral language is developed through listening to the sounds, shapes and patterns of the language, through activities such as rhymes, songs, clapping and action games and through imitating and repeating sounds in aural texts as modelled by the teaching team, visiting Elders and community speakers.

Learners experiment with simple formulaic expressions and with one- or two-word responses and single-idea phrases to prompts and cues. As they progress to using language for interactions such as greetings, asking for help, talking about self, friends and family, or asking and answering questions, they notice that the language behaves differently in different situations and that speakers communicate in some ways that are different from their own. Creative play provides opportunities for exploring these differences and for using language for purposeful interaction.

Students learn about Country/Place and community by interacting with visiting Elders and community speakers when possible, and by engaging with stories and songs and other texts such as videos, maps and pictures. They learn about the concepts of kin and social groupings, and how these are symbolised in the natural environment.

Students learn to use appropriate respect terms and to demonstrate respectful and appropriate behaviour when interacting with Elders, community speakers and community texts.

Learners will recognise the same alphabet they are learning for writing English. They write by tracing and copying, forming letters legibly. They learn to read and write words and sentences independently using modelled language, for example, matching pictures with single words, labels and captions. The use of repetition and recycling in instruction helps children to identify high-frequency words and simple phrases and to recognise the purpose and intention of simple texts.

They begin to understand how the language works, to compare it with English and to understand its place in relation to regional and national language diversity.

Contexts of interaction

Across Foundation to Year 2, learning occurs largely through interaction with peers and the teaching team, supplemented by some access to visiting Elders and community speakers. Information and communications technologies (ICT) resources provide additional access to language and culture experience.

Texts and resources

Children engage with a variety of spoken, visual, written and digital texts, which are short, clearly structured and supported by visuals and paralinguistic devices, for example, tone of voice, facial expression, gesture, with much repetition and recycling of structures and vocabulary. They listen and respond to teacher talk, share ideas and join in with song, dance, story and rap, and various forms of play, performance, conversational exchanges and activities mediated by language. Print and digital texts include stories, shared Big Books, songs, visual designs, photos, videos, environmental maps and wall charts and teacher-generated materials such as games, flashcards and items from both the local community and the target language community.



Level of support

Learning is supported through the provision of experiences that are challenging but achievable with appropriate scaffolding and support. This involves modelling, monitoring and moderating by the teacher; provision of multiple and varied sources of input; opportunities for revisiting, recycling and reviewing learned language, and continuous cueing, feedback, response and encouragement.

The role of languages

Learners are encouraged to use the language being learnt whenever possible in class interactions and daily routines with the teaching team, visiting Elders and community speakers. Using English for explanation and discussion allows learners to talk about differences and similarities they notice between the language and their first language(s) and culture(s), to ask questions about language and culture, to consider how they feel when they hear or use the language and to talk about how they view different languages and the people who speak them. This introduction to the 'meta' dimension of intercultural learning develops the ability to consider different perspectives and ways of being as mediated by language.



Foundation to Year 2 Content Descriptors

Communicating

Socialising	Interact with each other, the teaching team and visiting Elders/community speakers using simple language and gestures for greeting and farewelling, talking about self and family [Key concepts: self, family, relationships; Key processes: interacting, sharing, listening]	ACLFWC067 Elaborations: <ul style="list-style-type: none">• participating in everyday exchanges, such as greeting and farewelling• interacting with the teaching team and visiting Elders/community speakers using appropriate protocols such as respect terms, behaviour and forms of address, including, for example, using assigned kinship roles• introducing and describing self, family, friends, favourite objects and pets using familiar and modelled language, supported by visual props, for example, drawings, photos• listening to questions (such as what, who, where) about self, family, friends and immediate environment, and responding with words and actions, including gesture• expressing likes and dislikes using simple statements
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Foundation to Year 2 Content Descriptors

Communicating

Socialising	Participate in guided group activities such as games, songs and simple tasks, using movement and gestures to support understanding and to convey meaning [Key concepts: cooperation, play; Key processes: turn-taking, matching, choosing, cooperating, following instructions]	ACLFWC068 Elaborations: <ul style="list-style-type: none">• participating in games, tasks and activities that involve turn taking, guessing, matching and choosing objects using modelled questions and responses• participating in action games and songs by matching actions to words• following instructions by moving around or locating objects in the classroom• using rehearsed language to collaborate and follow instructions, for example, in craft activities using traditional materials such as nuts, twigs, bark, seeds, shells• working collaboratively to decide on a class performance, activity or action• working collaboratively to adapt and perform action songs, for example, by changing lyrics, substituting words and phrases based on modelled patterns, rehearsing and performing songs with appropriate gestures and actions
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Foundation to Year 2 Content Descriptors

Communicating

Socialising	Interact in classroom routines and respond to teacher instructions [Key concepts: routine, instruction; Key processes: participating, responding, following instructions]	ACLFWC069 Elaborations: <ul style="list-style-type: none">• participating in routine exchanges such as asking and answering questions, responding to the class roll, describing the weather, requesting classroom objects• responding to and using routine classroom language, for example, 'sit down', 'stand up', 'listen!' 'look this way', 'tidy up' in the target language• following instructions related to transition activities, for example, 'form a circle', 'get into groups of three', 'put on your hat', 'line up'• responding to requests and instructions in verbal and non-verbal ways, such as movement, gesture and action, for example, in class and outdoors, in games and songs, or on visits and excursions
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Foundation to Year 2 Content Descriptors

Communicating

<p>Informing</p>	<p>Locate specific words and familiar phrases in texts such as charts, lists, photos, maps, and use information to complete guided oral and written tasks [Key concepts: natural and built environment, community life, Indigenous knowledge; Key processes: identifying, selecting, sorting, matching, labelling, mapping Country/Place]</p>	<p>ACLFWC070 Elaborations:</p> <ul style="list-style-type: none"> identifying, naming, and labelling key topographical features of the target language region, for example, creeks, springs, rocky outcrops, estuaries, reefs, desert landforms, by viewing environmental maps, photos, videos and objects listening to an Elder/community speaker sharing knowledge about Country/Place and recording key information identifying and labelling significant features of the built environment, for example, dwellings, settlements, community store, health clinic, school, places to play, roads and tracks locating key information about the target language region, for example, weather, seasons, daily and seasonal behaviour of animals, using resources such as charts, photos, videos, films, visual prompts and by listening to visiting Elders/ community language speakers naming, labelling and sorting bush foods, animals, plants and natural objects from the environment into culturally appropriate categories, such as, edible/non-edible, meat/non meat, salt water/fresh water, day/night animals, rough/smooth, hard/soft describing aspects of shared knowledge about the target language region, for example, by pointing to places on a map or at pictures of food sources, plants and animals identifying and labelling animal tracks in the sand, dirt or mud labelling, drawing and matching body parts
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Foundation to Year 2 Content Descriptors

