



Keeping Indigenous Languages and Cultures Strong

A PLAN FOR THE TEACHING AND LEARNING OF INDIGENOUS LANGUAGES AND CULTURES IN NORTHERN TERRITORY SCHOOLS



Cover picture: The Desert Rose – the story of Anmatyerr Language at Ti Tree, 2016

April Campbell

The desert rose has a strong slender stem. It has wide flat leaves that float around on the red earth. The stem and the leaves represent the Indigenous people and many different language groups.

The sunlight rises up in the morning, cold breath comes and blows the seeds across the desert.

The stems are reaching upward transplanting the new seeds, which means creating the stories and song lines across the desert. The rose petals fly in the air creating the special sites and relationships and connecting to the land.

Blooming colourful petals with strong knowledge, reaching out to our people, the desert rose gives us a life and direction to follow important laws.

Our people see a powerful metaphor that we have on our land. The spirits are invisible, people don't see them. You can only hear their voices 'calling and singing' leading to a deeper understanding of our knowledges and different ways of thinking and doing.

One special site tells us, it is the meeting place of different language groups coming together to have ceremonies. The spirits always guide us throughout our Country. You're never lost and you're never, ever alone. The leaves reach far away to other boundaries and represent many voices that hold the petals together with important knowledge. As we move around the leaves, we find a flower that represents the storytelling through many different genres.



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Foreword

In *Changing the Conversation – A Blueprint for Languages Education in Northern Territory Schools* the Northern Territory Board of Studies (NTBOS) set a significant change agenda for sectors, schools and teachers to bring about sustained improvement in the provision of languages education in the NT. The continuing use of Indigenous languages across the Northern Territory and their value and contribution to the social and economic fabric of the Territory provides particular impetus to the teaching and learning of Indigenous Languages and Cultures in Northern Territory schools. *Keeping Indigenous Languages and Cultures Strong – A Plan for the Teaching and Learning of Indigenous Languages and Cultures in Northern Territory Schools* (the *Plan*) provides a long term vision and goal for building the capacity of our Indigenous leaders, sector and school leaders and classroom educators to implement teaching and learning programs in Indigenous Languages and Cultures. The *Plan* proposes a model for curriculum and strategic actions required to guide this work across sectors and at all levels of education.

The *Plan* has been developed in collaboration with members of the Northern Territory Board of Studies (NTBOS) Indigenous Languages and Cultures Reference Group. The research that underpins the *Plan* was summarised in *Keeping Indigenous Languages and Cultures Strong – A Basis for Policy for the Teaching of Indigenous Languages and Cultures in Schools in the NT*. This discussion document outlined the importance of Indigenous Languages and Cultures to the social and economic development of the Northern Territory and made a number of recommendations based on what has been learned over a significant history of teaching and learning Indigenous languages and cultures in schools in the Northern Territory.

The key findings of this research included the following.

- » Indigenous languages and cultures are important to all Territorians but particularly to Indigenous Territorians, their identities and social and emotional wellbeing.

- » Indigenous languages and cultures have the potential to contribute to the social and economic development of the Northern Territory.
- » School sectors and communities have made significant commitment and investment in the teaching of Indigenous languages and cultures over four decades.
- » The teaching and learning of Indigenous languages and cultures must be led by Indigenous Elders and community members who are the custodians of the languages and cultures.
- » Successful teaching of Indigenous languages and cultures is founded on Elders, and Indigenous and non-Indigenous community members, teachers and assistant teachers working together in balanced, 'two-way' teaching teams.
- » Sustained commitment to the teaching and learning of Indigenous languages and cultures across all year levels and stages of schooling is necessary to achieve the potential benefits of teaching and learning Indigenous languages and cultures in schools.

These key findings highlight the importance of building on the strengths that already exist in this area at all levels of schooling: systemically, regionally, school-wide and within classrooms. The *Plan* offers opportunities to extend the teaching and learning of Indigenous languages and cultures in Northern Territory schools through partnerships with Indigenous Elders, community members and teachers.



Ralph Wiese
Chair

Northern Territory Board of Studies

Executive Summary

Keeping Indigenous Languages and Cultures Strong – A Plan for the Teaching and Learning of Indigenous Languages and Cultures in Northern Territory Schools (the *Plan*) outlines the vision and goal for the teaching and learning of Indigenous Languages and Cultures in the NT. The *Plan* identifies strategies and measures for ongoing and sustained improvement in the teaching and learning of Indigenous languages and cultures through partnerships with Indigenous Elders and communities.

Five principles have been identified as a framework to bring together the actions of the sectors and schools. They define the intentions of each strategy and connect the measures, indicators and milestones used to track improvement.

The principles are:

- » Strong Ownership by Indigenous Elders who are the owners and custodians of the languages and cultures
- » Strong Programs
- » Strong Teaching, Strong Learning
- » Strong Pathways
- » Strong Plans, Strong Futures.

The strategies identified in the *Plan* are the same as those contained within the *Teaching and Learning School Improvement Framework* used within NT schools. In this way improved teaching and learning of Indigenous languages and cultures is embedded within the on-going school reform and improvement processes.

The *Plan* outlines a model for a revised NT curriculum for Indigenous Languages and Cultures that will cater for the diversity of Indigenous languages and student backgrounds in NT schools.



