



South Australian Curriculum Standards and Accountability
F R A M E W O R K

South Australian Curriculum, Standards and Accountability Framework

Languages

Australian Indigenous Languages



Department of Education
and Children's Services

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Languages

(Australian Indigenous)

Pathway 1A

Second language learners R–12

Languages (Australian Indigenous)



Introduction

Context

The South Australian Curriculum, Standards and Accountability (SACSA) Framework organises the learning of languages across three broad groupings, namely alphabetic languages, non-alphabetic languages and Australian Indigenous languages, which together comprise the languages Learning Area. It is recognised that there is overlap in this three-way division, and that languages within a group may differ greatly in their linguistic structure and social contexts. For example, Australian Indigenous languages exist primarily in oral tradition, but those that have developed written traditions since colonisation have done so using Roman alphabetic forms, as distinct from, say, logographs or syllabaries. This, however, has not resulted in sustained and wholesale shifts away from oral traditions towards written modes, and reading and writing remain far less important for Australian languages than for most languages from Europe and Asia. Pedagogically, Aboriginal languages are united more by their being Australian and Indigenous than their sharing writing systems with other languages.

Colonial history, however, has created for Australian Indigenous languages a wide range of contemporary social situations and language conditions. Some South Australian languages, due to their remoteness from urban centres, are only now taking the full impact of the language and culture of colonisation. Others faced this relatively early and, in some cases, have only recently started to reclaim a place in contemporary Australian society by restoring lost material, by creating new uses for old languages and by reinvigorating cultural practices and products. The Aboriginal languages represented in the SACSA Framework differ markedly, therefore, in 1) the extent to which they are used and transmitted to others, 2) the numbers of people who know, or know about, them, and 3) the quantity and quality of classroom-ready support (both human and material) available for planned and sustained language learning.

Within the three-way division of languages learning in South Australia, nevertheless, Indigenous languages present a coherent set of linguistic, social and educational imperatives. The inclusion of a specific focus on Australian Indigenous *languages* in the SACSA Framework matches a similar focus placed on Aboriginal and Torres Strait Islander *cultures* throughout the Framework, and acknowledges the unique place the languages hold in Australia's heritage and in its cultural and educational life.

Additional to the language learning focus of individual children and students is a focus on group and cultural outcomes and, most importantly, a concern and an advocacy for the very survival of the languages themselves. No other curriculum element in Australia has an equivalent distinctiveness, and this lends to Australian Indigenous languages a dimension that reaches beyond the confines of a Learning Area.

This Australian Indigenous languages framework is consistent with the SACSA Framework as a whole, and with the other two language group frameworks within the languages Learning Area. It presents the same key elements, namely **Curriculum Bands** which are broad developmental stages for children and students and around which the scope of learning is organised; **Curriculum Scope** which is the span of knowledge, skills, values and dispositions—expressed as Key Ideas and a set of important aspects of each Key Idea—associated with each of the Learning Areas and as transformed and redefined by the interweaving of the Essential Learnings, Equity Cross-curriculum Perspectives, and Enterprise and Vocational Education; and **Curriculum Standards** which encompass Developmental Learning Outcomes (for Birth–Age 5), Curriculum Standards (for Reception–Year 10 and include Outcomes, examples of evidence and annotated work samples), and Year 12 Standards. Curriculum Scope and Standards for Australian Indigenous languages are elaborated across the same three **strands** as the other two languages frameworks, namely **communication, understanding language, and understanding culture**.

The provision of a SACSA framework for Australian Indigenous languages in South Australian schools represents several achievements:

- Australian Indigenous languages are confirmed as a distinct and explicit presence in the South Australian curriculum
- several types of language learning programs appropriate for each language taught are recognised, namely first language maintenance, second language learning, language revival, and language awareness. A finer categorisation of language revival gives rise to revitalisation, renewal and reclamation program types which differ according to the specific situations of groups of languages
- two strands—understanding language and understanding culture—have a standing equal to the communication strand, and have particular importance for Indigenous languages
- a framework now exists within which language specific curriculum development and elaboration can occur for a range of South Australian Aboriginal languages.

The Curriculum Scope and Standards contained here have been prepared for Australian Indigenous languages in general and are not framed in terms of one language or another, or of one program type or another. South Australian Aboriginal languages, through differing colonial experiences, exist in a wide range of situations in terms of human, linguistic, cultural and material resources. Differences in what is achievable in each program are reflected in a wide range of program goals: in some programs some Standards, as generically described in this document, will need to be interpreted relative to local needs; and some strands will assume greater prominence than others over the entirety of the program.

Curriculum Bands

The SACSA Framework describes teaching, learning and assessing for the languages Learning Area from Reception to Year 12, and therefore involves all four Curriculum Bands as follows: Early Years Band (Reception to Year 2 of school); Primary Years Band (Years 3 to 5 of school); Middle Years Band (Years 6 to 9 of school); and Senior Years Band (Years 10 to 12 of school).

Languages education may occur before Reception, namely in the Birth to Age 3 phase of the Early Years Band (eg in the Learning Areas of the psychosocial self and the thinking and communicating self) and in the Age 3 to Age 5 phase (eg in the Learning Areas of communication and language, and diversity). For Australian Indigenous languages in particular, the department's *The Plan for Aboriginal Education in Early Childhood and Schooling 1999 to 2003* (DETE 1999c) refers to literacy and numeracy development in early childhood that '... builds on the home language of Aboriginal children and students, including Aboriginal English and Aboriginal languages'.

Differentiation across Bands includes changes in the kinds and range of purposes, contexts, concepts, processes, and reflection on learning. These changes are captured in tasks, texts and conditions that are selected or designed for learning and assessing. Differentiation in learning across Bands is achieved by interrelating the following:

- tasks that become increasingly extended and abstract, involving a range of more complex and interrelated variables
- texts that become increasingly complex in ideas and structure
- conditions that involve different kinds and amounts of support.

Curriculum Scope

The Curriculum Scope describes the span of knowledge, skills and dispositions associated with learning Australian Indigenous languages from Reception to Year 12. This increasing complexity of learning is expressed in each Band in terms of a **Key Idea** for each strand, along with the embedded Essential Learnings, Equity Cross-curriculum Perspectives, and Enterprise and Vocational Education. In the Curriculum Scope, each Key Idea is elaborated by a set of illustrative aspects of each Key Idea; these are not exhaustive and educators may add other aspects that are important to an exploration of the Key Idea.

The learning within the communication strand is described and assessed across the four macroskills of **listening**, **speaking**, **reading** and **writing**, each with its own Key Idea for each group of two years of learning.

Curriculum Standards

Curriculum Standards in the framework for Australian Indigenous languages are presented as performance standards depicting the developing capabilities of learners along a continuum of continuously improving performance. They are broad and *generic* descriptions of expected growth in performance in the learning of an Australian Indigenous language, and are aligned with years of schooling.

Standards 1–5 in the SACSA Framework comprise three key aspects:

- **Outcomes**, which describe what will be observed or inferred through a child's or student's engagement with the Curriculum Scope
- **examples of evidence**, which represent qualities of performance suggesting the child or student has achieved the particular Outcome
- **annotated work samples**, which illustrate standard-setting performance, each accompanied by annotations that describe how the Outcomes and examples of evidence are reflected in the work sample (these will be developed separately for individual South Australian Aboriginal languages, and will naturally focus on two of the four macroskills, reading and writing).

Year 12 Standards for Australian Indigenous languages comprise the capabilities of the Essential Learnings, demonstrated along with standards from external curricula. External curricula are quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent and, for Australian Indigenous languages, are defined by the South Australian Certificate of Education (SACE) Curriculum Statements (SSABSA 2002) based on the national Australian Indigenous Languages Framework (SSABSA 1996a–c).

Learning languages in Australia

Language is the capability that enables us to communicate, learn, think, form judgments and develop values. Learning a language is learning the shared meanings and identity of a group. It is an essential means for participating in the cultural life of a community. A distinctive feature of languages as an area of study in the school setting is that it is simultaneously an area of learning in its own right and a medium, or additional code, through which to learn new ideas and practices. For Australian Indigenous communities this Learning Area provides an opportunity to engage with learning in early years and schooling in culturally reaffirming ways and may provide opportunities to maintain or revive languages, and thereby enhance cultural distinctiveness and continuity.

Through the study of languages, learners gain knowledge, skills and dispositions that enable them to communicate, and to learn about and make comparisons across languages and cultures. In so doing they extend their understanding of themselves and their own language, widen their network of interactions, and strengthen their literacy and numeracy skills. This enables them to contribute positively and productively as citizens in the linguistically and culturally diverse nation in which they live, and also as global citizens.

Learning and using a language involves valuing meaning, coherence, choice and appropriateness. It also involves the ethical concern of respecting the power of language, its responsible use, and the custodial interests of Indigenous speakers. Learners develop a favourable disposition towards seeking the most appropriate articulation or expression of thought and feeling, engaging in exchange of meaning, and expanding their personal communicative capability within the cultural tenets of the target language community.

Learning and using a language, be it the maintenance and development of one's first language, the learning of an additional language, or the revival or maintenance of an Indigenous language, fosters the development of children and students as communicators and knowers of language and culture. They acquire communicative ability in the target language, cultural understanding and a heightened awareness of diverse ways of thinking and valuing.

The goals of language learning include:

Communication in the target language: Through using the target language for a range of purposes and in a range of cultural contexts, learners develop communication skills that enable them to interpret and express thought, feeling and experience through a variety of spoken and written texts; to expand their interpersonal relations; and to have direct access to the knowledge, ideas and values encoded in the target language. In Australian Indigenous languages programs, communication goals are formulated in terms of the communicative and semantic (meaning-making) resources and potential of each target language, and are inextricably linked with the other goals.

Understanding language as a system: Learners reflect upon language in use and the uses of language, and generate awareness of the nature of the target language, and of the languages they already know, by comparisons and contrasts. They develop an understanding of the nature of language itself and how language works as a system; they ultimately appreciate the power of language for people as individuals and as members of society, and comprehend also the personal and group consequences of this denied. Learners of Australian Indigenous languages engage with ecological issues that accentuate the importance, globally and locally, of linguistic, cultural and biological diversity, and the threat to this diversity.

Understanding culture: Learners develop an understanding of the interrelationship of language and culture, and extend their capacity to move across cultures, engaging with diversity and community-led cultural revival activities and processes.

Language development: Through the learning, teaching and use of Indigenous languages, learners and teaching teams may contribute to the negotiated and documented growth of the languages, and thus to their strength. (This goal differs from the others in that it refers directly to the target Indigenous languages themselves; the health of languages from other parts of the world remains largely unaffected by language learning in Australia.)

General knowledge: Learners extend their knowledge of, and make connections across, a range of ideas related to their interests, to issues in their world, and to concepts drawn from the range of Learning Areas.

The languages Learning Area aims to develop in all learners:

- communicative potential in the target language
- an understanding of the nature of language and of languages and how they work as systems, which contributes to their language and literacy development
- an understanding of cultures and identities, which contributes to a better understanding of themselves and others
- an understanding of the social and linguistic processes involved in the maintenance and revival of Indigenous languages
- enhanced social and cognitive capabilities
- expanded general knowledge
- enhanced opportunities to participate meaningfully in voluntary and paid work
- capacities to apply learning in languages to the learning of additional languages, to other Learning Areas, to life in the wider community, and in accessing further education and training.