Communicating

<p>Creating</p>	<p>Participate in shared listening to, viewing and reading of texts and respond through singing, reciting, miming, play-acting, drawing, action and movement [Key concepts: storytelling, response; Key processes: responding, performing, sharing, expressing; Key text types: songs, raps, dances, traditional and contemporary stories, paintings and visual design, video clips (IndigiTUBE)]</p>	<p>ACLFWC072 Elaborations:</p> <ul style="list-style-type: none"> performing songs or stories that include repeated phrases, rhythms and non-verbal forms of expression, such as clapping, gestures, facial expressions and dance participating in shared reading of traditional and contemporary stories, responding through mime, drawings with captions, matching captions to images, dance, play-acting and other forms of expression listening to Elders/community speakers tell stories and responding by drawing, labelling and captioning or re-enacting with puppets, props or actions identifying key animals, birds and other characters in stories, songs, performances and dances and identifying the significance of particular dance or performance elements identifying and naming significant places, landscapes and topographical features through which travelling stories pass identifying key messages expressed in stories, song, dance and visual art, for example, rules for living predicting the content/meaning of narrative texts such as picture books, including titles, covers and illustrations, and giving reasons for their predictions responding to simple questions about characters and events in texts such as stories, songs, dances
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Foundation to Year 2 Content Descriptors

Communicating

<p>Creating</p>	<p>Create and present shared stories, songs and performances using familiar words and patterns and support materials [Key concepts: story, performance; Key processes: retelling, singing, re-enacting, dancing, drawing, performing; Key text types: songs, dance, stories, paintings and visual design, performances]</p>	<p>ACLFWC073 Elaborations:</p> <ul style="list-style-type: none"> • making a shared Big Book based on an event, experience or performance • creating own stories by sequencing a series of pictures with captions or by creating a storyboard with labels, using modelled language and repetitive phrases • re-enacting or retelling simple stories, episodes or interactions with puppets, props, actions or gestures, using modelled language • creating digital texts based around familiar contexts and characters, using pictures and captions • creating simple songs or new versions of contemporary songs and raps, for example by substituting words and phrases, such as animal names, places or geographical features, adding characters, incorporating non-verbal forms of support, such as clapping, gestures and facial expressions • creating new dance sequences, paintings and visual designs, using models from the target language and culture
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Foundation to Year 2 Content Descriptors

Communicating

Translating	Translate frequently used words and phrases using visual cues and resources such as word lists [Key concepts: translation, similarity, difference, meaning; Key processes: noticing, identifying, translating]	ACLFWC074 Elaborations: <ul style="list-style-type: none">• using classroom resources such as word banks, wall charts, visual dictionaries, word lists and pictures to translate the meaning of single words and common expressions• translating and explaining in English the meaning of target language words, phrases and gestures used in everyday contexts and situations• explaining to others culture-specific words, for example, names of artefacts or implements, kinship terms of address• noticing elements of the target language and of English that are the same, such as the letters of the alphabet and some sounds• showing others how different signs and hand talk are used and explaining basic signs for elements of the natural environment, for example, water, animals• explaining symbols and their iconographies to others
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Foundation to Year 2 Content Descriptors

Communicating

Translating	Create simple oral, print or multimodal bilingual texts for the classroom environment, such as captions, labels and wall charts [Key concepts: meaning, bilingualism; Key processes: labelling, captioning, displaying, matching]	ACLFWC075 Elaborations: <ul style="list-style-type: none">• creating picture word lists and picture dictionaries and contributing to bilingual class books of words and their meanings• creating bilingual texts for the immediate environment, for example, school/classroom signs• performing presentations for the school community that involve both target language and English language elements, such as a contribution to an assembly or a performance for Grandparents' Day• creating sets of word cards in the target language and in English and playing matching-word games• writing captions, with support, for a photographic display to show parents/others about a class event, an experience such as sports day or a project to care for the school environment
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Foundation to Year 2 Content Descriptors

Communicating

Identity	Describe aspects of self, such as family, school/class and language/s spoken, noticing how these different elements contribute to one's identity [Key concepts: identity, self, family, belonging; Key processes: describing, explaining, identifying]	ACLFWC076 Elaborations: <ul style="list-style-type: none">• describing self and drawing pictures of family or creating a family tree, labelling with appropriate kinship terms for immediate family members• identifying self as belonging to a family, class or peer group, representing these relationships through captioned pictures or photos or by creating digital presentations• exploring the concept of collective identity, for example by considering the symbolic meaning of Aboriginal and Torres Strait Islander flags, items of dress, use of colour and patterns• describing friends, favourite places, objects and languages they know/ are learning as markers of their identity• noticing and comparing their use of words or expressions from different languages when communicating in English• recognising the relationship between language, place and family in the formation of identity in Aboriginal and Torres Strait Islander communities and comparing these to relationships in their own lives
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Foundation to Year 2 Content Descriptors

Communicating

<p>Reflecting</p>	<p>Notice what is similar or different to their own language and cultural expression when interacting with songs, stories, games, pictures and artistic expression from the target language and culture [Key concepts: language, culture, similarity, difference, respect; Key processes: noticing, comparing, responding, reflecting]</p>	<p>ACLFWC077 Elaborations:</p> <ul style="list-style-type: none"> • responding to teacher prompts in the target language or English, for example, What do you see?...or What do you notice about...? Why do you think that ...? 'How is this similar / different ...? to capture and express their impressions when viewing images or video-clips, singing songs, dancing or reading stories from the target language region • comparing aspects of the lives of children in their own communities with those of children in target language communities as represented in digital images, video clips, IndigiTUBE and stories, for example, comparing ways of playing games, eating food, telling stories, or interacting at school, at home and in the community • noticing similarities and differences in language that relates to culture, such as names of foods and animals particular to different climates and environments; and in cultural practices, such as sharing involved in extended families, special times, story-telling, yarnning
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Foundation to Year 2 Content Descriptors

Understanding

<p>Systems of language</p>	<p>Notice and imitate characteristic sounds, intonation patterns and rhythms of the target language(s) and how these relate to the written language [Key concepts: pronunciation, rhythm, intonation, writing; Key processes: imitating, noticing, distinguishing, reading aloud]</p>	<p>ACLFWC078 Elaborations:</p> <ul style="list-style-type: none"> • noticing and distinguishing sounds of the language and matching these with written symbols • distinguishing sounds in the language from English sounds and recognising when the target language is being spoken • experimenting with pronunciation to capture and produce speech patterns within and across single words and phrases • recognising, imitating and distinguishing between intonation patterns in statements, questions, commands, requests, exclamations and song, and noticing how these are distinguished in written language • learning that writing systems represent sounds and meanings, and becoming familiar with the alphabetic principles that associate individual sounds/ a range of sounds with particular letters/ combinations of letters • noticing that English and the target language share the same alphabetic base • associating spoken language with written morphemes, words, phrases and sentences • recognising alphabetic conventions particular to the target language, for example, digraphs representing a single sound, diacritics that alter the regular value of a letter • experimenting with sounds in songs and noticing how syllables can be separated to fit different tunes and rhythms • reading texts aloud, showing knowledge of sound–symbol relationships
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Foundation to Year 2 Content Descriptors

