



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



© 2003, The State of South Australia, Department of Education and Children's Services

Produced by DECS Publishing, 266 Port Road, Hindmarsh SA 5007 for Learning Outcomes and Curriculum Group, Department of Education and Children's Services, 31 Flinders Street, Adelaide SA 5000.

Printed by Hyde Park Press, South Australia
ISBN 0 7308 7678 0
R2218

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

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 .

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.

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 .

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 .

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 <i>ng</i> . 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.

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'.

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.

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.

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.

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.

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.

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).

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 sitting’ 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.

Bibliography

The following is a list of core, generic texts to guide and inform the teaching of Australian Indigenous languages. Information about language-specific texts is available in other departmental publications, including *Reviving languages* (DETE 1999a).

- Amery, Rob
2000 *Warrabarna Kurna!: Reclaiming an Australian language*. Lisse, The Netherlands: Swets and Zeitlinger.
- Angelo, Peter, and Carolyn Coleman, Melanie Wilkinson, and others
1994 *Australian phrasebook*. Hawthorn, Victoria: Lonely Planet.
- Baisden, Faith
1996 (ed) *Voice of the land*. Magazine. Brisbane: FATSIL—Aboriginal and Torres Strait Islander Corporation of Languages.
- Black, Paul
1993 'New uses for old languages'. In Walsh and Yallop (eds), *Language and culture in Aboriginal Australia*, pp 207–223. Canberra: Aboriginal Studies Press.
- Blake, Barry J
1981 *Australian Aboriginal languages: A general introduction*. Sydney: Angus and Robertson.
- Central Australian Aboriginal Languages Association
1989 *Keeping language strong*. Alice Springs: Institute for Aboriginal Development.
- Coulmas, Florian
1989 *The writing systems of the world*. Oxford: Basil Blackwell.
- Crystal, David
2000 *Language death*. Cambridge: Cambridge University Press.
- DECS (Department for Education and Children's Services)
1994a *Pitjantjatjara Stage A, Years R–2*. Adelaide: DECS.
1994b *Yankunytjatjara Stage A, Years R–2*. Adelaide: DECS.
1996 *Living languages: Warranna Purrana, Pa:mpi Tungarar*. Video. Adelaide: DECS.
1997a *Units of work for Pitjantjatjara*. Adelaide: DECS.
1997b *Units of work for Yankunytjatjara*. Adelaide: DECS.

DETE (Department of Education, Training and Employment)

- 1998 *Development of sociocultural understandings through the study of languages.* Adelaide: DETE.
- 1999a *Reviving languages: Warranna Purruttiappendi, Tumbelin Tungarar.* Adelaide: DETE.
- 1999b *The Languages Other Than English Plan 2000–2007.* Adelaide: DETE.
- 1999c *The Plan for Aboriginal Education in Early Childhood and Schooling 1999 to 2003.* Adelaide: DETE.
- 2002 *Making languages work: School models to consider.* Adelaide: DETE.

Dixon, RMW

- 1980 *The languages of Australia.* Cambridge: Cambridge University Press.

Dixon, RMW, and WS Ransom, and Mandy Thomas

- 1990 *Australian Aboriginal words in English: Their origin and meaning.* Melbourne: Oxford University Press.

Fill, Alwin, and Peter Mühlhäusler

- 2001 *The ecolinguistics reader: Language, ecology and environment.* London and New York: Continuum.

Fishman, Joshua

- 1999 (ed) *Handbook of language and ethnic identity.* Oxford: Oxford University Press.
- 2001 (ed) *Can threatened languages be saved?* Clevedon: Multilingual Matters.

Gale, Mary-Anne

- 1997 *Dhangum Djourra'wuy Dhawu: A history of writing in Aboriginal languages.* Underdale, South Australia: Aboriginal Research Institute, University of South Australia.

Grenoble, Lenore A, and Lindsay J Whaley

- 1998 (eds) *Endangered languages.* Cambridge: Cambridge University Press.

Hartman, Deborah, and John Henderson

- 1994 *Aboriginal languages in education.* Alice Springs: IAD Press.

Hercus, Luise

- 1994 *A grammar of the Arabana–Wangkangurru language, Lake Eyre Basin, South Australia.* Canberra: Pacific Linguistics.

Hercus, Luise, and Flavia Hodges, and Jane Simpson

- 2002 (eds) *The land is a map. Placenames of Indigenous origin in Australia.* Canberra: Pandanus Books.

- Hinton, Leanne, and Ken Hale
 2001 (eds) *The green book of language revitalization in practice*. San Diego: Academic Press.
- Horton, David
 1996 *Aboriginal Australia wall map*. Canberra: Aboriginal Studies Press.
- House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs
 1992 *Language and culture—A matter of survival*. Report of the Inquiry into Aboriginal and Torres Strait Islander Language Maintenance. Canberra: Australian Government Publishing Service.
- McKay, Graham
 1996 *The land still speaks. Review of Aboriginal and Torres Strait Islander language maintenance and development needs and activities*. Commissioned Report No 44. Canberra: Australian Government Publishing Service.
- Mühlhäusler, Peter
 1996 *Linguistic ecology: Language change and linguistic imperialism in the Pacific region*. London and New York: Routledge.
- Schmidt, Annette
 1990 *The loss of Australia's Aboriginal language heritage*. Canberra: Aboriginal Studies Press.
- Social Change Media
 nd *Langwij comes to school: Promoting literacy among speakers of Aboriginal English and Australian creoles*. Canberra: Department of Employment, Education and Training, with the Curriculum Corporation.
 1995 *Alive and deadly: Reviving and maintaining Australian Indigenous languages*. Canberra: Department of Employment, Education and Training.
- SSABSA (Senior Secondary Assessment Board of South Australia)
 1996a *Australia's Indigenous languages*. Book and CD-ROM. Adelaide: SSABSA.
 1996b *Australia's Indigenous languages: Framework*. Adelaide: SSABSA.
 1996c *Australia's Indigenous languages: In practice*. Adelaide: SSABSA.
 2002 *Australian languages Stage 1 and Stage 2 curriculum statements*. Adelaide: SSABSA.
- Sutton, Peter, and Michael Walsh
 1979 *Revised linguistic fieldwork manual for Australia*. Canberra: Australian Institute of Aboriginal Studies.
- Thieberger, Nicholas
 1995 *Paper and talk: A manual for reconstituting materials in Australian Indigenous languages from historical records*. Canberra: Aboriginal Studies Press.

Thieberger, Nicholas, and William McGregor

1994 (eds) *Macquarie Aboriginal words*. Sydney: Macquarie Library.

Walsh, Michael, and Colin Yallop

1993 (ed) *Language and culture in Aboriginal Australia*. Canberra: Aboriginal Studies Press.

Western Australia, Ministry of Education

1992 *Framework for the teaching of Aboriginal languages in primary schools*. Perth: Ministry of Education, Western Australia.

1997 *Aboriginal languages resource file*. Perth: Western Australian Education Ministry.

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.

The connection between Standard 5 and the Year 12 Standards in Australian Indigenous languages (Pathway 1A)

The following Senior Years Scope in languages (Pathway 1A) is used by Year 10 teachers and other teachers who prepare local courses for Years 11 and 12. Increasingly, in Year 10 to some extent and in Years 11 and 12, the detail of the Senior Years Band Scope in languages (Pathway 1A) will be drawn from more specialised units/curriculum statements provided by external sources (eg SSABSA, VET). The connection between these courses and the SACSA Framework is provided by the Essential Learnings which teachers integrate into the students' learning programs.