The benefits of learning languages and cultures extend beyond the individual to the development of a significant resource for communities, with the potential to contribute at both a local and an international level. In Australia this means the potential to maintain, revive and develop Australia's unique linguistic and cultural heritage.

Learning Australian Indigenous languages

A range of distinctive issues characterises the teaching and learning of Indigenous languages in department schools and centres—issues which are either not shared by other languages in South Australian education contexts or are greatly magnified in the case of Indigenous languages. They arise in large part from the marginalised and threatened state of all Australian Indigenous languages, but are due also to the intrinsic nature of language and communication in Indigenous societies: issues of co-evolution of the languages with land, with biological and human systems over millennia and in relative isolation, and the uniquely 'Australian' focuses thus engendered; of the imperative for community–education partnerships due to language ownership/custodianship realities; of special ways of speaking, or speech styles, that are shaped by kinship; and of the social and political complexities brought about by two centuries of colonial indifference and ignorance, and resultant language loss.

Learning to communicate in Australian Indigenous languages therefore requires the development of knowledge, skills and dispositions sensitive and particular to the histories and circumstances of the languages and adds particular challenges to program delivery. In the spirit of Reconciliation, South Australian schools and centres are supporting a reversal of policies and earlier practices, and are accepting the new responsibilities of working with Indigenous communities to maintain, revive and promote this country's precious linguistic heritage.

Recent history of Australian Indigenous languages

Prior to colonisation there were approximately 250 distinct Indigenous languages across Australia. During the last 200 years or so the languages have declined and are in constant struggle with local and global changes. Today, only about 20 are still transmitted from one generation to the next, naturally, as first languages of communication. Of the remainder, a large number are still spoken by groups of older people or by just a small handful of knowledgeable individuals, and are used to varying degrees depending on the extent of colonial impact. This use may take the form of words and grammatical elements from the local Indigenous language incorporated systematically into the English of individuals, as markers of linguistic, cultural and group identity and distinctiveness. For these reasons language revival, maintenance and development is important to the cultural economy of Indigenous societies. Numbers of Indigenous groups across Australia are striving towards regaining power through language and culture in order to influence and facilitate Indigenous knowledge systems and cultural and spiritual world views.

Language and communication in traditional contexts are underpinned by the following, namely that language:

- is a key form of interaction
- informs and facilitates personal, social, cultural, political and spiritual connections
- is shaped by relations between people
- acts as a political tool
- is essential in the transmission of knowledge systems
- is the primary means of cultural transmission.

Although a distinction can be made between remote and urban language needs, all Indigenous Australian languages are endangered. Speakers of ‘strong’ languages face ever-increasing pressure to use English for an expanding range of language functions; and, unlike the Maori language in New Zealand, for example, Australia’s Indigenous languages have no official status in Australian law. Reviving dormant languages means being able to carve out niches for their use within a dominant English-speaking society.

Nature of Australian Indigenous languages

The differences and similarities between languages or groups of languages can be depicted in terms of their sounds, the shape and construction of words, the order morphemes take in words and words take in phrases and sentences, and the actual words that constitute the vocabularies of different languages. In some languages undergoing revival there is some discussion as to how far the revived modern form should conform to features recorded from previous generations of speakers.

Australian Indigenous languages tend to have similar sets of speech sounds, which in turn rely on the same sorts of distinctions. For example, in the series of ‘plosive’ sounds made by lips and tongue, most South Australian languages distinguish at least five sounds—some, six—compared with the three that are found in most European languages. (In European languages, these may be represented as ‘p’, ‘t’ and ‘k’, whereas in the South Australian languages they can be represented as ‘p’, ‘th’, ‘ty’, ‘t’, ‘rt’ and ‘k’.) Yet Australian languages typically do not use

the presence or absence of voice in the way many other languages distinguish, say, ‘d’ from ‘t’ and ‘g’ from ‘k’. Nasal sounds, such as ‘n’, ‘ng’ and ‘m’, feature prominently in Australian languages, with ‘ng’ frequently occurring at the beginning of words—which can present some challenges for English-speaking learners—and all Australian languages have more than one ‘l’ sound and ‘r’ sound. Conversely, hissing and friction sounds such as ‘s’, ‘f’, ‘h’ and ‘ch’ are mostly absent. Vowels tend to be just three in number—sometimes with long and short forms—and are usually written ‘a’, ‘i’ and ‘u’, though some languages have five vowels.

Australian Indigenous languages use complex word-building processes to make new words or to modify meanings, and characteristically add bits to the beginnings and ends of words to mark their relationship within an utterance. For example, in a South Australian Indigenous equivalent of ‘the crow saw the dog’, the question of which animal did the seeing is made clear by endings, not (as in the English version) by position within the sentence. These processes build words that are often several syllables in length. In fact, monosyllables in Australian Indigenous languages are not common, and the single-syllable prepositions that abound in other languages (eg ‘in’, ‘at’, ‘from’, ‘by’) are absent in Australian Indigenous languages because their work is done by sets of word endings.

Due to these processes, the ordering of words in a sentence is much freer than in modern European and Asian languages, and in fact resembles the relatively free word-order features of classical languages like Latin and Sanskrit. Within phrases, however, there are tighter restrictions and there is a tendency for modifying words to be placed after the words they modify. In most South Australian languages people say, in effect, ‘woman two’, rather than ‘two women’, or ‘rain heavy’ rather than ‘heavy rain’.

The vocabularies of Australian Indigenous languages reflect the overriding importance of human and social relations situated within local lands and waters. Within these similarities in the world of meaning, and the similarity of sound systems described above, it is remarkable how different the words in a particular language can be from those in neighbouring or more distant languages. Nevertheless, there is a set of core words found more or less throughout the continent, including words for ‘I’, ‘go’, ‘see’, ‘eye’, ‘hand’, ‘two’, and so on.

As well as features based on intrinsic structure, languages can be compared and contrasted by a consideration of their use and role in the world of human communities. Indigenous languages are characterised by complex relations between individuals, land and language that are shaped by such considerations as kinship, age, gender, natural ecologies, History, and so on.

Unlike those of the world’s languages that now exist in primarily written cultures, Australian Indigenous languages remain rooted in essentially oral traditions. Writing is a recent introduction, since colonisation. Writing systems have been developed by missionaries and linguists, or by observers guided more by their own intuitions and impressions than a systematic understanding of how speech sounds conveyed meaning in languages so new and different for them.

Indigenous languages have a rich oral literature, which includes narratives that recount the epic journeys of, and events associated with, totemic ancestors. These stories map the land and embody the values and mores of Aboriginal cultures. Song plays a central role as a storehouse of knowledge and as a principal mnemonic, or memory, device.

There is often a continuing emphasis in teaching programs on the essentially oral nature of Indigenous languages. Oral–aural skills may be emphasised, and Indigenous styles of learning sometimes require that learners listen and respond without recourse to pen and paper or written materials.

Language speakers are the most important primary source of language knowledge. Written materials, especially historical materials, are imperfect records as these languages are or were spoken. Frequently sounds and meanings have been misrepresented or errors have been unintentionally introduced. Nonetheless, written materials are invaluable resources for school programs, especially in language revival programs, while language speakers remain the main authority on the language.

Range of languages today

The numerically strongest Indigenous languages in South Australia still transmitted to children intergenerationally have just several thousand speakers; Pitjantjatjara, Yankunytjatjara and Antikirinya belong to an extensive group of closely related languages referred to collectively as ‘Western Desert’ languages. Western Desert languages are spoken today over about one-fifth of the total land mass of Australia in a continuous region traversing central and eastern Western Australia, northern and western South Australia and southern and south-western Northern Territory, yet there are fewer than 10 000 speakers in total.

Other languages, such as Arabana and Adnyamathanha, are no longer spoken daily on an exclusively monolingual basis; yet much knowledge resides with communities as living traditions. Ngarrindjeri, Narangga and Wirangu are no longer used in their entirety, but a significant portion of each of these continues to be spoken on a daily basis, often within English; these languages, nonetheless, are considered by their speakers to be living traditions. Kurna, which long ago ceased to be spoken regularly, is now being re-learned from historical documents written in the mid-nineteenth century. A group of languages associated with country to the east and immediate south-east of Lake Eyre has been well-documented but do not exist in school programs; Diyari is one of these. A number of other South Australian Indigenous languages have long ceased to be spoken and were poorly documented.

In the wake of European colonisation and the social disruption and severe impact on Australian Indigenous societies and their languages, Aboriginal Englishes and two English-based creoles have emerged in Australia. A creole is a contact language that, from its pidgin origins, through expansion and stabilisation of its structural and functional range, and through its being taken on as a first language, has become the main language of a speech community. Australian creoles are found today only in the northern and north-western regions of the continent, and in the Torres Strait.

Aboriginal Englishes, by contrast, are found throughout the continent. Many Indigenous people are ‘bi-dialectal’; that is, knowing and using two or more varieties of English, often in place of knowledge of a classical Indigenous language. The first is used at home, with friends and close associates, and serves for ordinary, everyday communication and identity. The other, Standard Australian English, may be acquired and used as a second dialect for the purpose of dealing with the wider Australian community. For numbers of Aboriginal children, school is the first sustained exposure to Standard Australian English; it is the first situation in which knowledge and use of it is expected and required, and certainly the first in which judgments about skills and abilities are made on the basis of performance in it.

Varieties of English will take on varying roles in Indigenous language learning programs. This is described in 'The place of English in learning Australian Indigenous languages' below.

Range of language learning programs

To accommodate the diversity of Indigenous languages in contemporary Australia, a number of types of language learning are recognised, and defined with respect to the overall goals set in place by language speakers and educators within the limits of each target language. Four broad—and not necessarily watertight—program types were determined and promoted as a result of the national Australian Indigenous Languages Framework (AILF) Project (SSABSA 1996b) and have been adopted by the department.

The range of program types also recognises issues of community ownership and custodianship, which are discussed in the next section.

In **first language maintenance** programs, learners are first language speakers of the language. The programs extend and develop learners' language skills, particularly literacy, and may include the development of specialist skills such as interpreting and translating.

In **second language learning** programs, learners may have no background in the target language or culture, and little or no assumed knowledge of it. The learners may be non-Indigenous, or they may be Aboriginal people or Torres Strait Islanders and not necessarily affiliated to the language or culture under study.

The cover term **language revival** applies to three related types of programs that arise in situations of partial or significant language loss, or where natural transmission to younger generations has been impaired. Through language revival programs the communicative use of the target language has the potential to grow in relation to negotiated and documented target language development. In classroom terms, approaches taken to the teaching and learning of languages in revival mode do not differ significantly from those in second language learning programs: differences occur only in relation to the body of language available for teaching and learning (restricted or not) and thus also to the specific language learning goals. The three related types are:

- language revitalisation
- language renewal
- language reclamation.

Language revitalisation programs operate where the language is still spoken by a group of older speakers within the community. Language revitalisation aims to extend the use of the language into the younger generations. Indigenous learners within these programs may have considerable passive knowledge of the language.