Understanding

<p>Systems of language</p>	<p>Notice types of words in the target language and understand and use some elements of the target language structure [Key concepts: word function, word order, variation, patterns, rules; Key processes: identifying, recognising, noticing]</p>	<p>ACLFWC079 Elaborations:</p> <ul style="list-style-type: none"> • identifying people, places, things and events using: <ul style="list-style-type: none"> • nouns, for example, relating to family, kinship, items in the immediate natural and built environments • pronouns, for example, personal, interrogative, kinship and demonstrative • verbs for simple actions, states and processes • terms to qualify and quantify, for example, size, colour, number, or to classify or compare things • adverbs, for example, of location, time and manner • simple negation • identifying particular forms and structures in the language, for example, those that specify, identify and describe objects and actions, time and place; those that state ownership, ask questions, convey commands • noticing that compared to English and other known languages some words may be left out (ellipsis), or must be included or repeated in phrases and sentences, for example, "(it) went", "big (dog) ate (it)" • becoming aware how word order may differ from English or other known languages, for example, noun + qualifier vs qualifier + noun, 'child happy' vs 'happy child' • recognising the use of common affixes to nouns, for example, 'the man's dog', 'to the river', 'in the sea' • recognising the use of common affixes on verbs, for example, to indicate tense and mood • recognising influences across Aboriginal and Torres Strait Islander languages, for example, shared words • understanding and using elementary metalanguage to describe word types, for example, noun, pronoun, verb
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Foundation to Year 2 Content Descriptors

Understanding

<p>Systems of language</p>	<p>Recognise there are many ways of communicating messages in Aboriginal and Torres Strait Islander languages [Key concepts: communication, narrative; Key processes: recognising, identifying]</p>	<p>ACLFWC080 Elaborations:</p> <ul style="list-style-type: none"> • understanding that there are different ways of telling a story, such as Elders yarning, song, dance and music and associated visual design and spectacle, and through painting (body, bark, rock, sand) • recognising that communication can also occur through sign language; identifying and using basic signs for things from the everyday environment • understanding that texts have a purpose, for example, greetings, Welcome to Country/ Acknowledgement of Country/Place, traditional stories, paintings, songs and dances convey community-wide messages • identifying some features of narratives, for example, they are usually about journeys across Country, involving landforms, animals and plants • recognising that writing, like speech, is rule-bound and involves following the conventions according to text type • noticing how texts such as storybooks are sequenced and organised, for example, by identifying the main title and connections between pictures and text
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Foundation to Year 2 Content Descriptors

Understanding

Systems of language	Identify elements of the kinship system and its role in linking story and natural species and phenomena [Key concepts: kinship, totemic relationships, place, cultural practices; Key processes: identifying, recognising]	ACLFWC081 Elaborations: <ul style="list-style-type: none">• using kinship charts to identify kinship terms for immediate family, comparing with terms used in their own family• recognising that Aboriginal and Torres Strait Islander peoples have their own personal relationships with animal species and natural phenomena• recognising that people have a personal relationship with place, for example, birth place• identifying skin names where appropriate• understanding that ceremonial body markings, designs and paintings are determined by family, skin and story• identifying which stories belong to which natural features, including animals and natural species, and discussing their significance
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Foundation to Year 2 Content Descriptors

Understanding

<p>Language variation and change</p>	<p>Recognise that different words and language forms are used to address and communicate with people according to relationship and context [Key concepts: kinship, context, relationship; Key processes: noticing, recognising]</p>	<p>ACLFWC082 Elaborations:</p> <ul style="list-style-type: none">• noticing that different forms of address and kinship terms are used depending on the relationship between participants• recognising that the way someone is related to others affects how he or she speaks to them• recognising that ways of speaking vary according to context and situation, for example, language used when interacting with peers during playground games is different to that used with the teaching team and with visiting Elders/ community speakers• recognising that language used in particular interactions can vary between cultural contexts, for example, the use of titles in English compared to kin categories in the target language
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Foundation to Year 2 Content Descriptors

Understanding

Language variation and change	Recognise that languages borrow words from each other [Key concepts: relatedness, word borrowing; Key processes: identifying, recognising, comparing]	ACLFWC083 Elaborations: <ul style="list-style-type: none">• noticing and describing Aboriginal and Torres Strait Islander words and phrases used in everyday Australian life e.g. jarrah, koala, euro, dingo, billabong• recognising words in the target language that are borrowed from English• recognising that some words in the target language have come from other Aboriginal/ Torres Strait Islander languages
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Foundation to Year 2 Content Descriptors

Understanding

<p>Language awareness</p>	<p>Identify the region of the target language and notice how it is part of the broader regional and national language diversity [Key concepts: linguistic diversity, language revival; Key processes: identifying, recognising]</p>	<p>ACLFWC084 Elaborations:</p> <ul style="list-style-type: none"> • identifying regions, places and communities where the target language is spoken • identifying immediate neighbours of the target language wherever it is spoken • recognising that there are many different Aboriginal and Torres Strait Islander languages in Australia, for example, by viewing Language maps of their region, their state and the whole of Australia • recognising general geographic types of Aboriginal and Torres Strait Islander languages, including the target language region, for example, desert, coastal, rain forest, sub-alpine, riverine and seas • recognising that linguistic diversity in contemporary Australia includes Indigenous as well as non-Indigenous languages, and that Australia has many languages, for example, by identifying languages used by classmates by creating a class profile or language map • recognising that some Aboriginal languages and Torres Strait Islander languages in Australia are strong, while others are endangered or in the process of being revived or reclaimed • recognising shared vocabulary across groups of Aboriginal and Torres Strait Islander languages, for example, 'hand', 'water', 'crow'
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Foundation to Year 2 Content Descriptors

Understanding

Language awareness	Understand that language belongs to communities and that language learning requires the application of respectful and appropriate behaviour [Key concepts: ownership, belonging, respect; Key processes: demonstrating, applying]	ACLFWC085 Elaborations: <ul style="list-style-type: none">• understanding that each Aboriginal language or Torres Strait Islander language is recognised as belonging to a group of people who are the language owners or custodians• demonstrating and applying respectful and appropriate behaviours, including the use of appropriate language forms, in the presence of visiting Elders/community members• understanding the purpose of Welcomes to Country/Acknowledgements of Country and talking about their experiences of participating in welcomes and acknowledgements, for example, at school, sporting events, festivities
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Foundation to Year 2 Content Descriptors