Strand: communication—Pathway 1A

Through this strand students engage with an Australian Indigenous language to further develop the capability to communicate appropriately and effectively with an increasing range of people, to the extent possible given the existing resources of the target language and the contextual constraints of the language program. Students 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 Senior Years students collaborate with others as they establish and maintain verbal interactions, generate and exchange information, solve problems and engage more with expressive language. **Id • In • T • KC1 • KC2 • KC4 • KC6** They demonstrate an awareness of cultural diversity. **Id • In** They further develop a sense of their own identity, and appreciate and engage with cultural elements in texts. **Id • In • KC2**

Students learn in a structured and supportive language environment that encourages experimentation with new form and content. **Id • In • T • C • KC2** They extend, connect and apply their learning in new contexts, which include the students' own physical and social environments, the world of learning and knowledge, and the natural and linguistic ecologies of the target language. Topics relate to students' classroom interactions, their general interests and aspirations, and their personal and community life, including daily routine, friendship and kin networks, leisure, entertainment and the world of work. Topics also link with other curriculum areas including the environment and arts, and with the situations of communities where the target language is used, or remembered and being revived. **F • T • KC1**

Students still engage mostly with student and teacher generated texts, and they continue to experiment with increasingly complex language. They listen to, view, read and respond to texts, including subtitled film (eg documentaries), as they develop their capability to understand and use the target language in new contexts. **Id • C • KC1 • KC2**

Students' communication involves interacting with each other, with their teachers and with members of the target culture to present or exchange personal or ethnographic information. **KC2** Language use is supported through a focus on developing skills in accessing, storing and retrieving information, including the use of electronic and print dictionaries and digital technologies. **T • KC1 • KC7**

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

Strand: communication—Pathway 1A

Listening

Key Idea

Students listen and respond to spoken texts set in different contexts and using diverse media to explore and clarify meanings and to identify and discuss ideas. **In • T • C • KC1 • KC2 • KC6**

This includes such learning as:

- conceptualising that degrees of emphasis, according to situation, influence the way meaning is conveyed in speech (eg rising and falling pitch, vowel distortion, position in utterance, position in word, immediate grammatical function, use of repetition, pace of utterance) **T • C • KC1 • KC6**
- recognising, and using appropriately, strategies that signal attentive listening (eg interjections) **C • KC2**
- identifying layers of meaning in spoken texts (eg gist, main points, specific or supporting detail) **T • C • KC1**
- recognising the impact of stylistic features in spoken texts (eg exclamatory and contrastive particles, repetition, parallelisms, avoiding direct reference) **C**
- using analytical skills to identify linguistic and cultural features of aspects in texts **T • KC1**
- exploring the derivations or origins of words and word groups in order to make connections between known and unfamiliar vocabulary and concepts **In • T • KC1**
- listening to or viewing a range of media for personal enjoyment and to research and learn more about the language, its land and culture. **In • C • KC1 • KC7**

Speaking

Students speak and interact to exchange ideas, information and outlooks, and demonstrate ways of working towards shared goals.

In • C • KC2 • KC3 • KC4

This includes such learning as:

- using language appropriate to the audience in a range settings **In • C • KC2**
- initiating interactions, where appropriate, by eliciting, informing, directing, introducing a new point, and using explanation, comment or suggestion **C • KC2 • KC6**
- maintaining interactions by acknowledging, adding, exemplifying, justifying, evaluating, amplifying, turn-taking, interrupting and challenging; or pausing using fillers **In • C • KC2**
- adapting or reformulating spoken language as a result of feedback **C • KC6**
- concluding an interaction appropriately **C • KC4**
- working in teams to research, plan, organise and present information and ideas to others. **In • KC1 • KC2 • KC3 • KC4**

At Standard 4, towards the end of Year 8, the student:

4.1

Recognises connections between the main ideas and supporting detail in texts to provide reasons for a decision or viewpoint.

In • T • C • KC1

Examples of evidence include that the student:

- distinguishes the purpose of a text (eg announcement, description) **C**
- identifies roles and relationships between participants (eg by paying close attention to case marking) **In**
- identifies key items of information (eg points of view, events and sequences of events, reasons for decisions) **C • KC1**
- comprehends ideas presented in a text (eg sequence in narratives) **T • KC2**
- responds by sharing a personal view with others. **In • C • KC2**

At Standard 5, towards the end of Year 10, the student:

5.1

Identifies and explores themes, ideas, information and cultural aspects in spoken texts.

In • T • C • KC1

Examples of evidence include that the student:

- explores relationships between ideas in speech (eg sequence, contrast, comparison, cause and effect) **In • T • KC1**
- appraises spoken information, and provides responses, as an individual and as part of a group **Id • In • T • KC1**
- identifies and processes information drawn from spoken sources **T • KC1 • KC3 • KC7**
- recognises evidence, cause or reason for an action or decision. **T • C • KC2**

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

4.2

Presents spoken information and viewpoints on issues in social interactions. In • C • KC2

Examples of evidence include that the student:

- initiates and concludes an exchange or presentation appropriately **C • KC7**
- sustains the interaction using conversational strategies (eg asking for repetition, rephrasing, clarification) **In • C • KC2**
- responds to simple factual, open-ended questions (eg why, how) **C • KC2**
- expresses preferences and reasons in discussing issues **C • KC2**
- works in teams to create texts to present information and ideas to others. **In • KC2 • KC4 • KC6**

5.2

Uses spoken language cooperatively to share information and ideas, and to present outlooks on issues of interest. In • C • KC2 • KC4

Examples of evidence include that the student:

- initiates, responds to and concludes an interaction or presentation appropriately **In • C • KC2**
- organises and modifies ideas and information, and uses a range of graphics and props to support the oral presentation of these **C • KC2 • KC3**
- expands a message and qualifies information by providing reasons (eg 'I went there to play') **C • KC2**
- seeks and gives follow-up information to resolve an information gap, or to verify information **In • KC1**
- negotiates with others to achieve shared goals. **In • KC4**

Strand: communication—Pathway 1A

Reading

Key Idea

Students read and respond to texts in and about the language to explore and interpret meanings, to make connections between information and ideas, and to extend their knowledge of how meaning is expressed in culturally specific ways. **In • T • C • KC1 • KC2 • KC6**

This includes such learning as:

- identifying layers of meaning (eg gist, main points, particular or supporting detail) **C • KC1**
- conceptualising that degrees of emphasis, according to situation and purpose, influence the ways meaning is conveyed in writing (eg position in utterance, position in word, immediate grammatical function, use of repetition) **T • C • KC1 • KC6**
- exploring the impact of stylistic features in texts (eg repetition, parallelism, avoiding direct reference, exclamatory, evidential and contrastive particles) **C • KC1**
- appreciating that texts have intended, and unintended, social consequences (eg dictionaries, linguistic standardisation, texts that seek to promote the status of Indigenous languages, texts that seek to educate) **T • C • KC1 • KC2**
- exploring the derivations or origins of words to make connections between known and unfamiliar vocabulary and concepts **In • T • KC1 • KC6**
- scanning, note-taking and using research skills in order to access and organise information to present to others **In • T • C • KC1 • KC2**
- using resources to help interpret texts. **T • C • KC1 • KC6**

Writing

Key Idea

Students write their own texts in and about the language to present ideas and information, to provide personal and group reflections, and to apply knowledge and understanding in new contexts.

In • T • C • KC1 • KC2 • KC6

This includes such learning as:

- sequencing and developing ideas, including ordering ideas and information for a particular effect (eg amplification, illustration, clarification) **T • C • KC3**
- judging the appropriateness of words for particular purposes or contexts when using dictionaries and other resources **T • KC1**
- editing by checking the content (eg for coherence, flow, grammatical correctness) **T • C • KC1**
- summarising based on the main idea or data, with reference to whole texts or specific portions of texts **C • KC1**
- constructing writing for different purposes and audiences using appropriate conventions and styles, in a range of contexts **C • KC2 • KC6**
- writing to maintain relationships with others; to convey ideas, information and outlooks; and to entertain. **In • KC2**

At Standard 4, towards the end of Year 8, the student:

4.3

Organises and explores key points of information in texts. T • KC1

Examples of evidence include that the student:

- identifies the overall purpose of the text (eg to inform, entertain, persuade) **C**
- identifies main ideas and sequences of events, and suggests reasons for them **C • KC3**
- searches for information to complete tasks (eg filling gaps, matching items, matching captions to images) **T • KC1**
- compares information gathered from a variety of sources, using a variety of media, to make choices or decisions. **T • KC1**

4.4

Writes sentences and extended text to convey messages, experiences, viewpoints, information and ideas. Id • T • C • KC2