Language renewal programs apply in situations where the language is no longer actively spoken 'right through' or in its full form, but where Indigenous people actively identify with the language and a significant amount of linguistic heritage remains within the community. Programs of this type also seek to extend this knowledge more generally throughout the community.

In contrast to the first two types, *language reclamation* programs operate in contexts where little linguistic heritage remains within the community. The language may have ceased being used at some stage in its history, and school and community programs collaborate to reconnect oral tradition with knowledge held in written sources. Language reclamation in its early stages relies primarily on historical documentation and archival material; the coining of new words and expressions may be elected as one of a number of ways of developing the language as an instrument befitting the needs of contemporary communities.

Programs designated **language awareness** use the vestiges of the language that remain, and its cultural context. A language awareness program can be developed for any language, but this kind of program may be all that is possible in situations where language loss has been severe and documentation is poor. Communicative fluency or competence cannot be a goal of language awareness programs, and target language material may be restricted to lists of remaining words and grammatical elements.

Teaching Australian Indigenous languages

A number of challenges face the teaching of languages in general in Australian schools, including issues of teacher supply and retention (DETE 2002). These challenges inevitably impact on Indigenous languages programs where lack of access to training options, restricted and limited resources, and the poverty of discourse in the wider Australian community about Indigenous languages weigh heavily. To address an aspect of the teacher supply issue, schools and local Indigenous communities promote team approaches. Language teaching teams minimally comprise an Aboriginal language and cultural specialist (ALCS)—an individual widely recognised in the home community as having language and cultural skills—and a trained teacher; it may also involve some input from a linguist. The teacher may have a background in Aboriginal studies or may be an Aboriginal education teacher, but perhaps has no training in language teaching methodology. In cases where knowledge may be limited due to historical circumstances, input from the community specialist remains vital as it represents the body of knowledge known and used by the community.

Ownership issues and community perspectives

Indigenous peoples recognise the devastating impact of colonisation on Indigenous languages, yet celebrate their survival and continuity. Successive generations retain ancestral links to land, sea and kin by the maintenance and revival of the body of language surviving colonisation. In this context, intellectual and cultural property rights, language ownership and copyright rights have emerged as hotly contested issues in recent times. Ownership issues are a common concern for Indigenous communities, both in respect of languages that are still being spoken ‘right through’ and of languages that have few or no remaining speakers. Indigenous communities have strongly protective attitudes towards languages and cultures and often object to the unauthorised public use of languages. Languages in Indigenous communities are regarded as owned entities, similar to dances, songs, art and land. Consultation, collaboration and negotiation with Indigenous communities about the usage of languages, therefore, is fundamental to best pedagogical practice.

There is also concern within Indigenous communities regarding access to languages in education and this is reflected in a diversity of opinions and attitudes: should others, especially non-Indigenous Australians, participate in Indigenous languages programs? Some would prefer their own community to acquire the language first before access is broadened; some feel

that it is important that those from the target language group alone teach the language. Some, again, insist that their language should remain outside the school system, while others prefer it to be offered, whether inside or outside of school, only to children of that language background, or perhaps to Indigenous learners and their friends through a 'buddy' system. Others are keen to share languages with the wider community in the spirit of Reconciliation. In a variety of ways, therefore, Indigenous people and Indigenous learners develop greater ownership of the programs that promote and use their languages.

Additional issues include the relationships between teachers, learners and Indigenous communities, community involvement in planning and evaluating programs, and the conduct of the program within established protocols (SSABSA 1996b, 2002).

Language and culture

The framework for Australian Indigenous languages promotes the teaching and learning of Indigenous languages simultaneously with issues of culture and land so that the expressed needs and customary uses of languages in particular regions and contexts are understood and respected.

Through engaging with this framework, languages teaching teams recognise, understand and affirm Indigenous peoples' spiritual and cultural connection to land, sea and sky, and the expression and confirmation of these connections through Indigenous languages.

Through an exploration of Indigenous languages, learners can, for example, begin to understand territory as 'not one of boundaries but of a series of places with a complex system governing who had access to them' (Hercus 1994:15). Through their learning, children and students also come to understand Indigenous ways of thinking about health and disease, education, economics, religion and relationships between people—in fact all spheres of life. Learning about these dimensions through Indigenous languages provides a depth and authenticity, and an affirmation of cultural identity, that is not possible through English alone.

Australian Indigenous languages and Curriculum Standards

Extensive consultation with teaching teams took place in identifying the Curriculum Standards set out in this document. However, these Standards remain, at the point of publication, untested over time, and are generic for all Australian Indigenous languages; that is, they were not prepared for specific programs, or specific languages such as Arabana, or Kurna, or Ngarrindjeri, and so on. They were developed with an awareness that the programs' audiences would be diverse and that the programs themselves would include languages:

- spoken and passed on fully to children as a natural part of growing up (eg the various Western Desert languages)
- no longer used by whole communities but nonetheless well-documented (eg Adnyamathanha, Arabana)
- less well-documented and no longer used 'right through' by anyone, yet prominently displayed in people's daily interactions (eg Ngarrindjeri, Wirangu)
- with emerging or developing levels of documentation and community use (eg Kurna, Narangga).

The nature of the relationship between groups of programs linked by location or target language, by learners, or by Outcomes will become apparent through a process of local interpretation.

Learning Australian Indigenous languages

A variety of learners study Indigenous languages for a range of motivations and reasons, including:

- maintaining, learning or reviving Australian languages
- reclaiming, strengthening or celebrating identity
- understanding heritage
- understanding country, sea and sky (especially as a record of History)
- understanding environment, fauna and flora, and the role of Indigenous place names in this
- understanding early contact history
- gaining skills useful for employment (cultural tourism, teaching languages, Indigenous media, interpreting and translating)
- supporting Reconciliation
- reaffirming Aboriginal languages as uniquely and irreplaceably Australian.

The place of English in learning Australian Indigenous languages

By definition, English is not a target language in any languages Learning Area program. The use of English in the programs varies in relation to program type, student group, strand and Band. To the extent possible for each Indigenous language, the framework for Australian Indigenous languages accords a central place to the target language as the medium for communicating and learning. In interpreting and producing Aboriginal languages texts, learners explore concepts related to language and culture as universals. In order to do so in depth, teaching teams and learners may engage in some research, analysis and discussion in English, relative to the learning processes in the Band. Underlying such activities is always the goal of developing learners' use of the target language, and of developing a range of classroom discourse in linguistically and culturally appropriate ways.

The relationship between English and target languages in Australian Indigenous languages programs is varied and intricate, precisely because English has had such a profound influence on the languages. Conversely, Aboriginal languages have helped shape Australian English: for example vocabulary items from Aboriginal languages local to particular regions characterise the use of English in those regions, and often wider afield (eg 'koala' from the Sydney region). The phonology (sound system features), syntax (grammatical features), and semantics (meanings in use) of Aboriginal Englishes have all similarly been shaped by Aboriginal languages—so much so that English itself has become a vehicle for the preservation and transmission of cultural, linguistic and other information and traditions from the past into the future; a celebration of continuity rather than discontinuity.

The role of English depends on program types

In summary, the following could hold in Australian Indigenous languages programs: in *first language maintenance* English has a minimal role because the target language is both the learning and literacy focus, and the language of instruction. In *second language learning*

programs English is likely to be less prominent in the communication strand and more prominent in the understanding language and understanding culture strands. Its role in *language revival* will vary from an initially extensive but, over time, diminishing use in revitalisation, to one of a shared, or foremost, language of instruction in renewal and reclamation. It will be the language of instruction in *language awareness* programs.

In the early stages of renewal and reclamation programs the range of target language expressions available for use vary and will depend on:

- the range of expressions retained within the community
- the range of expressions recorded in historical sources
- the range of vocabulary items recorded
- the range of grammatical structures recorded
- the level of documentation of extended meanings and idiomatic usage
- the extent to which the language has been developed and modernised for use within classroom contexts.

The use of English in these programs will depend on:

- learners' needs
- the state of development of the target language
- the skills, knowledge and understandings of teaching teams
- whether the language is equipped for extensive discourse within educational settings
- the situation of the language in general in the wider sociocultural setting.

The place of Aboriginal Englishes

Varieties of English are today the first language of the majority of Aboriginal people in South Australia, and have been for a number of generations for some groups. Nonetheless, English is commonly regarded by Aboriginal people as a foreign language, as the language of the invader. Despite this first language use of English, Aboriginal people's identity is often linked with languages about which little is known, but which nonetheless remain symbolic markers.

Throughout the SACSA Framework, Aboriginal Englishes are valued, affirmed and built on in two-way and bi-dialectal English programs. These varieties celebrate the continuity of Indigenous cultures over the last 200 years. The preferred place of these varieties as languages used in the classroom is in the English Learning Area, where they form the basis of enhanced 'two-way' English programs.

As the first language of the majority of Aboriginal people in South Australia, Aboriginal English plays an important role in the identity and social and cultural life of many Indigenous South Australians. Working from the known to the unknown is widely recognised as a sound pedagogical principle: therefore it makes sense for teachers in Australian Indigenous languages programs to draw connections, as appropriate, between the target language and the varieties of English spoken by learners. This means developing learners' awareness of the links between vocabulary items in the target language and Aboriginal English, and of the similarities in sound patterns, grammatical structures and ways of using language in context (ie pragmatics).

Often there is little distinction drawn between Aboriginal Englishes and Aboriginal languages within Indigenous communities. Aboriginal English varieties are enriched by vocabulary drawn from ancestral languages to the extent that the majority of words in some utterances might have Indigenous origins. In this way they are seemingly less English-like, thus blurring the distinctions somewhat between Aboriginal Englishes and traditional languages.

The SACSA Framework and ESL learners

In supporting teaching and learning for ESL children and students and in assessing their performance, educators should use the Scope and Standards in this Band, in conjunction with the Scope and Scales for ESL.

Learner entry points and Pathways

In recognition of the two main entry points into the majority of Australian Indigenous languages programs, Pathway 1 with entry points A and B have been described in the SACSA Framework as follows:

Pathway 1A: Second language learners—that is, children and students who learn the language from Early to Senior Years Bands. For Australian Indigenous languages, Early Years learning may start as early as Birth or Age 3 because there are distinct language programs at these phases of this Band. On the other hand, opportunities for learners of Aboriginal languages may cease at Years 8 or 9 due to a lack of programs in the Years 8–10 range.

Pathway 1B: Second language learners—that is, students who learn the language from Middle to Senior Years Bands (Years 8–12). Some Aboriginal languages programs begin only in the Senior Years, or in Years 11–12.

The target group for the second language learner Pathway is primarily children and students with little or no prior knowledge of the target language at entry, either in the Early Years (Reception entry—Pathway 1A), or in the Middle Years (Year 8 entry—Pathway 1B). This may include learners who identify with the target language and culture but who do not have a linguistic background or capability in the language. Students may begin to learn a different language at Year 8 (Pathway 1B). Pathway 1B recognises their prior language learning experiences (Pathway 1A), and builds upon their understanding of how language and culture operate, and upon the skills for learning languages that are transferable across languages.