Understanding

<p>Role of language and culture</p>	<p>Notice that people use language in ways that reflect their culture, such as where and how they live and what is important to them [Key concepts: Country/Place, Language, Culture, symbol; Key processes: noticing, recognising, questioning, making connections]</p>	<p>ACLFWC086 Elaborations:</p> <ul style="list-style-type: none"> • exploring culture as an essential part of human life, understanding that it is shared and passed on between generations; that it includes observables such as ways of cooking and ways of greeting, symbols such as flags and colours, as well as invisible elements such as beliefs and values, how people think about themselves and others, and how they relate to their environment • recognising that in each culture there are general rules of what to say and do, when, where and with whom, and that these rules differ from culture to culture • recognising that beliefs and behaviours are woven into languages and cannot be separated from them • noticing how respect for Elders and Country/ Place is built into the language • recognising significant symbols and features in the target language, for example, in song, visual design, dance moves • recognising that languages encapsulates values held about land and Country, for example, caring for Country
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Foundation to Year 2 Content Descriptors

Understanding

Role of language building	Recognise that Aboriginal and Torres Strait Islander languages are transmitted from generation to generation [Key concept: oral transmission; Key processes: noticing, recognising, considering, valuing]	ACLFWC087 Elaborations: <ul style="list-style-type: none">• recognising that Aboriginal and Torres Strait Islander languages have been maintained through an oral rather than a written tradition• recognising that Aboriginal and Torres Strait Islander languages have been maintained and passed down through generations by means of storytelling, performance, songs and viewing Country/Place as text• recognising that language speakers are the most important primary source of language knowledge• considering why learning an Aboriginal language/ Torres Strait Islander language is important to the school community and considering how this promotes Aboriginal languages and Torres Strait Islander languages more generally
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Framework for Aboriginal Languages and Torres Strait Islander Languages - L2

Year 3 to Year 6 Curriculum

Year 3 to Year 6 Band Description

The nature of the learner, the pathway and particular language

Languages studied in the Second Language Learner Pathway (L2) are typically languages used in spoken form as the language of everyday communication by whole communities across all generations.

The second language learner pathway has been written on the assumption that learning will occur off-Country involving students who are typically not from the language community and have little or no experience of the language and culture. They are introduced to learning the language at school as an additional, new language.

The language chosen for curriculum development should have a sizeable set of resources in a variety of media, such as local documentaries, bilingual narrative and descriptive texts, and educational materials in print and digital form. Learning is enriched and authenticated by interaction with visiting Elders and community speakers, and where possible visits to Country/Place. Information and communications technologies provide additional resources to support a range of language and culture experiences.

The curriculum content and achievement standards in the Second Language Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt as a second language. The content descriptions, content elaborations and achievement standards for the Second Language Learner pathway will need to be adapted for use with the particular language being taught and will need to be modified if the program occurs on-Country or if the learners are from the language community.

At this level, children are developing awareness of their social worlds and of their membership of various groups. They are widening their social networks, experiences and communicative repertoires. They are gaining greater awareness of the world around them. They benefit from various forms of activity-based learning that build on their interests and capabilities, and make connections with other learning areas.

Language learning and use

Learners use formulaic phrases in the target language to participate in classroom routines, presentations and structured conversations with the teaching team, peers, visiting Elders and community speakers. They respond to teacher-generated questions about texts, participate in games, and follow instructions and procedures.

They focus on aspects of their personal worlds and are introduced to content related to the target language Country/Place and the communities where it is spoken.



The development of oral proficiency relies on rich language input. Learners engage in different types of listening and develop active-listening and comprehension skills using contextual, grammatical, phonic and non-verbal cues. They extend their oral fluency by focusing on sentence-level intonation and stress.

They participate in shared and guided reading and learn to apply their knowledge of key words and textual features to predict the meaning of unfamiliar language. Learners use modelled language to create new texts and to extend their language use through expanding and connecting sentences to express more complex ideas and situations. To support their developing knowledge of vocabulary and sentence construction, learners continue to build metalanguage for describing aspects of the target language and how it works.

Contexts of interaction

Learning occurs largely through interaction with peers and the teaching team. Learners may have some access to visiting Elders and community speakers, opportunities to communicate with peers in the target language region using technology, perhaps visit the target language region themselves, or view touring performances or art displays from there.

Texts and resources

Learners engage with a growing range of visual, spoken, written and digital texts, such as photographs, maps, bush calendars, seasonal charts, posters, songs, raps, dances, stories, paintings and visual design accompanying performance, video clips and films.

Level of support

The primary support for learners is the teaching team, which provides instruction, explanation, examples of modelled language use, repetition, reinforcement and feedback on student work. Learning experiences and activities are carefully scaffolded and resourced, with sufficient time allowed for experimentation, drafting and redrafting. Learners need practice and guidance in using resources such as dictionaries, word charts, vocabulary lists and exemplars when translating and creating texts.

The role of languages

Learners use the target language for classroom routines and language learning tasks, for listening to, reading and viewing texts and in interactions with the teaching team, visiting Elders and other community speakers.

The language of response varies according to the nature and demands of the learning experience, with the target language used primarily for communicating in structured and supported tasks and English and other known languages used for open-ended, comparative tasks that develop learners' understanding of language and culture.



Year 3 to Year 6 Content Descriptors

Communicating

<p>Socialising</p>	<p>Interact with peers, the teaching team and visiting Elders/community speakers about aspects of their personal worlds, such as experiences at school, home, everyday routines and favourite pastimes, interests and activities [Key concepts: relationship, kinship, family, experience; Key Processes: describing, sharing, responding, recounting]</p>	<p>ACLFWC088 Elaborations:</p> <ul style="list-style-type: none"> • describing self in relation to daily routines, family and friends, pastimes and aspects of school and home life, using familiar and modelled language • sharing and comparing their responses to learning experiences such as visits or school and class activities, using gestures, illustrations and graphics to support the elaboration of meaning • asking and responding to questions to identify or describe features of people, creatures and objects in the environment, for example, by referring to colour, size, number, location • corresponding with young target language learners in other contexts in print or digital form, asking and answering factual questions about self, their class, interests, leisure activities, likes and dislikes • giving opinions about aspects of their personal worlds, such as interests and leisure activities • describing other people, such as family members, friends and teachers, for example, by identifying their kin relationship, physical appearance and characteristics/qualities • showing interest in and respect for others, for example, by expressing praise or encouragement • expressing personal experiences, feelings and plans, using modelled sentence patterns
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Year 3 to Year 6 Content Descriptors