Examples of evidence include that the student:

- uses text conventions as appropriate for the purpose **T • C • KC3**
- structures ideas to form a cohesive text, and demonstrates sequencing and embedding or adjoining **C**
- extends or elaborates the message (eg using comparison or contrast) **T • C**
- expresses personal and group viewpoints on issues **Id • T • KC2 • KC7**
- uses language to inform or entertain others. **In • C • KC6**

At Standard 5, towards the end of Year 10, the student:

5.3

Identifies written ideas and key points of information in purposefully engaging with texts. T • C • KC1 • KC2

Examples of evidence include that the student:

- identifies the overall purpose of the text (eg to inform, entertain, persuade) **C • KC1**
- identifies a sequence of events and appreciates their significance (eg in a traditional story) **C • KC1**
- uses different formats to present information **C • T • KC1 • KC2**
- compares information to make choices or decisions **T • C • KC1 • KC2 • KC6**
- uses a range of techniques to read and understand texts (eg breaking down into parts, use of reference material, note-taking). **T • KC2**

5.4

Writes to convey personal experiences, ideas, outlooks, aspirations and information about people, places, things, and events. Id • T • C • KC2

Examples of evidence include that the student:

- uses text conventions as appropriate **T • C • KC2 • KC3**
- structures ideas to form a cohesive text **T • C • KC1 • KC2**
- expresses an outlook on issues, individually and as part of the group **Id • T • C • KC2 • KC7**
- extends or elaborates the message using sequencing and linking. **T • C • KC1 • KC2**

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Strand: understanding language—Pathway 1A

Through this strand students focus deliberately on forms and patterns occurring in the language; they focus explicitly 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—appreciating 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 Senior Years students continue learning structures and conventions of the language and its system in order to develop understandings of how meaning is conveyed in a range of contexts. **C** They make comparisons and draw connections between languages, which contribute to the overall development of cognitive and literacy skills and understandings. **T** • KC1 They observe that languages comprise patterns that can be manipulated, within the existing resources of the language, to create a limitless range of new meanings. **T** • KC6 They deepen their understanding of, and engagement with, the range of connections that exist between language and culture across groups in general, and across Indigenous Australian groups in particular. They appreciate the potential of language learning in relation to both the present and their own futures. **F** • **In**

Students understand that writing systems have not always existed alongside spoken languages; that a writing system can be developed for any spoken language; that the construction and use of written texts including invitations, letters and job applications is culturally based; and that, in languages with predominantly oral traditions, new genres and writing styles are developing as language communities experiment with educational materials and other written media. **In** • **T** They understand the reasons for the use and adaptation of the Roman alphabet in writing Australian Indigenous languages. They know that different languages contain a range of different sounds and use different words to represent the same concepts and ideas. **T** • KC1

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

Strand: understanding language—Pathway 1A

Students continue to reflect on and explore systems within and across languages and continue to apply these understandings in their own learning.

Key Idea

In • T • C • KC1 • KC6

This includes such learning as:

- appreciating the intellectual, social and heritage value of Australian Indigenous languages, and their relevance in relation to the Australian environment (every place has a name, a memory, a story, a lesson) **F • Id • In • KC1**
- conceptualising language learning and use, and extending their own knowledge of the system of the language **T • KC1**
- reflecting on questions such as ‘What is language?’, ‘What range of functions do languages have?’, and ‘Are dialects and languages different things?’ **T • KC2**
- understanding structural aspects of the language to establish patterns that can be applied in new contexts **T • KC1 • KC5 • KC6**
- discussing ways in which language use in general accentuates and favours some groups and relationships, and marginalises others **In • T • KC1 • KC2**
- exploring and discussing ways in which context and purpose impact on meaning **T • C • KC1 • KC2**
- reflecting on how information is organised in the language by exploring the relationship between word order and meaning (eg possible word order alternatives according to desired emphasis) **T • C • KC1 • KC2**
- extending knowledge and understanding of Australian Indigenous languages (eg social, stylistic and regional variation and difference; numbers of languages; classification; language–land relationships; contact issues; language shift, destruction, maintenance, revival; aspects of phonology, morphology, syntax, semantics, pragmatics)
- applying strategies of language learning in their own learning (eg learning vocabulary, application of grammatical principles to new learning, using the language) **T • C • KC3**
- seeking to convey meaning in culturally specific ways (eg the use of idiom, colloquial expressions) **C • KC1 • KC2**
- extending the vocabulary into new topic areas by drawing upon loan words, cognates or word stems to uncover or establish meaning **T • C • KC1**
- comparing and contrasting how meaning is conveyed in the known language and other languages (eg recognising that meaning goes beyond direct translation, that interpreting language involves interpreting cultural meaning) **In • KC1**
- reflecting on how personal and group identities influence the way language is used with respect to relationships and in other aspects of everyday life **Id • In • KC1**
- reflecting on the rapid endangerment and death of minority languages across the world, and engaging with questions such as ‘What is language death?’, ‘Why do languages die?’, ‘Why be concerned?’, and ‘What can be done?’. **F • In • KC1 • KC2 • KC6**

Developing understanding of language in the Senior Years Band includes learning and consolidating the specific structures and conventions of the target language system as listed on pages 172-173.

At Standard 4, towards the end of Year 8, the student:

4.5

Applies knowledge of structure in language forms to identify, explore and describe patterns in the language; and reflects on language.

In • T • C • KC1 • KC2 • KC5

Examples of evidence include that the student:

- recognises that across languages different speech styles are used in different social contexts and relationships **In • C • KC2**
- explores ways in which linguistic structures can be applied to modify meaning (eg by the addition or change of a case marker to signal subject, object, location, direction; of a suffix to indicate past time, present time) **T • C • KC2 • KC5**
- explores connections between the language and its cultural contexts (eg language and kinship, language and land) **In • T**
- makes comparisons between languages to explain features of the target language (eg word order in noun phrases ('big dog'), the way plurals are signalled) **In • T • KC1 • KC2**
- comprehends that languages can be described (linguistically) and talked about, as well as being used as communicative tools, as markers of identity, and so on **T • KC2**
- understands that all languages offer speakers the capacity to communicate about the full range of human experience, emotion and endeavour **In • T • KC2**
- comprehends 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**
- begins to comprehend concepts of language death, shift, revival and maintenance in Australian contexts. **T • KC1 • KC6**

At Standard 5, towards the end of Year 10, the student:

5.5

Makes connections within and across languages in extending own learning; and reflects on language. In • T • C • KC1

Examples of evidence include that the student:

- identifies connections within and across languages (eg case systems in Australian Indigenous languages) **Id • In • KC1**
- understands ways in which language maintains social, cultural and political distinctions (eg perceptions about language variations—'BBC'/'Cockney' English, 'broad'/'general' Australian, Aboriginal Englishes/Standard Australian English) **Id • In • T • KC2**
- identifies and describes ways in which meanings are culturally embedded (eg non-verbal signals, forms of address, kin terms, making requests of others) **C • T • In • Id • KC1 • KC2**
- applies language knowledge and understandings to enhance interpretation of data **In • T • F • KC1 • KC3 • KC4 • KC6**
- further explores connections between spoken and written language **T • KC1**
- engages in practical ways with community efforts to maintain and revive language **In • F • Id • KC4**
- applies knowledge of language to analyse and describe patterns in the language **T • KC1 • KC6**
- uses a variety of means, including interviewing and ICTs, to further explore concepts of language death, shift, revival and maintenance in Australian contexts (eg considers questions such as 'How many languages are there in the world?', 'What issues might be of concern to groups trying to "save" endangered languages?', 'What factors might help keep Australian languages alive?') **F • In • T • KC1 • KC6 • KC7**
- further explores the influence of Australian Indigenous languages on English (eg origins of borrowings into English: 'parakeelya' from Kuyani/Arabana; use/non-use of articles, prepositions, and the verb 'to be': 'Where Mary?'; 'E gorn shop, anna?'). **T • KC1 • KC2 • KC6**

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Structures and conventions

Extending concepts of case and understanding of the use of case marking of nouns, pronouns and adjectives (eg ergative, nominative, accusative, genitive, purposive, locative, instrumental, ablative, allative, perlative, elative, causal, vocative), noting the sharing of several case functions by single markers, use of different markers for the same function (allomorphy), and features of case marking in other Australian Indigenous languages, 'split' ergativity, common–proper noun distinctions.