Pathway 2, with its entry points at 2A and 2B, has yet to be described for Australian Indigenous languages in the manner that it has been for the alphabetic and non-alphabetic frameworks. This is due to the fact that, at the time of writing, first language maintenance programs in Anangu schools on the Pitjantjatjara Yankunytjatjara Lands were re-emerging and documentation would have been premature.

Glossary

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| Ablative (= 'carrying from') | A case indicating motion, action, or stance away from the point of reference. |
| Aboriginal, Australian, Indigenous | Terms used in this framework especially in relation to languages. In technical linguistic discussions, the ancestral languages of Australia are simply termed 'Australian' (because they are Australian to a degree not matched by other languages spoken in Australia today, including English). In everyday talk, however, it is usually necessary to be more explicit. The term 'Aboriginal' tends to be used for South Australian situations, where the languages of the Torres Strait Islands are not usually an essential component of local programs. 'Australian Indigenous' necessarily refers to the whole nation, while using the term 'Indigenous' alone, or with lower-case 'i', may suggest an inclusion of perspectives across Australia or wider than Australia. Educators are encouraged to consult with local Indigenous communities about preferred terminologies, which may include names for local groups. |
| Aboriginal Englishes | Varieties or dialects of English used by many Aboriginal and Torres Strait Island people that differ systematically and in describable ways from Standard Australian English, and that have historical and linguistic connections with Indigenous languages. |
| Accusative | A case that identifies the object of a transitive verb. In ergative languages, such as Australian Indigenous languages, the form of the accusative case and the nominative case for nominals is the same. But in some Australian languages, the pronouns follow another system. |
| Adjectives (= 'throw at') | Words that qualify, quantify or ascribe some property, form or origin to nouns ; or describe the state of something. In Australian Indigenous languages, adjectives usually can be used in place of nouns they qualify (eg 'the big (person) saw it'), and can take the same set of case markers as do nouns. For this reason, adjectives and nouns in Australian Indigenous languages are often grouped together under the label nominals . |

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| Adverbs (= 'to a word') | A diverse group of words that have the common trait of tending to modify or qualify the action described by a verb . In Australian Indigenous languages, adverbs tend not to take case markers and may refer to such things as time or manner (eg 'they will talk <i>later</i> ', 'Cathy went <i>ahead</i> '). |
| Affixation (= 'fix to') | The use of prefixes and suffixes (and infixes) to add, modify, extend meaning (inflection), or derive new words (derivation). Some languages make extensive use of affixation (eg Australian Indigenous languages) while others use no affixation at all (eg Vietnamese). |
| Agglutinative (= 'glued together') | Where an often quite large number of morphemes can be added, with minimal change in form, to a word stem or base word to modify, extend or compound the meaning. Australian Indigenous languages are agglutinative languages, and there are many other examples from around the world, such as Quechua from the Andes, the Kiwai languages from south-western Papua New Guinea, and Japanese. |
| Allative (= 'carrying to') | A case indicating motion, action, or stance towards the point of reference. |
| Allo- (= 'other') | Within a particular language, phonemes and morphemes may appear differently in different words or environments, these different expressions being known as allophones and allomorphs , respectively. The English plural morpheme appears differently in the words 'dogs' and 'roses' (ie there are two allomorphs), though this is not reflected in the spelling, and the English phoneme p has two allophones as evidenced in the words 'pin' and 'spin' due to the differing environments. |
| Alphabet (= 'alpha + beta', the first two letters of the Greek alphabet) | A set of symbols ('letters') for representing in written form the separate phonemes (and thence morphemes, as well as words and texts) of a language. An alphabet can be devised for any language, but not all languages have writing systems and not all writing systems are alphabetic. As a result of colonial history, Australian Indigenous languages have written forms based on the Roman alphabet. Logographs and syllabaries may form the components of other, non-alphabetic, writing systems. |
| Areal features | Characteristics shared by different languages of a region due to borrowings or mutual influence rather than common ancestry. |

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| Articles | Words like ‘a’ and ‘the’, which are involved in specifying nouns . They are regarded as a sub-type of determiners . |
| Aspect (= ‘look at’) | Forms of a verb that indicate the <i>duration</i> or <i>type</i> of activity denoted by the verb. The difference in English between ‘I went’ and ‘I was going’ is described in terms of aspect (the former being ‘simple’ and the latter being ‘progressive’). |
| Benefactive | A case identifying the beneficiaries of an action, for example ‘I’m getting some water <i>for</i> the child’. Australian Indigenous languages often mark this case with the same form as genitive and purposive . |
| Bound pronouns | Pronouns that cannot stand alone as separate words. The majority of Australian Indigenous languages have forms for some or all of their personal pronouns that must attach to other words—that is, they cannot be pronounced in isolation. These take the place of the free , or ‘stand alone’, forms. One result of this phenomenon is that whole sentences may be expressed by single words (eg the equivalent of ‘you see me’ can be expressed in some Australian Indigenous languages as the single word ‘see-me-you’, in which only the ‘see’ part can occur by itself). Bound pronouns are often shorter than their free forms. |
| Case (= ‘fall’) | One of the forms of a noun , pronoun or adjective indicating its grammatical relation to other words. For example, whether a word is the subject or object within a sentence can be determined by case. In Australian Indigenous languages, case is indicated by changing the form of a word—that is, different suffixes known as case markers are added. The ‘apostrophe s’ in ‘dog’s tail’ is a common English case marker denoting the genitive case. Australian Indigenous languages commonly have five to six cases; case and case marking, being an important feature of Australian Indigenous languages in the same way as transitivity is, feature prominently in language teaching and learning. |
| Causal | A case indicating the reason for a state or event. In some Australian Indigenous languages this case is represented by a distinct marker; in others it takes the same marker as the ablative . |

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| Characteristic | A <i>verb suffix</i> denoting action that is done characteristically or habitually by the subject. Alternatively, the ending nominalises the verb to indicate the person or thing that habitually does, or is characterised by being able to do, the action described by the verb. The characteristic suffix is also known as the habitual . |
| Cognates (= ‘born together’) | Words that have descended from a common ancestor word. Cognates are often found in different languages, thereby indicating a (historical) relationship between them. |
| Compound | A word comprising elements that function independently in other contexts. Compounds may involve nouns, adjectives and verbs, and different languages compound words in different ways (eg whether the second element modifies the first or vice versa). |
| Connectives | Devices such as words, morphemes , intonation and pauses for linking units of language. In Australian Indigenous languages connectives usually link sentences through coordination or subordination . |
| Coordination | Linking of units (typically sentences) in such a way that the linked components are equivalent or of equal status (eg ‘possums live in trees and euros live on the ground’). The other main type of linking in Australian Indigenous languages is subordination . |
| Custodial | Indigenous families and communities have rights and interests over languages ancestral to their group, even though these languages may not be used as much as they were in the past. These groups are the custodians of the languages. |
| Demonstratives | Words like ‘this’ and ‘that’. Demonstratives specify whether the people or things referred to are near to or distant from the speaker, whether they are visible or not, or have been referred to before. Demonstratives take different suffixes according to case . |
| Derivation | A process of turning a word, using affixation , from one type into another (eg a nominal into a verb). In Australian Indigenous languages this is a common form of word-building. |
| Descriptive | A type of verbless sentence . |

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| Determiners | Words that co-occur with nouns to indicate a range of contrasts, such as quantity, number and general versus specific. In Australian Indigenous languages they are words such as ‘some’ and ‘a few’. Determiners are similar to quantifiers . |
| Diacritic (= ‘distinguish’) | A mark used with a letter to indicate a modification of its sound. In South Australian Indigenous languages the most common is the underlining used under some letters, and the colon used to indicate long vowels in Ngarrindjeri and in early Pitjantjatjara literature. Like digraphs , diacritics are used to extend and adapt the Roman alphabet to make it suitable for other languages. |
| Dialect (= ‘discourse’) | A distinctive variety of a language identified by a particular set of words or grammatical structures, and, in spoken forms, usually associated with a distinctive pronunciation. Dialects can result from geographical or social differentiation, and if a certain dialect assumes prominence as the standard this will be for social or political reasons rather than because of the intrinsic structure of the dialect itself. Several English dialects are spoken in Australia (eg the various Aboriginal Englishes and Standard Australian English), and most Australian Indigenous languages exist in a number of dialectical forms (eg the Pitjantjatjara, Yankunytjatjara and Antikirinya varieties of Western Desert). |
| Digraph (= ‘two letters’) | A group of two letters that combine to denote a single sound. In Australian Indigenous languages, the most common digraph is formed when ‘n’ and ‘g’ combine to produce a new ‘letter’ that is neither ‘n’ nor ‘g’, but represents the single phoneme ng . Other examples are when two sets of digraphs are formed by ‘r’ and ‘h’, as in <i>rt</i> , <i>rn</i> and <i>rl</i> , and <i>th</i> , <i>nh</i> and <i>lh</i> , respectively, each pair comprising different phonemes. Digraphs are also used extensively in English, but with less consistency, as seen in the use of ‘ng’ in ‘singer’ and ‘finger’, and the ‘ch’ in ‘chase’ and ‘school’. Many digraphs used in Australian Indigenous languages look like English digraphs but are sounded quite differently. Like diacritics , digraphs are used to extend and adapt the Roman alphabet to make it suitable for other languages. |
| Discourse (= ‘running to and fro’) | A text ; a stretch of continuous writing or speaking that is larger than a single sentence. Also, extended discussion (eg spoken, written, conversational) on a topic. |

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| Dreaming/History (with capital 'd'/'h') | Alternative words for the body of Australian Indigenous law in respect of the integration of past and present as exemplified in landscape, story, song, design and kinship. |
| Ecology (= 'about households') | A view of living entities that considers their relations with each other and the environment in an effort to understand how communities of organisms develop, change and are maintained from generation to generation. <i>Language ecology, linguistic ecology, or ecolinguistics</i> all refer to a new branch of linguistics that examines the interrelationship between languages, their speakers, and the world. It seeks to explain the wellbeing of languages as a consequence of a healthy ecological support system and examines the ways they respond to other languages and to changes in their environment. Some of the current concerns of language ecology are the relationship between linguistic (and cultural) diversity and biological diversity, and the role of language in the development and possible solution of ecological and environmental problems. The world's indigenous languages provide unique and valuable insights for the study of language ecology. |
| Elative (= 'carry out of') | A case indicating motion or action out of a place, which in some languages contrasts with the ablative case. |
| Embedding | Inserting one sentence into another (eg 'the woman who made this has left'). When this occurs in Australian Indigenous languages the embedded sentence is marked by a special form of the verb . Embedding is a form of subordination . |
| Equative | A type of verbless sentence . |
| Ergative (= 'working') | A case in languages where the subject of a sentence takes a different ending depending on whether the verb is transitive or intransitive : in the former instance the ergative is used, in the latter the nominative . Ergativity is a distinctive feature of Australian Indigenous grammar, but is also found in other parts of the world (eg Basque in Europe, Inuit in Canada and Greenland, Motu in Papua New Guinea). In some Australian Indigenous languages, pronouns are part of the ergative system (ie as subjects of sentences, they take either the ergative or nominative, depending on the transitivity of the verb), but in others they are not (ie they can have only one form as subjects); the latter situation is known as 'split ergativity'. |