Communicating

<p>Socialising</p>	<p>Participate in guided tasks that involve following instructions, making things, cooperating with peers, planning for and conducting shared events or activities or presenting at a school performance [Key concepts: collaboration, planning; Key processes: compiling, rehearsing, presenting, making]</p>	<p>ACLFWC089 Elaborations:</p> <ul style="list-style-type: none"> • working with others to take action, such as producing a poster or invitation for a special event or creating a bush tucker garden • interacting with Elders/community speakers, following instructions/procedures, for example, to make an artefact, create an art work or prepare bush tucker, including hand signs as appropriate • discussing young people’s interests and preferences in different contexts, such as favourite activities, foods, television programs, computer games, how they get to school, leisure activities at different times of the year, languages they speak at home • participating in national celebrations and significant events, for example, NAIDOC Week, Reconciliation Week, Harmony Day, then reflecting or reporting on the experience, for example by labelling and captioning photos for a class display • creating a skit, performance or action game to introduce a buddy class to aspects of the target language and culture, for example, protocols for introducing others, individual words or expressions that have particular social/cultural significance, common items and artefacts and gestures • engaging in shared tasks which involve planning and collaborating, for example, preparing, rehearsing and conducting public presentations and performances, such as an item for a school assembly or a digital presentation about a significant event • giving directions, for example, to guide others to locations or through an obstacle course
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Year 3 to Year 6 Content Descriptors

Communicating

Socialising	Participate in everyday classroom activities and routines, such as responding to questions and requests, asking permission, requesting help, praising or complimenting one another and apologising [Key concepts: routine, interaction; Key processes: responding, contributing, enquiring]	ACLFWC090 Elaborations: <ul style="list-style-type: none">• initiating and responding to language for classroom routines and needs, such as requesting a drink, asking permission to leave the classroom, borrowing equipment, using rehearsed phrases and sentences• recognising and rehearsing interjections or fillers commonly used in conversations• asking and responding to questions with simple statements, for example, asking for/providing help, repetition or clarification, asking how/ explaining how to say or write something• praising, complimenting and encouraging one another and apologising• enquiring about and describing the location of classroom items and materials• contributing to the creation and display of a set of class rules• participating in class activities such as word, board, movement or digital games• expressing preferences among different offered options
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Year 3 to Year 6 Content Descriptors

Communicating

<p>Informing</p>	<p>Gather, classify and compare information from a range of sources associated with the target language Country/Place, community and daily life [Key concepts: community life, leisure, environment, Indigenous knowledge, health and well-being; Key processes: identifying, researching, compiling, presenting, tabulating, categorising, giving directions]</p>	<p>ACLFWC091 Elaborations:</p> <ul style="list-style-type: none"> labelling, ordering and classifying natural objects from the environment using, Indigenous categories obtaining information from a variety of sources about characteristic elements of the target language region, such as habitats and life cycles of different animals/birds or insects; bush plants, water supply, night sky and stars, for example, by listening to visiting Elder/community speakers and presenting findings in chart, poster, table, graphic or digital form viewing, reading and interpreting texts such as bush calendars and seasonal charts, identifying features of seasons, weather patterns, plant cycles, animal behaviour and associated activities and comparing these with other seasonal calendars reading, viewing or listening to simple community texts such as posters from health clinics, school magazines, community notices, answering questions by selecting from options and filling in gaps viewing a demonstration, for example, cooking bush tucker, cooking in an earth oven, recording key words and phrases related to the processes of collecting and preparing extracting key points from a range of spoken, written or digital texts such as posters, charts or brochures on topics such as health, well-being and cultural safety, discussing key messages and relating to them to issues in their own situations giving and following directions, for example, how to get to key community facilities such as the store, football ground or school, using maps or images of the relevant area locating information about social and cultural events in the target language community, such as the time of year they occur and associated activities, presenting findings in chart, poster or digital form obtaining and compiling information from children in the target language community about aspects of their daily lives, using face-to-face or digital modes of communication, and presenting findings to others surveying peers and community members on different topics, presenting results in chart, graph or digital format, for example, favourite television programs, video games, foods, football teams, sports or bands, after school activities/ hours spent in those activities, languages spoken in their homes and communities
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Year 3 to Year 6 Content Descriptors

Communicating

Informing	Convey information on specific topics using formats such as oral or digital presentations, displays, diagrams, timelines and guided descriptions [Key concepts: Country/Place, community life; Key processes: creating, presenting, profiling]	ACLFWC092 Elaborations: <ul style="list-style-type: none">• talking about Country/Place, using a range of location and direction terms• presenting information in spoken, print and digital form about the target language region, events and daily activities• using a range of methods to record and display information about the target language region, drawing on local practices used by the target language community to represent Country/Place• creating a profile of a prominent community figure, for example, a sports personality, community negotiator/spokesperson, musician, artist• organising and presenting information relating to aspects of target language traditional and contemporary culture, for example, art, dance, sports, artefacts, using simple sentence structures, familiar vocabulary and concrete materials
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Year 3 to Year 6 Content Descriptors

Communicating

<p>Creating</p>	<p>Listen to, read and view different real and imaginative texts, identifying and making simple statements about key elements, characters and events, and interpreting cultural expressions and behaviours [Key concepts: visual design, representation, journey; Key processes: participating, describing, predicting, recalling, responding, listening, shared/ guided reading; Key text types: songs, raps, dances, traditional and contemporary stories, paintings and visual design, video clips]</p>	<p>ACLFWC093 Elaborations:</p> <ul style="list-style-type: none"> • recalling, illustrating and describing main characters and events in stories, songs and performances, for example, by selecting descriptive modelled statements as captions to their pictures and responding to questions, such as, Who? Where? How long? What? • reading, listening to and viewing texts, using contextual and visual cues to make predictions about the development or flow of ideas, responding to questions and sharing opinions about characters, ideas and events • conveying understanding of plot and sequence in texts, for example, by re-creating a sequence using a storyboard, labelling key events or creating a timeline • mapping sites, landforms and other features of Country through which a travelling story passes • listening to Elders/community speakers tell stories, interpreting signs and gestures, retelling the story to others in spoken, written or multimodal form, using a combination of key words and phrases, illustrations and visual props • interacting/engaging with and interpreting artistic traditions and visual designs associated with the target language community, for example, paintings, sculptures, dance • discussing key messages, such as social values and rules for living, that are expressed in stories, songs and dance in oral, print, digital and performance formats, comparing to messages conveyed by similar texts in their own cultures • responding to a creative contemporary text by manipulating the original to create a new version, for example, by re-sequencing events, adding new elements, changing locations or characters, or creating alternative endings • understanding and discussing the cultural importance of story and the role of storytelling in transmitting language and culture
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Year 3 to Year 6 Content Descriptors