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; noun phrases, including noun compounds; compound nouns; reduplications; nominalisations
 - adjectives, including adjectives in place of nouns
- relator suffixes, including 'having', 'for want of', 'similar to', 'like'
- pronouns, including personal, kinship, demonstrative, interrogative, singular, dual and plural forms, and the inclusive construction
- other determiners and quantifiers, including numerals and words for 'every', 'some', 'few', 'much', 'all'
- possessive, benefactive and purposive cases to indicate possession and other types of association (eg 'let's go *for* water')
- verbless sentences (eg equational, descriptive, possessive)
- sentences with verbs, and verbs of 'stance' in existential expressions (eg 'there are two trees *standing*')
- verbs to talk about actions, processes, thoughts, feelings
- verb mood, including statements, questions, imperatives, intention, purpose, likelihood, reported speech (eg 'say', 'think'/'hear')
- verb voice, including intransitive, transitive, causative, reflexive–reciprocal
- verb aspect, including continuous, transitory, perfective, imperfective, inchoative
- simple negation, negation using verbs
- verb-stem morphology, including compound verbs, reduplicated verbs, habitual/characteristic, derivation (eg turning nouns into verbs).

Expressing time, manner, attitude and place, using:

- tenses, including past, present and future/non-past
- elaborations of past tense
- temporal expressions (eg day–night, lunar and seasonal cycles, 'beforehand', 'afterwards', 'too late', 'originally')
- expressions of frequency, immediacy and duration (eg 'persistently', 'at once', 'a few times', 'for a while')
- attitudinal words and particles (eg 'maybe'; 'it is said'; 'you see'; 'What do you say?'; 'Would you mind?'; 'ought to'; 'I wish'; terms expressing endearment, pity; interjections including 'Don't know!', 'Really!', 'That's all!')
- locational cases as used in locative phrases (eg 'in', 'on', 'at', 'near', 'besides'), allative (eg 'to', 'towards'), ablative (eg 'from'), perlative (eg 'via', 'alongside'), extensions of these (eg using ablative for 'from' as in 'due to')
- adverbs of manner, time and location (eg 'again', 'more', 'in turn', 'as well').

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

- coordination (eg intonation patterns, special verb endings)
- subordination, including a focus on the use of affixes
- embedding
- other verb-linking devices (eg serialisation).

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 • KC6** 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 Senior Years students engage with a range of relevant texts (to the extent possible given target language and culture situations) using the target language and English oral, print, visual and multimedia texts and community sources and resources, in order to research, identify and discuss cultural concepts, including cultural maintenance and revival. **Id • In • KC1 • KC2** They further develop their understandings of cultures as dynamic systems of perceptions, practices and products that change and vary according to place, time and circumstance. **F • Id • In • T** They continue to make comparisons and connections between their own experience and the culture of communities where the language is used, and develop awareness of how people across cultures view their worlds. **Id • In • KC1**

Students engage with historical and contemporary issues and events, discussing and identifying responses and possible future scenarios. **F • T • KC1 • KC2** They recognise the potential benefits of cultural understanding and action for their own futures. **F • T** They explore understandings 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 identify and respond to challenges for the future through engagement with a diversity of world views. They understand the significance of the future challenges facing indigenous cultures and languages, and reflect on the implications of this for diversity.

Key Idea

F • Id • In • T • KC1 • KC2

This includes such learning as:

- understanding and applying awareness of cultural concepts and ways of thinking and learning about culture and cultural shift, destruction and maintenance **F • Id • In • T • KC1 • KC2**
- exploring cultural identity in association with concepts of community, Aboriginality, 'country', and ethnicity in the Australian context **F • Id • In • T • KC1 • KC2**
- recognising and appreciating diversity within and across Australian Indigenous cultures, and within and across other cultures **Id • In • T • KC1 • KC2**
- developing a critical approach to interpreting and presenting ideas and information **T • KC1 • KC2**
- engaging with a variety of culturally specific views of past, present and future
F • Id • In • KC1 • KC2
- reflecting on different cultures and world views, and constructing their own biographies within this context
Id • In • KC1
- making connections between their own values, beliefs and experiences and those of peers in the custodial communities of the language **Id • In • KC6**
- reflecting on the construction of personal and group identities and the way such identities influence language use in everyday life **Id • In • KC1**
- reflecting on cultural sustainability and how some cultures are globally influential and expansionary, while others are threatened **F • In • T • KC1 • KC2**
- using the Internet to connect with indigenous groups and with sites related to cultural and language ecology issues, and coming to appreciate the commonality of issues facing indigenous peoples world wide **F • In • T • KC1 • KC2 • KC3 • KC7**
- reflecting on the range of possible effects of globalisation and communication technologies on culture and language diversity and identity, and assessing challenges facing indigenous languages and cultures globally (eg in relation to land, knowledge systems, cultural and intellectual property, the reshaping of boundaries that previously fashioned identities and understandings)
F • In • T • KC1 • KC2 • KC7
- reflecting on the impact that the continued loss of linguistic, cultural and biological diversity might have on human and other groups and systems, and on the planet. **T • KC1 • KC6**

At Standard 4, towards the end of Year 8, the student:

4.6

Reflects on cultural identity, values and practices, and challenges assumptions about these.

F • Id • In • T • KC1

Examples of evidence include that the student:

- identifies misunderstandings and mistaken views about culture
T • C • KC1
- explores and discusses ways in which cultural values are expressed
In • T • C • KC1 • KC2
- reflects on the ways culture is interpreted by others (eg identifying how stereotypes influence perceptions)
F • Id • In • KC1
- discusses practices and products evident and valued in the culture (eg songs, stories, kinship systems, revival/maintenance of Dreaming/History)
F • Id • In • KC2
- reflects on own values and identity in expressing viewpoints about culture and how these have changed over time.
F • Id • KC1 • KC2

At Standard 5, towards the end of Year 10, the student:

5.6

Reflects on issues of cultural diversity and the meaning of this in past, present and future contexts. F • Id • In • T • KC2

Examples of evidence include that the student:

- appreciates that cultural values and practices are products of time and place and that values and practices change over time due to a range of factors **F • Id • In • T • KC1**
- recognises the relativity of information about culture (eg insider and outsider perspectives)
In • KC1
- reflects and reports on personal and group perspectives on issues (eg cultural and language revival) **Id • In • KC1 • KC2**
- considers alternative positions or scenarios on issues across and within cultures.
In • T • KC4

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Languages

(Australian Indigenous)

Pathway 1B

Second language learners 8–12

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

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 .

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.

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 .

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 .

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 <i>ng</i> . 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.

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'.

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.

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.

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.

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.

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.

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).

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 sitting’ 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.

Bibliography

The following is a list of core, generic texts to guide and inform the teaching of Australian Indigenous languages. Information about language-specific texts is available in other departmental publications, including *Reviving languages* (DETE 1999a).

- Amery, Rob
2000 *Warrabarna Kurna!: Reclaiming an Australian language*. Lisse, The Netherlands: Swets and Zeitlinger.
- Angelo, Peter, and Carolyn Coleman, Melanie Wilkinson, and others
1994 *Australian phrasebook*. Hawthorn, Victoria: Lonely Planet.
- Baisden, Faith
1996 (ed) *Voice of the land*. Magazine. Brisbane: FATSIL—Aboriginal and Torres Strait Islander Corporation of Languages.
- Black, Paul
1993 'New uses for old languages'. In Walsh and Yallop (eds), *Language and culture in Aboriginal Australia*, pp 207–223. Canberra: Aboriginal Studies Press.
- Blake, Barry J
1981 *Australian Aboriginal languages: A general introduction*. Sydney: Angus and Robertson.
- Central Australian Aboriginal Languages Association
1989 *Keeping language strong*. Alice Springs: Institute for Aboriginal Development.
- Coulmas, Florian
1989 *The writing systems of the world*. Oxford: Basil Blackwell.
- Crystal, David
2000 *Language death*. Cambridge: Cambridge University Press.
- DECS (Department for Education and Children's Services)
1994a *Pitjantjatjara Stage A, Years R–2*. Adelaide: DECS.
1994b *Yankunytjatjara Stage A, Years R–2*. Adelaide: DECS.
1996 *Living languages: Warranna Purruna, Pa:mpi Tungarar*. Video. Adelaide: DECS.
1997a *Units of work for Pitjantjatjara*. Adelaide: DECS.
1997b *Units of work for Yankunytjatjara*. Adelaide: DECS.