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| Existential | Sentences of the type <i>'there are two trees'</i> , which in Australian Indigenous languages are formed using verbs of stance, that is 'sitting', 'lying', 'standing', 'crouching', and so on. |
| Free pronouns | Pronouns that can stand alone as separate words, as distinct from the bound forms that many Australian Indigenous languages exhibit. |
| Genitive (= 'producing') | A case indicating, in Australian Indigenous languages, relationships of possession, use, custody and care (eg 'Jo's car', 'the boy's dog', 'their country'). Most commonly throughout Australia, this suffix takes the form <i>-ku</i> or <i>-gu</i> when attached to nominals . |
| Habitual | Another term for the characteristic suffix used with verbs . |
| Hand talk | A paralinguistic device using hand signs as a substitute or adjunct to spoken language. |
| Imperfective (= 'incomplete') | A verb aspect , contrasting with perfective , that indicates continuity or incompleteness of action. |
| Inchoative | A verb aspect common in Australian Indigenous languages that denotes a process of 'becoming', usually formed by suffixing a nominal (eg 'happy' produces the verb 'becoming happy'). |
| Inflection (= 'bend into') | A process of forming grammatical variants of a word without changing its category—for example, an inflected noun takes on a different role but is still a noun. In Australian Indigenous languages inflection is achieved by affixation . |
| Instrumental | A case denoting the tool, or some other physical means, used in an activity. |
| Interrogative | In Australian Indigenous languages, sentences are made interrogative (turned into questions) by the addition of a question word, or by a change in intonation . Other languages use affixes , or change the order of words (eg English 'Are you going?'). |
| Intonation | The rise and fall of pitch while speaking to distinguish meaning. Intonation is not an inherent part of individual words but is used to help establish meaning when words are strung together. |

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| Intransitive (= ‘not go across’) | Verbs that denote self-contained action that does not necessarily affect the external environment. Put another way, intransitive verbs cannot be supplied with a direct object. In English, for example, ‘he went a tree’ is not grammatical, suggesting that ‘went’ is here intransitive, contrasting with its transitive use in ‘he went a mile’. In Australian Indigenous languages, the question whether verbs are intransitive or transitive is very significant for constructing sentences. |
| Lexical (= ‘to do with words’) | Refers to the vocabulary of a language. A language is said to consist minimally of two parts: a lexicon (the content) and a grammar (the structure). Sometimes ‘lexical’ is used in a specialised sense to distinguish lexical words, which have semantic content (eg ‘fish’, ‘running’, ‘heavy’), from grammatical words, which have a purely structural role (eg ‘in’, ‘because’, ‘the’). |
| Locative (= ‘locating’) | A case denoting location. |
| Logograph (= ‘word writing’) | A symbol denoting a whole word (or morpheme), but not necessarily its constituent phonemes . Logographs—also called logograms—are present to varying degrees in most writing systems (eg = ‘equal(s)’, & ‘and’, 3 ‘three’). |
| Maintenance | Types of language learning programs in which learners actively use the target language as their first language. Maintenance programs seek to develop learners’ skills and understandings with respect to the language in one or more new areas (eg literacy, interpreting and translating, medium for other Learning Areas), thereby contributing to the maintenance of the language for subsequent generations of speakers. |
| Mnemonic (= ‘mindful’) | Memory enhancing strategies such as parallelisms and repetition found in spoken language. |
| Mood | Forms of verbs that indicate the <i>attitude</i> of the speaker to the factual content of the utterance, for example whether what is said is plain description, a possibility, a wish, a command, and so on. Like tense and aspect , mood in South Australian Indigenous languages is usually indicated by affixes placed after the main part of the verb. Questions, however, are signalled by intonation or by special question words, rather than by affixation. |

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| Morpheme (= 'shape, form') | The smallest meaningful unit in the grammar of a language. A morpheme may be as long as a word or as short as a phoneme (eg English 'cats' comprises two morphemes, ie 'cat' and 's'). The concept of morpheme is particularly useful in teaching and learning highly affixed and agglutinative languages, such as is the case with Australian Indigenous languages, because the various components that make up long words can be easily separated and taught explicitly. |
| Morphology (= 'account of form') | A consideration of the various forms that words take in a particular language, especially with respect to constituent morphemes . |
| Nominals (= 'name-like') | In Australian Indigenous languages nouns and adjectives often have similar grammatical roles and behaviours, and so are often grouped together under this one label. |
| Nominalisation | The process of forming nouns from another word type (eg verbs). In Australian Indigenous languages the process involves adding morphemes to the words that are to be transformed. |
| Nominative (= 'naming') | A case in Australian Indigenous languages where the subject of a sentence takes a different ending depending on whether the verb is intransitive or transitive : in the former instance the nominative is used, in the latter the ergative . Some Australian Indigenous languages do not use an ergative system with their pronouns , in which case the nominative is the only case possible for the subject of a sentence. |
| Non-past | A verb tense that refers to the present or the future, in rather the same way that the English '-ing' tense can be used for both, as in 'I'm sitting at my desk' (present) and 'I'm going back next week' (future). |
| Particles | Words or morphemes that usually modify the whole sentence by conveying the speaker's attitudes or intention in respect of the content of the sentence. Particles do not change in form. That they are common in Australian Indigenous languages is very significant for the language learner. |
| Perfective (= 'complete') | A verb aspect , contrasting with imperfective , that indicates completion of action. |
| Perlative (= 'carrying through') | A case indicating motion or action by way of, via, alongside or near the point of reference. |

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| Phoneme (= 'sound, speech') | The smallest meaningful unit in the sound system of a language. Put another way, it is the smallest unit of speech in a given language that distinguishes one word from another. For example, the two English words 'faces' and 'phases' are distinguished by just two different phonemes (even though the conventional spelling masks this somewhat). |
| Phonology (= 'account of sound') | A consideration of the system of speech sounds that comprise a particular language, especially with respect to its phonemes . |
| Possessive | A type of verbless sentence . Also, like genitive , a case indicating possession (eg 'your', 'Janine's'). |
| Pragmatics (= 'concerning deeds') | A consideration of the situational factors that influence a person's use of language—reflected, for example, in the choice of words a speaker makes or how what is said or written can be interpreted. In Australian Indigenous languages, kinship relations are an important element of pragmatics. |
| Prefix (= 'fix in front') | An affix added <i>before</i> the main part of the word. |
| Pronouns (= 'standing in place of nouns') | Any language will have a limited number (or 'closed set') of words that can substitute for nominals . These are known as pronouns and typically are the <i>personal pronouns</i> (eg words like 'I', 'me', 'you two'). In certain of their uses, demonstratives and interrogatives are regarded as pronouns. Within the confines of a closed set, Australian Indigenous languages are richly endowed with pronouns which occur in singular, dual and plural forms. Some languages—most notably Adnyamathanha—also have an elaborate system of <i>kinship pronouns</i> in which to say 'you two', for example, it is necessary to know how the two people spoken to are related. |
| Purposive | A case indicating the reason, goal or intention lying behind an action (eg 'let's go <i>for</i> water'). |
| Quantifiers | A word or morpheme expressing amount (eg 'all', 'some'). Quantifiers are similar to determiners . |
| Reciprocal (= 'back and forth') | A form that denotes action mutually transferred between two participants (eg 'they can see each other'); in Australian Indigenous languages this is usually conveyed by voice in a verb . |
| Reclamation | A type of language revival program in which the target language is known mostly through documents recorded from earlier generations of speakers. |

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| Reduplication | A word that has some sort of internal repetition. This process usually modifies the meaning of the word which, in Australian Indigenous languages, can range from creating a sense of plurality to a weakening of the intensity of the original word. |
| Reflexive (= 'bend back') | A form that denotes action bending back onto the subject (eg 'she can see herself'); in Australian Indigenous languages this is usually conveyed by voice in a verb . |
| Relator suffixes | Suffixes that attach to nominals to indicate some sort of association with other nominals in the sentence. They are not case markers because these suffixes themselves can take case markers. One of the most common in Australian Indigenous languages is the relator suffix denoting 'having' or 'equipped with'. |
| Renewal | A type of language revival program in which the target language is no longer used extensively, or spoken ' right through ', but is still known and used in part by a significant number of community members. |
| Revitalisation | A type of language revival program in which the target language is used fluently by some older speakers, but less so by younger speakers. |
| Revival | Types of language learning programs devised in contexts which have experienced language loss. Through working with children and students, such programs in schools may endeavour to recover lost language material or ensure that increasing numbers of young people know and use the language in its contemporary form and state. This is a cover term for revitalisation , renewal and reclamation . |
| Right through | A term describing the extent of use of a language in a community. A language spoken 'right through' is passed on intergenerationally and used for the full range of daily needs. |
| Semantics (= 'significant') | A consideration of meaning in language. |
| Serialisation | Linking verbs that have the same subject. This is common in Western Desert languages (eg 'he walked and walked, made camp, then cooked some food'), and is achieved using special verb suffixes . |
| Shift | Language shift refers to a speech community moving away from its first language to another as the main medium of communication within the community. As a result, the children of that generation will tend to develop their communicative competence within the second language, not the first. |

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| Subordination | Linking of units (typically sentences) in such a way that the linked components are not equivalent, or are of unequal status (eg ‘after it rains women dig for honey ants’). Some Australian Indigenous languages indicate subordination with a special suffix on verbs , such as is used for serialisation in Western Desert languages. The other main type of linking in Australian Indigenous languages is coordination . |
| Suffix (= ‘fix behind’) | An affix added <i>after</i> the main part of the word. |
| Syllabary | A set of symbols representing the syllables of words (usually consonant–vowel pairs). |
| Syntax (= ‘arrange together’) | The way morphemes and words are strung together to make meaningful stretches of language. |
| Target language | The language, or language variety , that is the goal of some activity (eg teaching and learning, revival , translation). |
| Teaching team | The group of people responsible for delivering a teaching and learning program in a target language . The team usually includes a trained teacher, an Aboriginal language and cultural specialist and a linguist. |
| Tense (= ‘stretch’) | Forms of verbs that deal principally—but not solely—with the <i>time</i> at which the action denoted by a verb took place. In South Australian Indigenous languages, tense is usually indicated by morphemes that are placed after, but not necessarily immediately after, the main part of the verb and often in conjunction with other affixes that have other functions. |
| Text (= ‘weave’) | In Australian Indigenous languages, a stretch of language that becomes the focus of some learning or investigation. Texts may be spoken or written, but spoken texts need to be somehow ‘captured’ (eg using memory, videotape, transcription, audio recording) so that they can be repeatedly examined or ‘replayed’. Therefore, a ‘text’ is not necessarily of piece of writing—a fact that is important in relation to Australian Indigenous languages. |
| Text types | Texts may be classified with reference to the subject matter, the situation, the communicative intent, and the behaviour of the speaker (eg narratives, speeches, dialogues, news reports). |