Communicating

<p>Creating</p>	<p>Create and present imaginative texts that use familiar expressions and modelled language for a range of audiences [Key concepts: imagination, entertainment; Key processes: imagining, creating, experimenting, performing, storytelling; Key text types: raps, songs, performances, digital texts, video clips, skits, paintings and visual design]</p>	<p>ACLFWC094 Elaborations:</p> <ul style="list-style-type: none"> • creating and performing own stories, songs and skits, including the use of paralinguistic elements such as gesture and facial expression, to enhance audience comprehension and entertainment • experimenting with different ways of telling stories, using a range of different texts, for example, oral texts, photo stories, e-books, dance, visual design, drawings on soft and hard surfaces • creating, performing and presenting imaginative texts such as skits, songs and raps, using digital techniques and both rehearsed and spontaneous language • creating and presenting real or imaginary characters, places or animals through performance, digital display or visual representation • incorporating onomatopoeic sounds into written/performed texts to enrich the texts and entertain others • creating imaginative texts to entertain younger audiences, for example, audio Big Books, puppet plays, performances for the school or community, cartoons, short video clips or vokis, selecting language and images that enrich the visual or listening experience • creating shared art work (visual/ performing) to tell a story, using selected elements, symbols and conventions from the target language culture/community as appropriate • recounting stories about their own family and community, using different styles of presentation
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Year 3 to Year 6 Content Descriptors

Communicating

Translating	Translate simple texts from the target language into English and vice versa, identifying elements which require interpretation rather than translation and involve cultural references [Key concepts: equivalence, meaning; Key processes: translating, predicting, selecting, comparing]	ACLFWC095 Elaborations: <ul style="list-style-type: none">• using visual or print dictionaries, word lists and pictures to translate simple familiar texts, such as labels, captions, charts, posters, applying knowledge of grammatical rules and understanding of context to assist in translation, for example, by identifying word stems or removing affixes• translating texts, identifying culture-specific concepts and expressions that do not easily translate into English, for example, language related to artefacts, place names, kinship relations, name substitutes• interpreting terminology for parts of the body and their metaphoric use in relation to landscape and artefacts, drawing comparisons with English or other languages• identifying words and phrases that have more than one literal meaning• showing others how different signs and hand talk are used and explaining their meaning and symbolism• interpreting art works and performances to others, including the use of symbolism
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Year 3 to Year 6 Content Descriptors

Communicating

Translating	Create bilingual texts for the classroom and the school community, such as songs, picture dictionaries, photo stories, captions for images and displays [Key concepts: bilingualism, expression; Key processes: performing, describing, code-mixing, captioning]	ACLFWC096 Elaborations: <ul style="list-style-type: none">• creating bilingual wall charts or picture dictionaries with captions, stickers and simple descriptions in English to explain target language words and related cultural ideas• performing bilingual versions of familiar songs, alternating between the two languages and switching key words in repeated phrases or refrains• creating bilingual texts for the classroom and the school community, for example, posters, songs and online newsletter items, discussing with others how to represent meaning in different languages for different audiences• creating bilingual texts such as brochures, posters or website posts to inform others about upcoming events
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Year 3 to Year 6 Content Descriptors

Communicating

<p>Identity</p>	<p>Interact with others, noticing how ways of communicating with and responding to each other shape and reflect identity [Key concepts: identity, kinship, community, membership; Key processes: creating, representing, comparing]</p>	<p>ACLFWC097 Elaborations:</p> <ul style="list-style-type: none"> • developing a class wall chart or creating family trees, labelling with appropriate kinship terms for extended family members • using visual representations such as concept maps, posters or captioned slide presentations to identify group memberships, for example, friends, family, sporting, interests and community groups, discussing what such associations contribute to their sense of identity) • creating a profile to capture their sense of self, for example, through an avatar or montage, using key words and simple expressions to comment on the significance of particular events, relationships or experiences • considering how their own upbringing and experiences impact on assumptions they bring to in intercultural interactions, for example, in relation to concepts such as leisure and free time, family and community responsibilities, reflecting on whether these assumptions have changed in the process of learning the target language • noticing and comparing their own and each other's ways of communicating, identifying elements that reflect cultural differences or influences of other languages • monitoring their own development as a learner of the target language, for example, by recording learning experiences and reflections in blogs, learning logs or journals • identifying markers of identity that may be important across all cultures, for example, family, community, location, language, age, gender
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Year 3 to Year 6 Content Descriptors

Communicating

<p>Reflecting</p>	<p>Notice and describe some ways in which the target language and associated communicative behaviours are similar or different to their own language(s) and forms of cultural expression [Key concepts: language, culture, values, similarity, difference, communication; Key processes: noticing, comparing, describing, explaining, questioning, reflecting]</p>	<p>ACLFWC098 Elaborations:</p> <ul style="list-style-type: none"> noticing how respect is shown to Elders in the community through practices such as terms of address and expressions of deference, and comparing to practices associated with their own languages and cultures noticing and describing similarities and differences between target language and Australian-English language and communicative behaviours used in certain social situations, for example, forms of address, the use of body language, intonation, facial and vocal expression and eye contact; etiquette associated with meal times, expressions used when leaving or returning home identifying elements of communication and cultural expression represented in target language stories, songs, visual design, dance or audio/visual media, such as IndigiTUBE, and responding by sharing/ comparing individual responses to these comparing their own and each other's reflections on the experience of learning the target language, considering whether their attitudes or understandings have changed in any respects
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Year 3 to Year 6 Content Descriptors

Understanding

Systems of language	Produce sounds, stress, intonation patterns of the target language, using developing phonemic awareness linked to the writing system [Key concepts; punctuation, upper and lower case letters, diacritics, intonation, spelling; Key processes: identifying, discriminating, noticing, listening, reading]	ACLFWC099 Elaborations: <ul style="list-style-type: none">• discriminating meaningful sounds, morphemes and intonation patterns in words, phrases, statements, questions, commands, requests and exclamations• using knowledge of sound–symbol correspondences in the language to identify morphemes, words and phrases in speech and to match these with their written forms• using appropriate conventions of the written language, including punctuation, capitalisation, diacritics, digraphs to support links with spoken language• paying attention to consistency in target language spelling with reference to the sound system of the language• using knowledge of sound–symbol correspondences to read familiar and new words out aloud from their written forms• noticing the various roles of the speech organs in the production of sounds in the language and comparing these with the pronunciation of English and other known languages
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Year 3 to Year 6 Content Descriptors

Understanding

<p>Systems of language</p>	<p>Expand vocabulary in the target language through word-formation and building processes, and recognise and use simple structures [Key concepts; word formation, word class, grammatical person and number, negation; Key processes: noticing, comparing, applying, understanding, modifying meaning]</p>	<p>ACLFWC100 Elaborations:</p> <ul style="list-style-type: none"> • understanding the concept of word formation, for example, how a word changes meaning and form with the addition/change of a suffix or prefix to convey different meanings • constructing expressions referring to people, places, things and events in building and varying messages, using: <ul style="list-style-type: none"> • nouns and adjectives in phrases for people, characters, places and objects, for example, compound nouns, reduplications and nominalisations, adjectives used without an associated noun • sentences without verbs, for example, ‘this (is) my bag’ • different types of pronouns, for example, personal, kinship, demonstrative and interrogative in all persons and numbers • determiners and quantifiers, for example, ‘some’, ‘every’, ‘other’, ‘few’, ‘much’, ‘all’, and words for groups • marking to indicate possession and other types of association, for example, ‘let’s go for water’ • appropriate use of transitive and intransitive verbs • verbs of stance used in existential expressions, for example, ‘there is a creek lying near the road’ • verbs to talk about actions, processes, thoughts and feelings • moods of verbs including statements, questions, imperatives, commands, intention, purpose, likelihood, reported speech • negation
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Year 3 to Year 6 Content Descriptors