DETE (Department of Education, Training and Employment)

- 1998 *Development of sociocultural understandings through the study of languages.* Adelaide: DETE.
- 1999a *Reviving languages: Warranna Purruttiappendi, Tumbelin Tungarar.* Adelaide: DETE.
- 1999b *The Languages Other Than English Plan 2000–2007.* Adelaide: DETE.
- 1999c *The Plan for Aboriginal Education in Early Childhood and Schooling 1999 to 2003.* Adelaide: DETE.
- 2002 *Making languages work: School models to consider.* Adelaide: DETE.

Dixon, RMW

- 1980 *The languages of Australia.* Cambridge: Cambridge University Press.

Dixon, RMW, and WS Ransom, and Mandy Thomas

- 1990 *Australian Aboriginal words in English: Their origin and meaning.* Melbourne: Oxford University Press.

Fill, Alwin, and Peter Mühlhäusler

- 2001 *The ecolinguistics reader: Language, ecology and environment.* London and New York: Continuum.

Fishman, Joshua

- 1999 (ed) *Handbook of language and ethnic identity.* Oxford: Oxford University Press.
- 2001 (ed) *Can threatened languages be saved?* Clevedon: Multilingual Matters.

Gale, Mary-Anne

- 1997 *Dhangum Djourra'wuy Dhawu: A history of writing in Aboriginal languages.* Underdale, South Australia: Aboriginal Research Institute, University of South Australia.

Grenoble, Lenore A, and Lindsay J Whaley

- 1998 (eds) *Endangered languages.* Cambridge: Cambridge University Press.

Hartman, Deborah, and John Henderson

- 1994 *Aboriginal languages in education.* Alice Springs: IAD Press.

Hercus, Luise

- 1994 *A grammar of the Arabana–Wangkangurru language, Lake Eyre Basin, South Australia.* Canberra: Pacific Linguistics.

Hercus, Luise, and Flavia Hodges, and Jane Simpson

- 2002 (eds) *The land is a map. Placenames of Indigenous origin in Australia.* Canberra: Pandanus Books.

- Hinton, Leanne, and Ken Hale
 2001 (eds) *The green book of language revitalization in practice*. San Diego: Academic Press.
- Horton, David
 1996 *Aboriginal Australia wall map*. Canberra: Aboriginal Studies Press.
- House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs
 1992 *Language and culture—A matter of survival*. Report of the Inquiry into Aboriginal and Torres Strait Islander Language Maintenance. Canberra: Australian Government Publishing Service.
- McKay, Graham
 1996 *The land still speaks. Review of Aboriginal and Torres Strait Islander language maintenance and development needs and activities*. Commissioned Report No 44. Canberra: Australian Government Publishing Service.
- Mühlhäusler, Peter
 1996 *Linguistic ecology: Language change and linguistic imperialism in the Pacific region*. London and New York: Routledge.
- Schmidt, Annette
 1990 *The loss of Australia's Aboriginal language heritage*. Canberra: Aboriginal Studies Press.
- Social Change Media
 nd *Langwij comes to school: Promoting literacy among speakers of Aboriginal English and Australian creoles*. Canberra: Department of Employment, Education and Training, with the Curriculum Corporation.
 1995 *Alive and deadly: Reviving and maintaining Australian Indigenous languages*. Canberra: Department of Employment, Education and Training.
- SSABSA (Senior Secondary Assessment Board of South Australia)
 1996a *Australia's Indigenous languages*. Book and CD-ROM. Adelaide: SSABSA.
 1996b *Australia's Indigenous languages: Framework*. Adelaide: SSABSA.
 1996c *Australia's Indigenous languages: In practice*. Adelaide: SSABSA.
 2002 *Australian languages Stage 1 and Stage 2 curriculum statements*. Adelaide: SSABSA.
- Sutton, Peter, and Michael Walsh
 1979 *Revised linguistic fieldwork manual for Australia*. Canberra: Australian Institute of Aboriginal Studies.
- Thieberger, Nicholas
 1995 *Paper and talk: A manual for reconstituting materials in Australian Indigenous languages from historical records*. Canberra: Aboriginal Studies Press.

Thieberger, Nicholas, and William McGregor

1994 (eds) *Macquarie Aboriginal words*. Sydney: Macquarie Library.

Walsh, Michael, and Colin Yallop

1993 (ed) *Language and culture in Aboriginal Australia*. Canberra: Aboriginal Studies Press.

Western Australia, Ministry of Education

1992 *Framework for the teaching of Aboriginal languages in primary schools*. Perth: Ministry of Education, Western Australia.

1997 *Aboriginal languages resource file*. Perth: Western Australian Education Ministry.

Languages Pathway 1B

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, the 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.

The connection between Standard 5 and the Year 12 Standards in Australian Indigenous languages (Pathway 1B)

The following Senior Years Scope in Languages (Pathway 1B) is used by Year 10 teachers and other teachers who prepare local courses for Years 11 and 12. Increasingly, in Year 10 to some extent and in Years 11 and 12, the detail of the Senior Years Band Scope in languages (Pathway 1B) will be drawn from more specialised units/curriculum statements provided by external sources (eg SSABSA, VET). The connection between these courses and the SACSA Framework is provided by the Essential Learnings which teachers integrate into the students' learning programs.

Strand: communication—Pathway 1B

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. Students 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 Senior Years students collaborate with others with increasing confidence to establish and maintain verbal interactions, generate and exchange information, solve problems and engage more with expressive language. **Id • In • T • KC1 • KC2 • KC4 • KC6** They demonstrate an awareness of cultural diversity. **Id • In** They further develop a sense of their own identity, and appreciate and engage with cultural elements in texts. **Id • In • KC2** They conceptualise and talk about the interdependence of language and culture, and the power of language as a means of interacting within and between cultures. They explore different cultural perspectives, and engage with issues and processes of language and cultural revival. They develop personal and group stances on issues and ideas of local and global significance. They engage with issues of cause and effect in historical and contemporary contexts, including the impact of colonisation on Australian Indigenous languages and cultures. They discuss how their ideas are connected with those of others and their futures, at local and global level.

Students learn in a structured and supportive language environment that encourages experimentation with new form and content. **Id • In • T • C • KC2** They extend, connect and apply their learning in new contexts, which include the students' own physical and social environments, the world of learning and knowledge, and the natural and linguistic ecologies of the target language. Topics relate to students' classroom interactions, their general interests and aspirations, and their personal and community life, including daily routine, friendship and kin networks, leisure, entertainment and the world of work. Topics also link with other curriculum areas including the environment and arts, and with the situations of communities where the target language is used, or remembered and being revived. **F • T • KC1**

Students still engage mostly with student and teacher generated texts in the absence of commercially available materials; at the same time the teaching team uses authentic texts from a range of sources. Students continue to experiment with increasingly complex language. They listen to, view, read and respond to texts, including subtitled film (eg documentaries), as they develop their capability to understand and use the target language in new contexts. **Id • C • KC1 • KC2**

Students' communication involves interacting with each other, with their teachers and with members of the target culture to present or exchange personal or ethnographic information. **KC2** Language use is supported through a focus on developing skills in accessing, storing and retrieving information, including the use of electronic and print dictionaries and digital technologies. **T • KC1 • KC7**

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

Strand: communication—Pathway 1B

Listening

Key Idea

Students listen and respond to spoken texts to interpret meaning in a variety of contexts. They develop thinking skills and link ideas within and beyond the texts. **In • T • C • KC2 • KC4**

This includes such learning as:

- understanding that to appreciate fully the telling of a traditional story the listener needs to have prior knowledge of land, people, flora, fauna, and social and ecological relationships (not to have this knowledge is potentially to render a complex story simplified and repetitive) **In • T • KC2**
- recognising that listening involves understanding the intention of the speaker and the context of use **C • T**
- exploring the purpose, structure and meaning of spoken texts and identifying linguistic choices made in texts **Id • C • T • KC1 • KC6**
- processing and using information obtained in seeking solutions to problems (eg to make choices or decisions, or to infer reasons) **In • T • KC6**
- establishing meaning of new words using context cues or prior knowledge **T • KC1**
- identifying activity sequences or specific information in a story or procedure **T • C • KC3**
- responding to oral instructions to complete an activity or procedure **C • KC2**
- responding to language in new contexts (eg exploring words in order to make connections between known and unfamiliar vocabulary and concepts). **In • T • C • KC2**

Speaking

Key Idea

Students speak to share information, viewpoints and ideas about aspects of personal and group identity, and other topics. **Id • In • T • C • KC2 • KC4**

This includes such learning as:

- recognising the importance of stress patterns and rhythm in conveying meaning **C**
- participating in a range of topical discussions, giving attention to openers and closers and other conversational manoeuvres such as turn-taking and intonation **C • KC2**
- maintaining interaction (eg acknowledging, replying, agreeing or disagreeing, inquiring to seek clarification) **In • C • T • KC2**
- using the language in performance (eg in role-plays), including the use of paralinguistic devices to enhance audience comprehension (eg gesture, facial expression) **C • KC2**
- collaborating with others in creating and performing role-plays and designing interactive multimedia presentations, involving making requests, arrangements, decisions and choices **In • C • KC2 • KC4 • KC6 • KC7**
- composing and presenting information and viewpoints. **In • KC2 • KC3**

At Standard 4, towards the end of Year 8, the student:

4.1

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 and repeats morphemes, words, phrases and sentences, with attention to pronunciation and intended meaning **T • C**
- recognises the purpose of a text (eg a statement, a request, a question, a prompt) **C • KC1**
- identifies key information in texts **Id • C • KC1**
- identifies and classifies items of information (eg colour, size, location, quantity) and states true or false **T • KC1 • KC5**
- responds to questions about self, family, home and interests **Id • C • KC2**
- responds through individual and collaborative action (eg gives and responds to instructions; participates in physical exercise, role-plays, class routines) **C • KC2 • KC4**
- identifies morphemes, words and phrases in speech and matches these with their written forms **C • T**
- recognises and begins to use conversational language. **In • C • KC2**

4.2

Responds to interactions and experiments with language to make meaning with others. **Id • In • C • KC4**

Examples of evidence include that the student:

- attends to pronunciation and intonation in speech **T • C**
- formulates phrases and sentences to access or provide information (eg people, things, occasions, places) **C • KC2**
- uses modelled sentence patterns to express a personal reason, viewpoint or feeling **Id • In • C • KC2**
- creates new spoken texts by word substitution **C**
- selects appropriate words and phrase/sentence structures to elaborate meaning (eg adjectives, time utterances) **T • KC1**
- responds appropriately in interactions (eg turn-taking, acknowledging, agreeing, use of intonation) **In • KC2**
- shows awareness of the place of verbal restraint and the avoidance of direct reference. **In**

At Standard 5, towards the end of Year 10, the student:

5.1

Recognises connections between the main ideas and supporting detail in texts to provide reasons for a decision or viewpoint. **In • T • C • KC1**

Examples of evidence include that the student:

- distinguishes the purpose of a text (eg announcement, description) **C**
- identifies roles and relationships between participants (eg by paying close attention to case marking) **In**
- identifies key items of information (eg points of view, events and sequences of events, reasons for decisions) **C • KC1**
- comprehends ideas presented in a text (eg sequence in narratives) **T • KC2**
- responds by sharing a personal view with others. **In • C • KC2**

5.2

Presents spoken information and viewpoints in social interactions. **In • C • KC2**

Examples of evidence include that the student:

- initiates and concludes an exchange or presentation appropriately **C • KC7**
- sustains the interaction using conversational strategies (eg asking for repetition, rephrasing, clarification) **In • C • KC2**
- responds to simple factual, open-ended questions (eg why, how) **C • KC2**
- expresses personal preferences and reasons in discussing issues **C • KC2**
- works in teams to create texts to present information and ideas to others. **In • KC2 • KC4 • KC6**

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Strand: communication—Pathway 1B

Reading

Students read and respond to written texts to interpret meaning in a variety of contexts. They develop thinking skills and link ideas within and beyond texts. **T • C • KC1 • KC2 • KC6**

Key Idea

This includes such learning as:

- appreciating that the adaptation of oral traditions to written forms is a relatively recent phenomenon and that this impacts on the range, style, construction, relevance, and social and educational use of print texts (eg that the form and conventions in a print version of a traditional story are often oral conventions transferred into writing—a transformation that may not always work to good effect) **T • KC6**
- understanding that to appreciate fully the reading of a traditional story, the reader needs to have prior knowledge of land, people, flora, fauna, and social and ecological relationships—not to have this knowledge is potentially to render a complex story simplified and repetitive **In • T • KC1**
- appreciating that genres and styles of writing in Indigenous languages are emerging as language communities and individuals experiment with newsletters, educational materials and other written (including electronic) media **F • KC3 • KC6**
- recognising that reading involves identifying the intention of the writer and the intended reader **C**
- identifying linguistic choices and social values that are made in constructing texts **C • KC1**
- exploring the purpose, structure and meaning, and locating specific information or reading for gist in text **T • KC1**
- demonstrating that information obtained from texts needs to be processed before it can be used to construct their own texts **T • C • KC2**
- accessing information through a range of multimedia to learn about the language **F • C • KC1 • KC7**
- identifying linguistic choices that are made in constructing texts (eg free and bound pronouns, word order, case markers). **T • KC1 • KC6**

At Standard 4, towards the end of Year 8, the student:

4.3

Identifies key ideas and information and anticipates meaning of 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 in the language (eg diacritics: *malu* 'kangaroo'; digraphs: *nharla* 'person') **C • KC1**
- identifies the contexts and purposes of texts **C • KC1 • KC2**
- identifies features of text types (eg traditional painting, 'mud-map', signpost) **C • KC1 • KC2**
- groups related morphemes and words into categories and matches pictures with captions and labels **T • C**
- identifies main ideas and sequences of events in texts **C • KC1**
- searches for information to solve problems or to complete tasks (eg gap comprehension exercises, interpreting landscapes, matching items, interpreting kinship charts) **T • C • KC1 • KC6 • KC7**
- reads aloud with the teaching team to show comprehension of sound–symbol correspondences and flow of ideas **T**
- predicts the meaning of new words in texts (eg signs, storybooks, videos). **T • KC1**

At Standard 5, towards the end of Year 10, the student:

5.3

Organises and explores key points of information in texts. **T • KC1**

Examples of evidence include that the student:

- identifies the overall purpose of the text (eg to inform, entertain, persuade) **C**
- identifies main ideas and sequence of events and suggests reasons for them **C • KC3**
- searches for information to complete tasks (eg filling gaps, matching items, matching captions to images) **T • KC1**
- compares information gathered from a variety of sources, using a variety of media, to make choices or decisions. **T • KC1**

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Strand: communication—Pathway 1B

Writing

Key Idea

Students write their own texts to share information, viewpoints and ideas about aspects of personal and group identity and other topics. **Id • T • C • KC2**

This includes such learning as:

- planning and organising information to construct and present texts, using a range of ways to gather and organise ideas (eg note-taking, comparison charts, concept maps, databases, word processors) **T • C • KC1 • KC3 • KC7**
- appreciating that the emergence of written and print forms is a relatively recent phenomenon and that, for the purpose of modelling their own writing, the available range of authentic texts is limited **F • In • T • KC1 • KC6**
- appreciating that features of writing, including use of appropriate conventions and communication technology, and presentation of ideas and information for different purposes (eg correspondence, descriptions, narratives, reports), are still emerging **F • In • T • KC2**
- appreciating that principles of text organisation and structure, and the development of ideas, differ between oral discourse and written discourse **T • KC6**
- using the range of written conventions including sentence openers and closers, capitalisation, punctuation; writing for different purposes (eg correspondence, descriptions, narratives, reports); attending to text organisation and structure; and expressing ideas and thoughts in imaginative ways **T • C • KC1 • KC2 • KC6**
- proofreading for spelling, punctuation and grammar **T • KC1 • KC6**
- referring to models to express their own thoughts and ideas **T • KC1 • KC2 • KC3 • KC6**
- corresponding with other learners through short informal letters and e-mails **T • C • KC1 • KC2**
- referring to lists and dictionaries to extend the message **T • C • KC1 • KC2**
- expressing ideas by sequencing or embedding, adding details, or by summarising (eg extracting relevant points from texts). **T • C • KC2**

At Standard 4, towards the end of Year 8, the student:

At Standard 5, towards the end of Year 10, the student:

Year 12 Standards

4.4

5.4

Creates texts to share ideas and information. C • KC2

Examples of evidence include that the student:

- uses classroom models to apply emerging text conventions **C • KC3**
- uses appropriate case markers correctly in short texts (eg to mark subject, direction to and from, location in space and time, instrument) **T • C • KC2**
- attends to underlying word order in simple texts (ie subject–object–verb) **T • C • KC2**
- links ideas using appropriate grammatical forms and items (eg serialisation, connectives) **T • C • KC2**
- modifies and extends the message (eg using adjectives, adverbs) **C**
- uses captions and speech bubbles to add meaning to pictures **C • KC2**
- uses interactive software and word processing to construct texts and share information. **T • KC2 • KC7**

Writes sentences and cohesive text to convey messages, experiences, viewpoints, information and ideas. Id • T • C • KC2

Examples of evidence include that the student:

- uses text conventions appropriate for the purpose **T • C • KC3**
- structures ideas to form a cohesive text, and demonstrates sequencing and embedding or adjoining **C**
- extends or elaborates the message (eg using comparison or contrast) **T • C**
- expresses personal and group viewpoints on issues **Id • T • KC2 • KC7**
- uses language to inform and entertain others. **In • C • KC6**

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Strand: understanding language—Pathway 1B

Through this strand students focus deliberately on forms and patterns occurring in the language; they focus explicitly 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—further appreciating 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 Senior Years students continue learning structures and conventions of the language and its system in order to develop understandings of how meaning is conveyed in a range of contexts. **C** They make comparisons and draw connections between languages, which contribute to the overall development of cognitive and literacy skills and understandings. **T** • KC1 They observe that languages comprise patterns that can be manipulated, within the existing resources of the language, to create a limitless range of new meanings. **T** • KC6 They deepen their understanding of, and engagement with, the range of connections that exist between language and culture across groups in general, and across Indigenous Australian groups in particular. They appreciate the potential of language learning in relation to both the present and their own futures. **In** • **F**

Students understand that writing systems have not always existed alongside spoken languages; that a writing system can be developed for any spoken language; that the construction and use of written texts including invitations, letters and job applications is culturally based; and that, in languages with predominantly oral traditions, new genres and writing styles are developing as language communities experiment with educational materials and other written media. **In** • **T** They understand the reasons for the use and adaptation of the Roman alphabet in writing Australian Indigenous languages. They know that different languages contain a range of different sounds and use different words to represent the same concepts and ideas. **In** • **T** • KC1

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

Strand: understanding language—Pathway 1B

Students identify patterns of structure and meaning, and create models of language from these.

Key Idea

In • T • C • KC1 • KC4 • KC6

This includes such learning as:

- reflecting on language use in order to understand explanations and to participate in discussions about how language works **T • C • KC2 • KC4**
- recognising that grammatical features have particular applications and purpose (eg case markers clarify roles of participants in texts) **In • T**
- observing that languages do not translate directly **In • T**
- observing that languages operate in culturally specific ways to create meaning **In • T**
- observing that language is a means by which individuals and groups project identities **Id • In • T**
- focusing on the purpose (eg to inform, to entertain) and features (eg case markers, disclaimers, intonation) of text types and the use of these **T • KC1**
- applying patterns and basic rules of sentence construction in their own speech and writing **T**
- comparing and contrasting how meanings are conveyed in the known language and the target language, and also in other languages **In • KC1**
- appreciating that knowledge of the structure of the language, and social functions of elements within it, is necessary for effective learning, comprehension and construction of meaning **T • C • KC1**
- comparing languages and making connections between them (eg comparisons about word order and how sounds and meanings are expressed in diverse written forms) **In • T • KC1**
- developing strategies for deciphering unknown words and internalising new language (eg using context clues, models, word lists, dictionary references) **T • KC6**
- searching websites to learn more about minority languages; indigenous languages; language shift, destruction, maintenance and revival; and the notion of language ecology **F • In • KC1**
- using a range of methods of information storage and retrieval to assist their comprehension and information processing (eg using dictionaries, reference materials, glossaries, concept maps, digital and electronic resources) **T • C**
- recognising the potential of and applying databases and word processing frameworks in interpreting and constructing text **C • KC5**
- appreciating that the availability of dictionaries and grammars influences the extent to which an Indigenous language has been standardised **F • T • KC1**
- discovering influences across Indigenous languages (eg loan words, cognates, areal features) **T • C • KC1 • KC6**
- discovering influences across Indigenous and non-Indigenous languages (eg language shift, language destruction, shared writing systems, loan words). **T • C • KC1 • KC6**

Developing understanding of language in the Senior Years Band includes learning specific structures and conventions of the target language system as listed on pages 224-225.

At Standard 4, towards the end of Year 8, the student:

At Standard 5, towards the end of Year 10, the student:

Year 12 Standards

4.5

Reflects on how the language is used to communicate messages, how meaning is expressed in different languages, and aspects of language itself. T • KC1 • KC2 • KC4

Examples of evidence include that the student:

- makes observations about sound systems across languages
C • T • KC1 • KC2
- understands that meaning is influenced by context (eg social meanings associated with the concept 'mother' differ across languages/cultures according to kin practices) **T • KC1**
- appreciates that across languages different words often represent the same concept (eg there are many words for the concept 'tree')
T • KC1 • KC6
- appreciates that linguistic structures can be applied to modify meaning (eg by the addition/change of a case marker, modifier) **T • KC6**
- makes comparisons between known and target languages to identify and describe patterns and features (eg word order at phrase and sentence level)
In • KC1 • KC2
- begins to comprehend that languages can be described linguistically and talked about, as well as being used as communicative tools, markers of identity, and so on **T • KC2**
- begins to understand that all languages offer speakers the capacity to communicate about the full range of human experience, emotion and endeavour
In • T • KC2
- begins to comprehend that due to outside intrusion the majority of 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)
In • T • KC2
- begins to understand ways in which language maintains social, cultural and political distinctions (eg perceptions about language variations—'BBC'/'Cockney' English, 'broad'/'general' Australian, Aboriginal Englishes/Standard Australian English). **Id • In • T • KC2**

5.5

Applies knowledge of structure in language forms to identify, explore and describe patterns in the language; and reflects on language.

In • T • C • KC1 • KC2 • KC5

Examples of evidence include that the student:

- recognises that, across languages, different speech styles are used in different social contexts and relationships **In • C • KC2**
- explores ways in which linguistic structures modify meaning (eg to indicate timeframes in which events take place; to signal number, cause, purpose) **T • C • KC5**
- identifies connections between the language and its cultural contexts (eg language use and social behaviour in kinship systems) **In**
- makes comparisons between languages to explain aspects of the target language system (eg fixed and free word order)
In • T • KC1 • KC2
- comprehends that languages can be described linguistically and talked about, as well as being used as communicative tools, as markers of identity, and so on **T • KC2**
- understands that all languages offer speakers the capacity to communicate about the full range of human experience, emotion and endeavour **In • T • KC2**
- comprehends 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**
- engages in practical ways with community efforts to maintain and revive language
In • F • Id • KC2 • KC4
- understands ways in which language maintains social, cultural and political distinctions (eg perceptions about language variations—'BBC'/'Cockney' English, 'broad'/'general' Australian, Aboriginal Englishes/Standard Australian English). **Id • In • T • KC2**

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

Structures and conventions

Extending concepts of case and understanding of the use of case marking of nouns, pronouns and adjectives (eg ergative, nominative, accusative, genitive, purposive, locative, instrumental, ablative, allative, perlative, elative, causal, vocative), noting the sharing of several case functions by single markers, use of different markers for the same function (allomorphy), and features of case marking in other Australian Indigenous languages, 'split' ergativity, common–proper noun distinctions.