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| Transitive (= ‘go across’) | Verbs that denote an action that affects, or is regarded as affecting, the external environment. Transitive verbs may be supplied with a direct object, although in Australian Indigenous languages the direct object may be left out (as being understood). Most Australian Indigenous languages put the subject of a transitive verb in the ergative case , if it is a noun or adjective (ie nominal), and some languages also use the ergative case with pronouns . The case of the object of a transitive verb, if present, takes the same form as the case of the subject of an intransitive verb. Some Australian Indigenous languages treat pronouns the same way, some others do not use the ergative with pronouns. |
| Variety | Another word for dialect , particularly used to avoid the connotations of ‘substandard’ that the word ‘dialect’ often conveys. |
| Verb (= ‘word, verb’) | Intuitively, an ‘action’ or ‘doing’ word. More formal definitions refer to the role of distinguishing tense , aspect , mood , voice , person, number, and so on. In Australian Indigenous languages, verbs in most instances are clearly distinguishable on formal grounds from other words, and are involved in distinguishing at least the first four of the above list of elements. |
| Verbless sentences | Most Australian Indigenous languages form the equivalent of such English expressions as ‘my father is tall’ with verbless sentences such as ‘my father tall’. (Alternatively, verbs of posture or stance may be used, for example ‘she happy <i>sitting</i> ’ for ‘she is happy’.) Verbless sentences may be of the equative type (eg ‘Jim [is] her friend’), possessive (eg ‘this [is] yours’), or descriptive type (eg ‘that horse [is] big’), and do not take other components like location and time. |
| Vocative (= ‘calling’) | A case used to address or invoke a person or thing. |
| Voice | In Australian Indigenous languages some or all verbs , through inflection , may appear in contrasting forms where the relationship between the subject and the verb is modified. In this way, transitivity of verbs may be reversed, or the action of a verb may be regarded as bending back (ie reflexive) on to the subject or as being mutually transferred (ie reciprocal) between two subjects. Examples of English equivalents of these processes could be ‘I sat in a chair’ and ‘I sat the child in a chair’ (which is achieved without affixation), and ‘she’s waiting’ and ‘she’s awaiting your call’ (which uses affixation). Some Australian Indigenous languages achieve reflexivity and reciprocity by attaching suffixes (like the English ‘-self’ and ‘-selves’) to the subject rather than the verb. |

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Languages Pathway 1A

Curriculum Scope and Standards



Australian Indigenous languages in education

Through the study of Australian Indigenous languages, students gain knowledge, skills and dispositions that enable them to communicate and to understand the issues that have influenced, and continue to influence, languages in Indigenous contexts. **Id • T • C • KC1**
KC2 They learn languages in first language maintenance, second language learning, and language revival programs, and they strengthen their skills in the cultural and linguistic dimensions of literacy, numeracy and information and communication technologies. **T • KC1 • KC5 • KC7** They learn about Indigenous communities and cultures and make comparisons across these in understanding issues of identity, interdependence and change. **Id • In • C • KC1** In language awareness programs students are more engaged in learning about the language than in learning to communicate in it.

In language learning the emphasis is on developing students' capabilities to use, understand and talk about the target language; it is on developing students' understanding of the relationship between land, language and culture, and the maintenance, development and revival of languages and cultures in Australian contexts. **F • In** The emphasis is also on developing language and communication skills in linguistically and culturally appropriate ways. **In • KC2** In addition, as students develop the capability to move between languages and cultures and make comparisons, they extend their understanding of language and culture in general and, in particular, of the power of language as both symbol (marker of identity, place) and instrument (means of communication). **F • In • T • C**

The languages Learning Area is organised around three strands which reflect the nature of learning languages and cultures; they are as follows:

- communication
- understanding language
- understanding culture.

These three strands are interdependent and form an integrated approach to using and learning language, and to understanding and identifying with language in cultural and ecological contexts. At times, planned focuses on individual strand Outcomes will be needed to enable certain explicit teaching and learning to take place. In specified language revival program types teaching teams may need, due to the circumstances of the target language, to plan for a shift of emphasis from the communication strand, in its fullness, towards understanding language and understanding culture strands. In the languages Learning Area, a precedent for such situations

can be seen in classical European languages programs in which very little, if any, explicit teaching and learning would take place in the communication strand, simply because there is no community of speakers that would use the language as its first language for the range of social functions on a daily basis. The emphasis in the few remaining classical European programs is on inter-language translating and on Outcomes that are otherwise weighted towards the understanding language and understanding culture strands.

Literacy, numeracy and information and communication technologies in Australian Indigenous languages

Through languages, students demonstrate and further develop their skills, knowledge and understandings in literacy, numeracy and information and communication technologies.

Students develop and use operational skills in **literacy** to understand, explore, critically respond to and produce appropriate spoken, written, visual and multimedia communications in different contexts. This learning is evident as students develop an understanding of the system of the target language and begin to talk about aspects of their learning. Students begin to make connections and comparisons across languages by interacting with a range of spoken and written texts. Students begin to develop awareness of diverse ways of thinking and expressing ideas and information, including understanding that meaning is determined by context and that it may change through time.

In Australian Indigenous contexts, writing has only relatively recently been adopted and adapted to spoken languages, and writing systems for many of the languages that have been documented remain highly variable. In the language programs, learners focus on developing alphabetic-based reading and writing skills pertinent to Australian Indigenous sound and meaning systems. Teaching teams are creative and locally focused in producing appropriate print materials, given the shortage or lack of commercially available texts.

Students develop and use operational skills in **numeracy** as they explore, for example, spatial and temporal concepts, patterns and groups, evidence and number, and same and different. This learning is evident in languages when students use and understand structure, sequence and relationships within the target language. It is also evident when students develop understandings of concepts such as space, time and quantity within different cultural practices.

Students develop and use skills in **information and communication technologies** to critically design, construct and illustrate texts, search for and sort information, communicate with others and create various representations and expressions using the target language. This learning is evident in Australian Indigenous languages when, for example, students use analogue, digital and electronic technologies to construct and deconstruct text, and to access texts and related information.

Strand: communication—Pathway 1A

Through this strand students engage with an Australian Indigenous language to develop the capability to communicate appropriately and effectively with a range of people, to the extent possible given the existing resources of the target language and the contextual constraints of the language program. They use various combinations of the skills of listening, reading, viewing and responding to texts, as well as speaking and writing in the target language. **C • KC2** This strand draws together aspects of program delivery and teaching and learning, including the purposes, contexts and processes of language use, texts and text types, and target language growth and communicative potential in revival programs. The Key Ideas and Standards are presented through the skills of listening, speaking, reading and writing.

In the Primary Years students perceive and express meaning through verbal and non-verbal language in their immediate environment, and further develop literacy, numeracy and information and communication technology skills. **KC2 • KC5 • KC7** They observe and talk about the present, review the recent past and imagine immediate future events, talking about feelings, needs, possibilities, events and ideas that, increasingly, are distant from their own direct experiences. **F • Id • C • KC2 • KC6**

In structured, supportive environments, students use the language in a range of familiar contexts and begin to extend and adapt what they know into new situations. Their language use continues to focus on their own experiences, including their personal world, home, school and their local community, interests, aspirations and activities; it also extends to the lands, environments and cultures of the target languages. **Id • In • T • C • KC2**

Students engage mostly with student and teacher generated texts that contain familiar language made clear by contexts created in the classroom, or presented outdoors or through other realistic settings. Their increasing confidence engenders a willingness to experiment with language and to seek feedback. **KC2** The texts are limited in scope, are supported by vocabulary lists to assist comprehension, and contain key words, phrases, simple descriptions, instructions and visual art; they may extend to traditional narratives and ethnographic texts (eg plant use, oral histories). **Id • C • KC1**

Students participate in sharing, group and team work, and give information and ideas individually. **KC2 • KC4** They use the target language, increasingly, to learn concepts and ideas relating to location, size, shape, colour and quantity, and to focus within other areas of the curriculum such as health and the environment, and on cultures and society (including their own). They have a growing awareness of the importance of cultural context in determining the content and form of verbal communication, and begin to shape their own expressions accordingly. **In • T • C** They gain increasing control over common language structures, and use and adapt these in their writing; and they begin to be able to identify new language patterns that emerge from the texts they use. **C • KC1 • KC2 • KC6**

Following are the Key Ideas that comprise the communication strand in Pathway 1A.

Strand: communication—Pathway 1A

Listening

Key Idea

Students listen to, and interact with, others to make meaning and learn about the target language. They research, collect, analyse and organise information, and share findings with others. **T • C • KC1 • KC2**

This includes such learning as:

- listening for understanding when others are speaking, including listening to identify purpose and key information and ideas **T • C • KC1**
- listening for meaning, including sound discrimination, and identifying the meaning of spoken morphemes, words, phrases and sentences **T • C • KC1**
- applying processes for deciphering meaning, and for identifying and classifying information, in spoken texts **T • KC1**
- responding to questions, instructions and conversations in classroom activities **C • KC2**
- thinking about, and contributing to, class discussions on aspects of language and culture in texts **T • KC2**
- engaging in conversations by responding to greetings and requests, and to the opinions and ideas of others, both verbally and non-verbally **T • C • KC2**
- responding to expressive language (eg chants, songs) through movement and action **C • KC2**
- associating spoken language with written morphemes, words and phrases in the language. **T • KC1**

Speaking

Key Idea

Students engage in interactions in familiar settings to exchange meaning and to explore different purposes of communication. **Id • C • KC2**

This includes such learning as:

- using and reflecting on appropriate speech and social behaviours in familiar contexts (understanding that speech acts, such as describing self, have a contemporary relevance in school language learning and in telephone conversations where the participants don't know one another, but are unlikely to have been part of pre-contact discourses) **Id • T • C • KC2**
- attending to appropriate pronunciation in connected speech **T • C**
- using openers and closers, and other conversational manoeuvres **In • T • KC2**
- experimenting with language and varying or substituting form or content to express their own meaning **T • C • KC2 • KC6**
- using the language in performance (eg storytelling, song, role-play), including the use of paralinguistic devices to enhance audience comprehension (eg gesture, facial expression, hand talk) **In • C • KC2**
- developing memory skills to aid performance and dramatisation (eg song, children's ceremony, stories) **T**
- working in teams to present structured role-plays or construct multimedia presentations **C • KC4**
- engaging in conversations and giving short presentations on personal topics, using rehearsed language. **C • KC2**

At Standard 1, towards the end of Year 2, the child:

1.1

Makes connections between morphemes, words, phrases and sentences, and their meanings in spoken texts. In • T • C

Examples of evidence include that the child:

- distinguishes sounds in the language from English sounds and knows when the target language is being spoken **T • KC1**
- responds verbally and non-verbally to social interactions and instructions (eg shutting the door, leave-taking) **C • KC2**
- matches action to sound, in action games and songs **T • KC1**
- recognises words used to identify, name, number and describe objects **In • T • C • KC1 • KC2 • KC5**
- recognises the language in other media. **T • KC6 • KC7**

1.2

Uses words, phrases and sentences to identify or name objects, in social interaction and action-related talk. C • KC1 • KC2

Examples of evidence include that the child:

- approximates target language sounds **C**
- repeats morphemes and words associated with activities (eg in song, games) **C**
- responds to questions to identify or describe features of people, creatures and items in the environment (eg colour, size, number, location) **C • KC2**
- participates in routines within and outside the classroom (eg making requests, agreeing, disagreeing). **In • C**

At Standard 2, towards the end of Year 4, the student:

2.1

Recognises meaning in morphemes, words, phrases and sentences and responds in routine classroom activities and social exchanges. In • T • C • KC2

Examples of evidence include that the student:

- recognises purposes of utterances (eg distinguishes statements from questions) **T • C**
- recognises and repeats morphemes, words, phrases and sentences with attention to pronunciation and intended meaning **T • C**
- identifies and classifies items of information (eg colour, size, location, quantity) and states true or false **T • KC1 • KC5**
- responds through individual and collaborative action (eg participates in children's ceremony, physical exercise, role-play, class routines) **C • KC2 • KC4**
- identifies morphemes, words and phrases in speech and matches these with their written forms. **C • T**

2.2

Responds to interactions and experiments with language to make meaning with others. Id • C

Examples of evidence include that the student:

- attends to pronunciation and intonation in speech **T • C**
- responds to comments using brief expressions (eg yes/no/maybe, phrases, simple sentences) **C**
- responds appropriately in known routines (eg greeting and introducing others) **Id • C**
- uses rehearsed language in songs, stories, games, role-plays and other presentations **C**
- innovates on structure through word substitutions **C**
- participates in group presentations using the language (eg group singing, slide showing). **In • C**

At Standard 3, towards the end of Year 6, the student:

3.1

Identifies factual information in texts to collaborate in activities and share meaning with others. In • T • C • KC1

Examples of evidence include that the student:

- distinguishes the purpose of a text (eg a statement, a request, a question) **C • KC1**
- selects from options to match information (eg items to pictures, filling in gaps, labelling things) **T**
- responds to questions about self, home and interests **Id • C • KC2**
- works in teams in response to instructions or requests. **In • KC4**

3.2

Speaks to build relationships and convey information, and to express own ideas in social interactions. In • C • KC1 • KC4

Examples of evidence include that the student:

- formulates linguistically and socially appropriate phrases and questions to access basic information (eg about people, things, occasions, places) **In • C • KC1 • KC2 • KC6**
- shows awareness of the place of verbal restraint and the avoidance of direct reference **In • T**
- uses modelled sentence patterns to express a personal reason, viewpoint or feeling **Id • C • KC2**
- selects appropriate structures to elaborate meaning (eg using adjectives, time phrases and other adverbials) **C**
- responds appropriately in interactions with others (eg turn-taking, acknowledging, agreeing, intonation). **In • KC2 • KC4**

Strand: communication—Pathway 1A

Reading

Key Idea

Students view, read and interact with texts to interpret meaning in familiar contexts. They make connections between concepts across Learning Areas as they research, collect, explore and organise information, and share findings with others. **T • C • KC1 • KC2**

This includes such learning as:

- recognising that reading and viewing for meaning involve comprehending the context and purpose of a text, and identifying key information and ideas **In • T • C • KC1 • KC6**
- understanding that written language takes particular forms and follows particular conventions **T**
- recognising that reading for meaning goes beyond direct translation **T • C**
- interpreting and classifying information using, for example, concept maps to support comprehension of a story **T • KC1 • KC7**
- using a range of methods to record and display information (eg charts, graphs, databases, animation, speech bubbles, captions) **T • C • KC2**
- participating in reading rehearsed and imaginative texts, and making predictions about the development or flow of ideas **T**
- responding to questions to demonstrate awareness of aspects of language and culture in texts **T • C • KC2**
- viewing language in electronic or other display forms to establish meaning **T • C • KC7**
- using a range of multimedia to learn about the language, and to access information in the language. **C • KC7**

Writing

Key Idea

Students begin to write their own texts independently to communicate ideas and explore different forms of written communication, including the use of a range of multimedia. **T • C • KC2 • KC7**

This includes such learning as:

- recognising that effective written communication is influenced by purpose and context, and involves engaging the interest of the reader **In • C**
- experimenting with language, and varying or substituting aspects of the content to express their own meaning **T • C**
- using a range of methods to support communication of ideas (eg hand talk, illustrations, graphics) **C • KC2**
- using databases, word processing and desktop publishing for information storage and retrieval (eg charts, vocabulary lists, bilingual dictionaries, reference materials), and to create their own texts **T • C • KC1 • KC6 • KC7**
- corresponding with other learners (eg using e-mail, short informal letters) **In • C • KC2 • KC7**
- writing in different contexts (eg a card, message, poster, map). **C • KC2**

At Standard 1, towards the end of Year 2, the child:

1.3

Makes connections between letters, morphemes, words, phrases and sentences and their meanings in written texts.

In • T • C

Examples of evidence include that the child:

- recognises and sounds letters, syllables, morphemes and words **C • KC1**
- recognises digraphs representing a single sound (eg *tj, ng, nh, rt*) **T • KC1**
- makes meaning by locating familiar morphemes, words, phrases and sentences in texts **C • KC1**
- anticipates the meaning of morphemes, words and phrases in labels and captions to pictures and picture stories **T • C • KC4 • KC6**
- relates forms and meanings in written texts to known spoken language **In • T • C • KC1**
- recognises the language in other media. **T • KC6 • KC7**

At Standard 2, towards the end of Year 4, the student:

2.3

Identifies key information and ideas, and anticipates meaning of new morphemes, words, phrases and sentences in texts. T • C • KC1

Examples of evidence include that the student:

- uses knowledge of sound-symbol correspondences in the language to work out how to read morphemes and words **T • KC6**
- recognises conventions of print (eg punctuation, capitalisation, diacritics, digraphs) **C • KC1**
- groups related morphemes and words into categories and matches pictures with captions and labels **T • C**
- contributes to shared viewing or reading of texts and identifies the development or flow of ideas **T • C • KC1 • KC2 • KC4**
- predicts the meaning of new words in texts (eg in storybooks, videos, signs). **T • KC1**

At Standard 3, towards the end of Year 6, the student:

3.3

Identifies specific information in texts. T • KC1

Examples of evidence include that the student:

- distinguishes the purpose of the text, and identifies features of the text type (eg a letter, a story) **C**
- identifies main ideas and sequences in texts **C • KC3**
- selects from options provided to complete tasks (eg filling in gaps, matching items, matching captions to images) **T • C • KC1**
- reads texts aloud showing knowledge of sound-symbol relationship **T • C • KC1**
- reads words in texts and connects with known vocabulary **T • C • KC1**
- uses resources to assist comprehension of text (eg dictionary, word list). **T • KC1**

1.4

Shares meaning by selecting morphemes, words, phrases and sentences to create a text.

In • T • C • KC2

Examples of evidence include that the child:

- copies morphemes, words, phrases and sentences correctly forming the letters **T • C**
- selects appropriate morphemes, words, and sentences from a range of texts to label objects and pictures and to communicate own meanings **In • C • KC2**
- uses word processing and drawing programs to create word banks. **KC6 • KC7**

2.4

Writes morphemes, words, phrases and sentences in creating meaningful texts, to share ideas and information. T • C • KC2

Examples of evidence include that the student:

- correctly forms letters, morphemes and words when selecting words from charts or texts **C • T • KC1**
- communicates ideas and information through appropriate use of morphemes and words to make own meaning in a phrase or a sentence **T • C • KC2**
- describes items using quality and quantity terms **C • KC2 • KC5**
- uses captions and speech bubbles to add meaning to pictures **T • C • KC2**
- uses model text to write messages (eg e-mails, cards). **C • KC2**

3.4

Writes phrases and sentences to convey messages, information and ideas.

Id • T • C • KC2

Examples of evidence include that the student:

- uses classroom models to apply emerging text conventions (eg determining points in written versions of oral texts at which commas, full stops and paragraph breaks might be used; applying spelling conventions to loan words; accommodating in writing the repetition and the parallelisms that characterise oral texts; paying attention to consistency in target language spelling) **T • C • KC3**
- uses appropriate case markers correctly in simple statements (eg actions, descriptions, narratives) **T • C • KC2**
- attends to preferred underlying word order in simple statements **C • T**
- links ideas using appropriate grammatical forms (eg connectives, serialisation) **C • KC2**
- uses available resources to access new vocabulary and extend the text (eg dictionaries, grammars) **C • KC1**
- uses interactive software and word processing to construct texts and share information. **T • KC2 • KC7**

Strand: understanding language—Pathway 1A

Through this strand students focus deliberately on forms and patterns occurring in the language; they focus on comparisons between the known and the target language, and across a wider range of Australian Indigenous and other languages. Their learning in the communication strand offers links with their learning in understanding language. The focus in this strand is on developing students' understanding of:

- the nature of language, through engaging with aspects of structure in the context of purposeful use **T** • KC1 • KC2
- how language works as a system and as a vehicle for increasing communicative and intellectual potential **T** • KC1 • KC2
- language ecology, through, for example, exploring the interrelatedness of language, cultural and biological diversity, and issues of language loss, shift, maintenance, development and revival—beginning to appreciate the links between Australian Indigenous languages and Aboriginal Englishes **Id** • **T** • KC1
- the importance of advocacy in supporting the maintenance of language, cultural and biological diversity; in other words, as people in the community act in relation to threats to biological diversity, so they might also act in relation to threats to linguistic and cultural diversity. **F** • **Id** • **In** • KC3 • KC6

In the Primary Years students continue their learning of an Australian Indigenous language and about its structures and conventions and the system within it. They continue to develop understandings of how meaning is conveyed in the language in a range of contexts. **T** • KC2 They make comparisons and respond to teacher talk about connections between languages, thus developing their cognitive and literacy skills and understandings. **T** • **C** They come to understand that languages comprise patterns that can be manipulated to create a range of new meanings. **T** They become familiar with links between language and culture in general, and in Australian Indigenous contexts in particular, and they further pursue the idea of the revival and maintenance of Indigenous languages. They begin to appreciate the potential of language learning in relation to both the present and their own futures. **F** • **In**

Students further develop their knowledge and skills regarding the connection between speech and writing, and begin to understand that all writing systems are just elaborations or applications of spoken languages that have taken on forms, styles and functions of their own in, what are said to be, primarily literate cultures. **T** • **C** They begin to learn about the history of Australian Indigenous languages in written form and to comprehend that, taken together, these languages present a fairly uniform sound system accompanied by considerable lexical (vocabulary) diversity. **T** • KC1

Following is the Key Idea that comprises the understanding language strand in Pathway 1A.

Strand: understanding language—Pathway 1A

Students learn to identify increasingly complex patterns within the language, and appreciate that their developing understandings can be applied across languages. They understand that language is used for making and exchanging meaning and for learning; and that it is the medium through which culturally embedded ways of acting, believing, valuing and thinking develop and are passed between generations. F • T • C • KC5

Key Idea

This includes such learning as:

- understanding that languages are rule-bound and systematic **T • KC1**
- understanding that rules vary between languages (eg in relation to word-building, word order at phrase and sentence level, sound differences) **T • KC1**
- awareness that languages with predominantly written traditions rely less on memory than languages with predominantly oral traditions **In • T • KC1**
- recognising and exploring how language works in culturally specific ways to create meaning **In • C • KC1**
- understanding that variants exist within languages (eg regional/social varieties) **T • C**
- understanding features of the writing system, including basic conventions such as direction, capitalisation, manuscript and print forms, and speech conventions **T • C**
- identifying patterns in and between languages (eg free and fixed word order, noun phrase patterns such as 'big boy' versus 'boy big', tense in verbs) **T • KC5**
- applying patterns and basic rules when speaking or writing the language **T • C • KC3**
- making observations about simple texts (eg case markers as signallers of roles, location, possession) and text types (eg narrative, procedure, recount, description, discussion, observation, argument) **T • C • KC1 • KC5**
- making meaning from unknown spoken and written words (eg using careful listening, models, word lists, dictionaries, references, multimedia) **C • KC6 • KC7**
- comparing languages and making connections between them (eg all languages can be written, different languages may have different written appearances, use of suffixes versus prepositions) **In • T**
- understanding ways in which Indigenous and non-Indigenous languages influence one another (eg language shift, language destruction, shared writing systems and concepts, loan words). **T • C • KC1 • KC6**

Developing understanding of language in the Primary Years Band includes learning specific structures and conventions of the target language system, as listed on page 158.