Understanding

		<ul style="list-style-type: none"> • expressing time, manner, attitude and place, using: <ul style="list-style-type: none"> • tenses, including past, present and future/ non-past • temporal expressions, for example, relating to day–night cycle, lunar and seasonal cycles, ‘before’ and ‘after’, ‘soon’, ‘recent’, ‘long ago’ • expressions of frequency, for example, ‘often’, ‘always’, ‘once’, ‘briefly’ • sentence-level attitudinal particles, for example, ‘maybe’, ‘it is said’, ‘what do you say?’, ‘would you mind?’, ‘you see’ • locational cases, for example, ‘in’, ‘an’, ‘at’, ‘near’, ‘besides’, ‘to’, ‘towards’, ‘from’ • adverbs of manner, location and time, for example, ‘again’, ‘more’, ‘in turn’, ‘too late’, ‘as well’ • structuring and linking clauses, for example, relating to coordination, subordination, embedding • understanding that languages are rule-bound and systematic • understanding that rules vary between languages, for example, in relation to word-building and word order at phrase and sentence level • making comparisons and identifying patterns in and between languages, for example, in relation to free and fixed word order, tenses in verbs, the use of affixes versus prepositions • noticing similarities between particular vocabulary sets in languages from the same region, such as words for body parts • developing metalanguage for talking about elements of language, for example, noun phrases, suffixes, prefixes, tense, transitivity
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Year 3 to Year 6 Content Descriptors

Understanding

<p>Systems of language</p>	<p>Understand that texts such as stories, paintings, songs and dances have a distinct purpose and particular language features, and understand and apply text conventions [Key concepts: purpose, genre, text features; Key processes: recognising, identifying, distinguishing, applying, linking]</p>	<p>ACLFWC101 Elaborations:</p> <ul style="list-style-type: none"> • distinguishing the purpose of a text and its features, for example, narratives are usually about journeys across Country and convey explanations about why features of Country exist and are important, while mud-maps are for conveying basic directions • investigating the purpose and use of sign language, for example, for hunting, for recent bereavements, for communicating at a distance, for restricting who can understand the message • understanding and using a combination of signs to convey a message • understanding that many Aboriginal and Torres Strait Islander languages are primarily oral and conventions of written text are being developed • applying emerging understanding of text conventions using classroom models, for example, determining points in written versions of oral texts at which commas, full stops and paragraph breaks might be used • accommodating features such as repetition and parallelism that characterises oral texts in written language • recognising language features typically associated with familiar texts, for example, the use of imperatives in games, instructions and procedures, and the use of past and habitual tense in traditional narratives and recounts • linking ideas using appropriate grammatical forms, for example, connectives, serialisation, embedding • recognising the role played by different elements in texts to contribute to meaning-making, for example, the layout, title, illustration and use of punctuation in a picture book or the use of speech bubbles in a cartoon
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Year 3 to Year 6 Content Descriptors

Understanding

Systems of language	Understand the core role of the kinship system in social behaviour and the relationship between Place, History and society [Key concepts: kinship system, ways of talking, human relationships, interrelatedness; Key processes: recognising, interpreting, discussing]	ACLFWC102 Elaborations: <ul style="list-style-type: none">• interpreting kinship charts to identify kin terms for wider family groupings and comparing these with their own languages and cultures, for example, maternal versus paternal grandparents, presence or absence of birth order names• recognising that individuals may belong to certain types of sub-groups, for example, moiety, clan and skin and identifying these• understanding that interactions and behaviour, including ways of talking, are patterned by kinship structures• discussing the links between ceremonies, people, stories and Country/Place and the social importance of connections to History• recognising that certain places have special significance to the community, representing special bonds between people, place and story• understanding that ownership of songs, stories, dances and designs is determined by traditional kinship, other social groupings, place, History and story
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Year 3 to Year 6 Content Descriptors

Understanding

<p>Language variation and change</p>	<p>Understand that speakers vary language forms according to kin relationship and context of situation [Key concepts: kinship, respect, register, silence, taboo; Key processes observing, examining, explaining, investigating; noticing, recognising]</p>	<p>ACLFWC103 Elaborations:</p> <ul style="list-style-type: none"> • observing how language is used to establish, maintain and reflect kin-based relationships • recognising that there are specific ways of communicating messages that are linked with relationships, for example, deference and respect within families and for respected kin, such as speaking on the side, using indirect references, silences, gestures, eye contact, different registers and modes • investigating word taboo and reasons for their existence • observing that expressions can be made more or less formal and more casual to suit the relationship between speakers, for example, relaxed, joking styles used between brothers-in-law • noticing differences in the ways in which both target language speakers and English speakers communicate with different people, for example, with young children, with unfamiliar adults or with Elders • reflecting on how they communicate with their own family and friends and with people less close to them, noticing differences in language use and communicative behaviour
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Year 3 to Year 6 Content Descriptors

Understanding

Language variation and change	Recognise that languages change over time [Key concepts: regional languages, language shift, language loss, borrowing and relatedness; Key processes: identifying, recognising]	ACLFWC104 Elaborations: <ul style="list-style-type: none">• identifying words that are the same as or similar to words in neighbouring languages• understanding ways in which languages influence one another, for example, language shift, language loss, shared writing systems and concepts, loan words• discussing loan words that have been incorporated from other languages to describe new concepts, for example, words for new things, including technological innovations• understanding that language and culture together continually change as a result of contact with other languages and cultures
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Year 3 to Year 6 Content Descriptors

Understanding

<p>Language awareness</p>	<p>Explore the language situation of target language communities and the diversity of language situations in Australia [Key concepts: language communities, language transmission, language maintenance and development, language revival, change, sign; Key processes: recognising, discussing, investigating]</p>	<p>ACLFWC105 Elaborations:</p> <ul style="list-style-type: none"> investigating the nature of the distribution of target language speakers across Australia, the nature and extent of target language use in Australia, the use of the target language in the media, for example, TV programs, films, IndigiTUBE learning about the current situation of the target language: its state of health and the nature of the speech community, particularly in relation to generational differences recognising that many community members are multilingual and discussing the reasons for this recognising that Aboriginal languages and Torres Strait Islander languages may have two or more regional varieties and consider reasons for this recognising how the target language has been transmitted across generations and how it has been recorded, understanding reasons for different spellings of words within the target language recognising that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and investigate the diversity of historical reasons for this investigating language revival programs, for example, associated processes and protocols, success stories and challenges, and what these efforts mean to the communities understanding that the target language is among the small number of languages still spoken across all generations investigating the intergenerational transmission of Aboriginal and Torres Strait Islander languages exploring how physical and biological environments affect linguistic ecology recognising that some words are shared across several Aboriginal and Torres Strait Islander languages, understanding why there might be differences in spelling
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Year 3 to Year 6 Content Descriptors