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; noun phrases, including noun compounds; compound nouns; reduplications; nominalisations
 - adjectives, including adjectives in place of nouns
- relator suffixes, including 'having', 'for want of', 'similar to', 'like'
- pronouns, including personal, kinship, demonstrative, interrogative, singular, dual and plural forms, and the inclusive construction
- other determiners and quantifiers, including numerals and words for 'every', 'some', 'few', 'much', 'all'
- possessive, benefactive and purposive cases to indicate possession and other types of association (eg 'let's go *for* water')
- verbless sentences (eg equational, descriptive, possessive)
- sentences with verbs, and verbs of 'stance' in existential expressions (eg 'there are two trees *standing*')
- verbs to talk about actions, processes, thoughts, feelings
- verb mood, including statements, questions, imperatives, intention, purpose, likelihood, reported speech (eg 'say', 'think'/'hear')
- verb voice, including intransitive, transitive, causative, reflexive–reciprocal
- verb aspect, including continuous, transitory, perfective, imperfective, inchoative
- simple negation, negation using verbs
- verb-stem morphology, including compound verbs, reduplicated verbs, habitual/characteristic, derivation (eg turning nouns into verbs).

Expressing time, manner, attitude and place, using:

- tenses, including past, present and future/non-past
- elaborations of past tense
- temporal expressions (eg day–night, lunar and seasonal cycles, 'beforehand', 'afterwards', 'too late', 'originally')
- expressions of frequency, immediacy and duration (eg 'persistently', 'at once', 'a few times', 'for a while')
- attitudinal words and particles (eg 'maybe'; 'it is said'; 'you see'; 'What do you say?'; 'Would you mind?'; 'ought to'; 'I wish'; terms expressing endearment, pity; interjections including 'Don't know!', 'Really!', 'That's all!')
- locational cases as used in locative phrases (eg 'in', 'on', 'at', 'near', 'besides'), allative (eg 'to', 'towards'), ablative (eg 'from'), perlative (eg 'via', 'alongside'), extensions of these (eg using ablative for 'from' as in 'due to')
- adverbs of manner, time and location (eg 'again', 'more', 'in turn', 'as well').

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

- coordination (eg intonation patterns, special verb endings)
- subordination, including a focus on the use of affixes
- embedding
- other verb-linking devices (eg serialisation).

Strand: understanding culture—Pathway 1B

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 • KC6** 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 Senior Years students expand their knowledge of cultural concepts and processes through investigation, exploration and action research (eg using print and visual texts), through information and communication technologies, and through personal engagement with people from the target language community. **F • Id • In • T • KC1 • KC2 • KC3 • KC4 • KC6 • KC7** They further develop their understandings of cultures as dynamic systems of perceptions, practices and products that change and vary according to place, time and circumstance. **F • Id • In • T** They continue to 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 worlds. **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 further recognise the potential benefits of cultural understanding for their own futures, and may pursue options that facilitate conscious engagement in community-led cultural revival activities. **F • Id • In • KC1 • KC2 • KC4** They further explore understandings 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 1B.

Strand: understanding language—Pathway 1B

Students appreciate and demonstrate respect for the values and practices of diverse groups; at the same time they understand that Indigenous Australian social and cultural values and practices remain threatened. They recognise connections between identity and cultural values, and the expression of these in language. They understand the importance of efforts to maintain and revive culture and language in past, present and future contexts.

Key Idea

F • Id • In • KC1 • KC2 • KC4

This includes such learning as:

- applying knowledge of cultural concepts and ways of thinking and learning about culture and cultural shift, destruction and maintenance **F • In • Id • T • KC1 • KC2**
- recognising cultural identity in association with concepts of Aboriginality, community and country, ethnicity, and broader national, economic and political identities; and recognising and appreciating diversity within and across Australian Indigenous cultures and within and across other cultures **F • In • Id • T • KC1 • KC2**
- exploring aspects of Australian Indigenous cultures, identities and experience, and appreciating their diversity **F • In • Id • T • KC1 • KC2**
- comparing and contrasting indigenous and non-indigenous cultures and world views **F • Id • In • T • C • KC1 • KC2**
- identifying the interconnections between language use and cultural values (eg in idiom, colloquial language, register, formality) **F • In • Id • T • KC1 • KC2**
- recognising the origins and importance of values and beliefs that underlie and influence patterns of verbal and non-verbal behaviour (eg the use of silence, personal space, respect for elders) **F • In • Id • T • KC1 • KC2**
- assessing the interdependence within and across natural ecologies, including the relationships between people, places, flora, fauna, and social and symbolic systems including kinship, language, belief and performance (ie song, ceremony) **F • Id • In • C • KC1 • KC2**
- evaluating the history and impact of colonisation on Indigenous Australian cultures and country; and evaluating post-contact developments and interactions between Indigenous and non-Indigenous cultures **F • In • Id • T • KC1 • KC2**
- developing a critical approach to understanding their own culture and identity, and cultural and linguistic diversity, including making comparisons and connections between cultures **F • In • Id • T • KC1 • KC2**
- being critically aware of the value of cultural understanding in the global community and in future possibilities, and considering their part in it **F • In • Id • T • KC1 • KC2**
- participating in interactions using forms of address appropriate to different real or role-played audiences **F • In • Id • T • KC1 • KC2**
- using information and communication technologies to access information (eg about ecolinguistics/language ecology issues). **F • In • T • KC1 • KC7**

At Standard 4, towards the end of Year 8, the student:

4.6

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

Id • In • KC1

Examples of evidence include that the student:

- relates aspects of culture, language and identity in texts (eg forms of address) **Id • In • KC1**
- identifies patterns of interaction and behaviour in everyday life over time (eg relationships between people) **F • In • KC1 • KC5**
- identifies the significance of concepts and values in how meaning is conveyed (eg avoidance rules, respect, joking relationships) **Id • In • KC1**
- identifies connections between the values and practices across cultures. **In • KC1**

At Standard 5, towards the end of Year 10, the student:

5.6

Reflects on cultural identity, values and practices, and challenges assumptions about these. F • Id • In • T • KC1

Examples of evidence include that the student:

- identifies misunderstandings and mistaken views about culture (eg what particular verbal expressions or cultural practices actually signify) **T • KC6**
- explores and discusses ways in which cultural values are expressed **In • T • C • KC1 • KC2**
- reflects on the ways culture is interpreted by others (eg identifying how stereotypes influence perceptions) **F • Id • In • KC1**
- discusses practices and products evident and valued in the culture (eg songs, stories, kinship systems, revival/maintenance of Dreaming/History) **F • Id • In • KC2**
- reflects on own values and identity in expressing viewpoints about culture, and how these have changed over time **F • Id • KC1 • KC2**
- begins to appreciate that cultural values and practices are products of time and place and that values and practices change over time due to a range of factors **F • Id • In • KC1**
- considers alternative positions in scenarios on issues across and within cultures. **In • T • KC4**

Year 12 Standards

The Year 12 Standards for languages comprise the capabilities of the Essential Learnings demonstrated along with standards from external curriculum.

External curriculum is quality assured at Year 12 level by the accrediting authority under the Australian Qualifications Framework or equivalent.

The Essential Learnings are:

- Futures
- Identity
- Interdependence
- Thinking
- Communication.

External curriculum is defined by:

- SACE Curriculum Statements based on the national Australian Indigenous Languages Framework
- VET National Training Packages
- Other Year 12 level curriculum approved for certification by the appropriate authority under the Australian Qualifications Framework or equivalent.