At Standard 1, towards the end of Year 2, the child:

1.5

Recognises features of the system in the language, and makes comparisons between languages.

In • T • KC1 • KC6

Examples of evidence include that the child:

- understands that written forms can be developed for all spoken languages **T • KC6**
- recognises patterns, with support, in spoken and written forms of the language **T • KC1 • KC6**
- understands that a particular word in the language may have come from another language (ie as borrowings or loan words) **T • KC1 • KC6**
- makes observations about the relationship between the language and other known languages, in speech and writing (eg word order issues) **In • T • KC1**
- asks questions about the language (eg what a particular meaning is, why a known word sometimes carries an additional ending). **T • KC6**

At Standard 2, towards the end of Year 4, the student:

2.5

Identifies patterns in language and observes how meaning is constructed within different languages, and begins to reflect on language.

In • T • C • KC1 • KC5

Examples of evidence include that the student:

- understands the concept of word formation (eg a word changes shape and conveys different meanings with the addition or change of a case marker, perhaps to signal subject, object, location or direction, or a suffix to indicate past or present time) **T • C • KC2**
- makes observations about sound systems of target and known language **C • T • KC1 • KC2**
- appreciates ways in which text can be presented, across languages, according to purpose (eg captions, labels, animations, dialogues, vocabulary charts, cards) and according to type (eg narrative, report, recount, procedure, persuasive) **T**
- understands that conventions apply across languages in written texts (eg capitalisation, punctuation, writing direction) and spoken texts (eg pause, intonation, stress patterns) **T • C**
- identifies particular forms and structures in the language (eg those that specify, identify and describe objects and actions, time and place; those that state ownership, ask questions, convey commands) **C • KC5**
- recognises ways cultural values are expressed in language (eg through forms of address, speech prohibitions and styles, respect, land–language associations, conversational and writing conventions, non-verbal communicative behaviours). **In • T • KC2**

At Standard 3, towards the end of Year 6, the student:

3.5

Reflects on how language is used to condense, extend, elaborate or otherwise modify texts, and compares how meanings are expressed in different languages.

In • T • C • KC1 • KC2

Examples of evidence include that the student:

- understands that meaning is influenced by context **T • KC1 • KC6**
- appreciates that linguistic structures can be applied to modify meaning (eg change of case markers, adjectives) **T • KC2**
- recognises that, across languages, statements and questions can differ simply according to intonation **T • KC2 • KC6**
- makes comparisons with known language to identify and describe patterns and features of target language (eg the use, or not, of articles ('a', 'the') to specify) **In • KC1 • KC2 • KC5**
- recognises ways text is presented in relation to purpose (eg captions, labels, dialogues, e-mails, discourse) **T • KC1**
- begins to understand that all languages offer speakers the capacity to communicate about the full range of human experience, emotion and endeavour **In • T • C • KC2**
- begins to comprehend that due to outside intrusion Australian Indigenous languages have experienced catastrophic loss, and that efforts to revive and maintain the languages are aimed to address aspects of this (ie to affirm linguistic rights) **T • KC2**
- explores the influence of Australian Indigenous languages on English (eg transferred words). **T • KC1**

Structures and conventions

Developing concepts of case and understanding of the use of case marking on nouns, pronouns and adjectives (eg ergative, normative, accusative, genitive–purposive, locative), noting the sharing of several case functions by single case markers.

Constructing concepts referring to people, places, things and events in building and varying the message, using:

- nominals, including nouns and adjectives:
 - nouns, including names for people, places and things, basic noun phrases, compound nouns, reduplications and nominalisations
 - adjectives, including the use of adjectives without an associated noun
- pronouns, including personal, kinship, demonstrative and interrogative pronouns
- other determiners and quantifiers, including ‘some’, ‘every’, ‘other’, ‘few’, ‘much’, ‘all’, and numbers
- possessive, benefactive and purposive cases to indicate possession and other types of association (eg ‘these words are *for* later’)
- verbless sentences
- sentences with verbs
- verbs of stance used in existential expressions (eg ‘there is a creek *lying* near the road’)
- verbs to talk about actions, processes, thoughts and feelings
- mood of verbs including statements, questions, imperatives, commands, intention, purpose, likelihood, reported speech and negation.

Expressing time, manner, attitude and place using:

- tenses, including past, present and future/non-past
- temporal expressions (eg day–night cycle, lunar and seasonal cycles, ‘before’ and ‘after’, ‘soon’, ‘recent’, ‘long ago’)
- expressions of frequency (eg ‘often’, ‘always’, ‘once’, ‘briefly’)
- sentence-level attitudinal particles (eg ‘maybe’, ‘it is said’, ‘What do you say?’, ‘Would you mind?’, ‘you see’)
- locational cases, including locative (eg ‘in’, ‘an’, ‘at’, ‘near’, ‘besides’), allative (eg ‘to’, ‘towards’), ablative (eg ‘from’)
- adverbs of manner, location and time (eg ‘again’, ‘more’, ‘in turn’, ‘too late’).

Structuring and linking clauses, focusing on issues of agreement with transitive and intransitive verbs using:

- coordination
- subordination
- embedding.

Strand: understanding culture—Pathway 1A

Through this strand students develop and affirm their awareness of the close relationship between language and culture; they are aware of the diversity of cultural value systems in general, and specifically of the diversity of cultural value systems in Indigenous Australia. They continue to develop their awareness of the strong emphasis on family ties and on country, and of the richness of relationship and environmental vocabulary in Indigenous languages. They become increasingly aware of the extent to which cultural revival is taking place in association with—and possibly driving—language revival in Indigenous Australia. As language learners, students further appreciate that they make decisions that are culturally based in choosing the linguistic elements for their speech and writing. **F • In • T • C • KC2**

Students further develop understandings of the importance of land in the language–culture nexus in Australian Indigenous contexts, and the historical impact of colonisation on Australian Indigenous language and cultural systems. **T • KC1** They further appreciate that languages and cultures are maximised when their ecologies are healthy, and when they are able to be transmitted intergenerationally; they also further appreciate the importance of community efforts to maintain and revive languages and cultures, and the role of language in individual and group identity. **F • Id • In • KC1 • KC5**

In the Primary Years students develop an appreciation of cultural concepts and processes as presented through a range of interactions and texts (eg oral, visual, multimedia), and develop an understanding of culture as a dynamic system of perceptions, practices and products that change and vary according to place, time and circumstance. **Id • C** They make comparisons and connections between their own experience and the culture of communities where the language is used, and develop an awareness of how people across cultures view their world. **Id • In • KC1**

Students work with others to develop an awareness of cultural diversity and to understand that cultural values and practices may be shared or may differ within and across cultures. **Id • In** They learn to respond appropriately in classroom and community interactions. **Id • In** They recognise the potential benefits of cultural revival and understanding for their own futures. **F • T • KC1 • KC2 • KC6** They also begin to develop an understanding of the language, cultural, social and political realities confronting Indigenous Australians as ‘first peoples’ addressing issues of minority status in their own lands. **F • Id • In • T**

Following is the Key Idea that comprises the understanding culture strand in Pathway 1A.

Strand: understanding culture—Pathway 1A

Students recognise and reflect on connections between cultural values and practices and language use. They recognise how, in different cultures, relationships between individuals, families and communities contribute to forming identity. **Id • In • KC1**

Key Idea

This includes such learning as:

- 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 **Id • In • T • KC1**
- understanding that cultures change and that, in Indigenous Australia, cultural change since colonisation has often resulted in cultural shift and cultural destruction **Id • In • KC1**
- understanding that values and beliefs influence social interactions and language use **Id • In**
- observing and describing patterns of cultural behaviour and expression, in familiar settings (eg family, society, education) **Id • In • KC1 • KC2**
- considering aspects of the culture using a range of multimedia (eg television programs, video recordings, Internet, magazines, film, literature, art) **Id • T • KC7**
- understanding that culturally significant attitudes and beliefs are related to the past, land, flora, fauna, cosmology and ceremony **Id • In**
- developing a personal understanding of patterns of life in other cultures, making comparisons between their own experiences and life in custodial communities **Id • T • KC1**
- recognising aspects of cultural values, practices and human experience that are shared across cultures (eg a sense of community, belief systems) **In • T**
- valuing cultural and linguistic diversity and engaging with it in the immediate environment **Id • T**
- recognising that awareness of cultural diversity and the ability to work collaboratively with people from different cultural backgrounds enhances social, educational and vocational options **In • F • KC4**
- recognising that power differentials in a society impact on cultural interactions. **In • T • F**

At Standard 1, towards the end of Year 2, the child:

1.6

Identifies specific cultural practices and values in communities, and recognises patterns across cultures in relation to own experience.

Id • In • T • KC1

Examples of evidence include that the child:

- recognises significant symbols and features (eg in song, images on posters, pictures)
In • T • KC1 • KC5
- observes and reflects on aspects of the culture as expressed in specific forms of language (eg ways of saying 'you', naming systems, nicknames) **In • T • KC1**
- asks about culture (eg how an idea is expressed, how an activity is significant to the culture) **T • KC2**
- makes connections with own experience when talking about cultures. **Id • KC1**

At Standard 2, towards the end of Year 4, the student:

2.6

Identifies how cultural values are expressed, and demonstrates awareness of diversity in cultural practices and values. F • Id • In

Examples of evidence include that the student:

- appreciates the significance of a range of cultural practices **In**
- identifies and explores expressions of cultural identity in the language (eg stories, social conventions) **Id • KC1**
- observes concepts related to cultural values in the language, including naming systems (eg kinship terms, nicknames, substitute words for names), social relations and pronoun systems **In**
- observes the significance of concepts within cultural practices (eg history, the environment, the cycle of days and seasons) **Id • T • KC1**
- interacting through online sources of information. **F • In • KC2**

At Standard 3, towards the end of Year 6, the student:

3.6

Reflects on cultural practices and compares how these are expressed across cultures.

F • Id • In • T • KC1

Examples of evidence include that the student:

- identifies aspects of culture, cultural values, and identity in texts (eg naming systems, kin systems, non-verbal communication, patterns of interaction and behaviour in everyday life)
F • Id • In • KC1 • KC2 • KC5
- identifies the significance of concepts in how meaning is conveyed (eg respect, avoidance, verbal restraint) **Id • In • T**
- perceives connections between values and practices across cultures. **In • T • KC1**