Understanding

Language awareness	Understand that the use of stories and names in Aboriginal and Torres Strait Islander languages is culturally determined [Key concepts: cultural safety, protocol; Key processes: recognising, observing, discussing]	ACLFWC106 Elaborations: <ul style="list-style-type: none">• understanding that there are open and closed versions of stories and ceremonies• observing and discussing protocols surrounding the retelling and sharing of stories• recognising and using principles and protocols of cultural safety when engaging with cultural material/property, such as names of things, peoples and places, visual and aural recordings, including art work and family homes
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Year 3 to Year 6 Content Descriptors

Understanding

<p>Role of language and culture</p>	<p>Explore connections between identity and cultural values and beliefs and the expression of these connections in an Aboriginal and/or Torres Strait Islander language [Key concepts: Country/Place, cultural expression and transmission, values, beliefs, spirituality; Key processes: observing, making connections, discussing, investigating]</p>	<p>ACLFWC107 Elaborations:</p> <ul style="list-style-type: none"> • understanding the role of Aboriginal and Torres Strait Islander languages and cultures in caring for Country/Place and the environment • investigating how Aboriginal and Torres Strait Islander peoples express their relationship with the natural environment through language, for example, in relation to seasons, stars, reef, rivers, waterholes, plants and animals • understanding the importance and significance of Welcome to Country/Place, for example, through discussions with Elders • understanding that Aboriginal languages and Torres Strait Islander languages are storehouses of cultural, environmental and social knowledge • recognising that song and song language play a central role as storehouses of knowledge • understanding that Aboriginal languages and Torres Strait Islander languages have a rich oral literature, which recounts the epic journeys and events associated with totemic ancestors/cultural heroes, and understanding that these stories map the land and embody the values and mores of Aboriginal and Torres Strait Islander cultures • understanding and discussing the importance of story and the role of storytelling in transmitting language and culture • recognising ways cultural values are expressed in language, for example, through forms of address, speech prohibitions and styles, respect, land–language associations and non-verbal communicative behaviours • observing that concepts may be culture-specific, for example, capturing how relationships are structured; how time and quantity are expressed; how land, water, sea and sky are viewed, spatial awareness • recognising that Aboriginal languages and Torres Strait Islander languages have various social, spiritual and cultural functions in communities • identifying how the target language categorises things differently from English, for example, generic words and specific words for animals and plants, such as ‘kangaroo’ and ‘tree’, and consider reasons for this
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Year 3 to Year 6 Content Descriptors

Understanding

Role of language building	Understand ways the target language and culture can be maintained and strengthened in changing contexts [Key concepts: language maintenance, and development ; Key processes: discussing, exploring, considering, investigating, language building]	ACLFWC108 Elaborations: <ul style="list-style-type: none">• exploring ways that language and culture have been maintained and strengthened in the target language communities, for example, using the language in families and school language programs, story-telling, writing, recording, archiving material, media services, songs and music, visual design• recognising that there are target language materials, such as audiotapes, visual and historical documents, available through community organisations and in local, state and national archives and libraries• exploring some of the complexities and challenges involved in keeping oral traditions strong
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Framework for Aboriginal Languages and Torres Strait Islander Languages - L2

Year 3 to Year 6 Achievement Standard

The achievement standards for the Framework for Aboriginal Languages and Torres Strait Islander Languages Second Language Learner Pathway are generalised in order to cater for the range of languages that may be learnt as an L2 in the school context. The achievement standards will need to be adapted for use for specific Aboriginal and Torres Strait Islander languages.

By the end of Year 6, students share information about aspects of their personal worlds, such as their family and friends, interests, everyday routines and experiences, using familiar language and modelled sentence patterns. They interact appropriately with Elders and community speakers, and apply principles and protocols of cultural safety when engaging with cultural material such as artefacts, works of art, texts and performances. When interacting in the classroom, they ask and respond to questions, request help, repetition or clarification, and respond to requests and instructions. Students locate key points of information and messages in a range of spoken, written, visual and multi-modal sources associated with the target language region, community and culture. They demonstrate their understanding of the language region, community and culture, for example, by labelling, organising and classifying natural objects, plants and animals from the environment, identifying and describing key features and landforms, seasonal characteristics, and aspects of traditional and contemporary ways of life. Students view, read and listen to stories, songs, dances and artistic traditions, and demonstrate understanding, for example, by describing characters and events, creating timelines, explaining iconographies and identifying key messages, comparing these to messages conveyed by stories in their own cultures. They recognise that ownership of songs, stories, dances and designs is determined by kinship and other social groupings. They know that song and story carry Indigenous knowledge in the context of Country/Place and family. Students use simple and formulaic language, with the support of structured models, to create short informative and imaginative connected texts in various modes and formats. They translate a range of community texts, such as signs, notices, health charts, posters, relying on key words, and they identify and describe culture-specific concepts and expressions. They create bilingual texts for the classroom and school community that explain target language words and related cultural ideas. They identify markers of identity across cultures and recognise the importance of language, Country/Place and culture to the identity and future aspirations of Aboriginal and Torres Strait Islander peoples. Students reflect on their own cultural identity in light of their experience of learning the language, explaining how their ideas and ways of communicating are influenced by their own cultural backgrounds.



Students know that the target language has its own pronunciation, spelling and grammar, and they apply this knowledge to predict the sound, spelling and meaning of new words and expressions. They use metalanguage for language explanation, for making comparisons with English forms, and for reflecting on the experience of learning the target language and culture. They identify the distinct purpose, language features and conventions of texts such as stories, paintings, songs and dances. Students demonstrate understanding of core elements of the kinship system and its role in social behaviour, by identifying and explaining kin terms, recognising that everyone belongs to certain types of sub-groups and recognising that interactions are patterned by these structures. Students know that language use must be adjusted to suit different contexts, situations and relationships. They provide examples of how languages change over time by identifying words and phrases borrowed from English and other languages, including words that are similar to or borrowed from neighbouring Indigenous languages. Students recognise that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and can give some historical reasons for this. They identify connections between identity and cultural values and beliefs, and explain the importance of maintaining and strengthening Aboriginal and Torres Strait Islander languages for the particular community involved and for the broader Australian community. They make connections with their own experience when talking about languages and cultures.