Rationale

Words are given to us by the land. What does it [language] mean to an Aboriginal culture? The land needs words, the land speaks for us and we use the language for this. Words make things happen – make us alive. Words come not only from our land but also from our ancestors. (Amelia Turner 2012, p 10)

A Plan for the Teaching of Indigenous Languages and Cultures in Northern Territory Schools addresses the commitment of the Northern Territory government to implement the Australian Curriculum, specifically the Framework for Teaching Aboriginal Languages and Torres Strait Islander Languages, and the National Aboriginal and Torres Strait Islander Strategy (2015). The teaching of Indigenous Languages and Cultures supports the provision of rich educational experiences for Northern Territory students that:

- » acknowledge and respect the histories, values, languages and cultures of Indigenous peoples
- » provide opportunities for students who speak an Indigenous language as their first language to continue to learn and develop their ability to speak their language

- » provide opportunities for all students to learn and engage with and through an Indigenous language and culture as a basis for participation in the social and economic life of the Northern Territory
- » are based on meaningful relationships with Indigenous people that value community knowledge, wisdom and experience, and demonstrate trust and respect
- » engage Indigenous people in decision-making, planning, delivery and evaluation of schooling at local and sector levels.

Vision

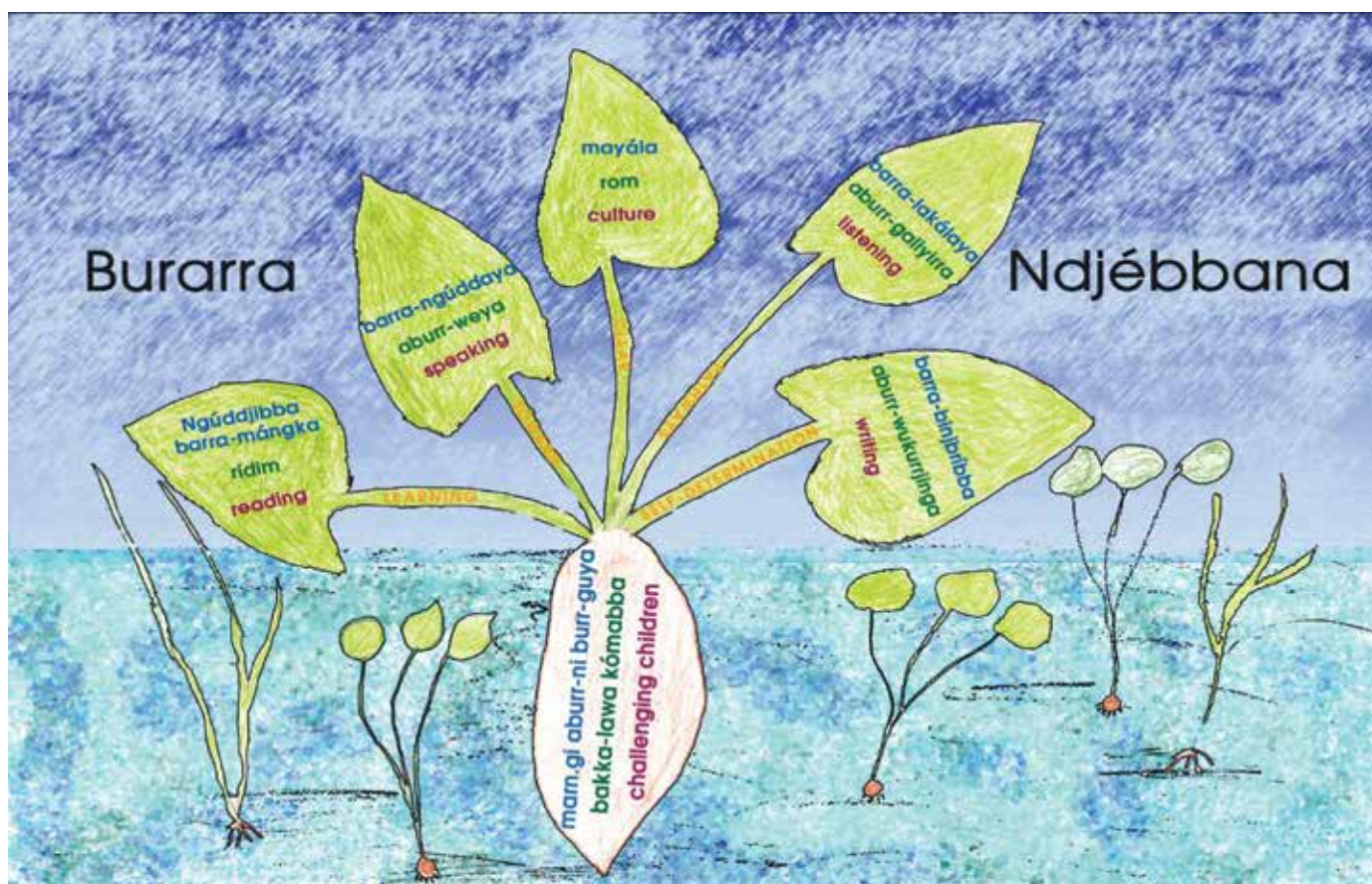
We develop meaningful programs in Indigenous Languages and Cultures by listening to, observing and working with Indigenous Elders as the custodians of the languages and holders of the knowledge.

Goal

All Northern Territory students have access to education in Indigenous Languages and Cultures that reflects and respects their background and develops knowledge, skills and understandings.



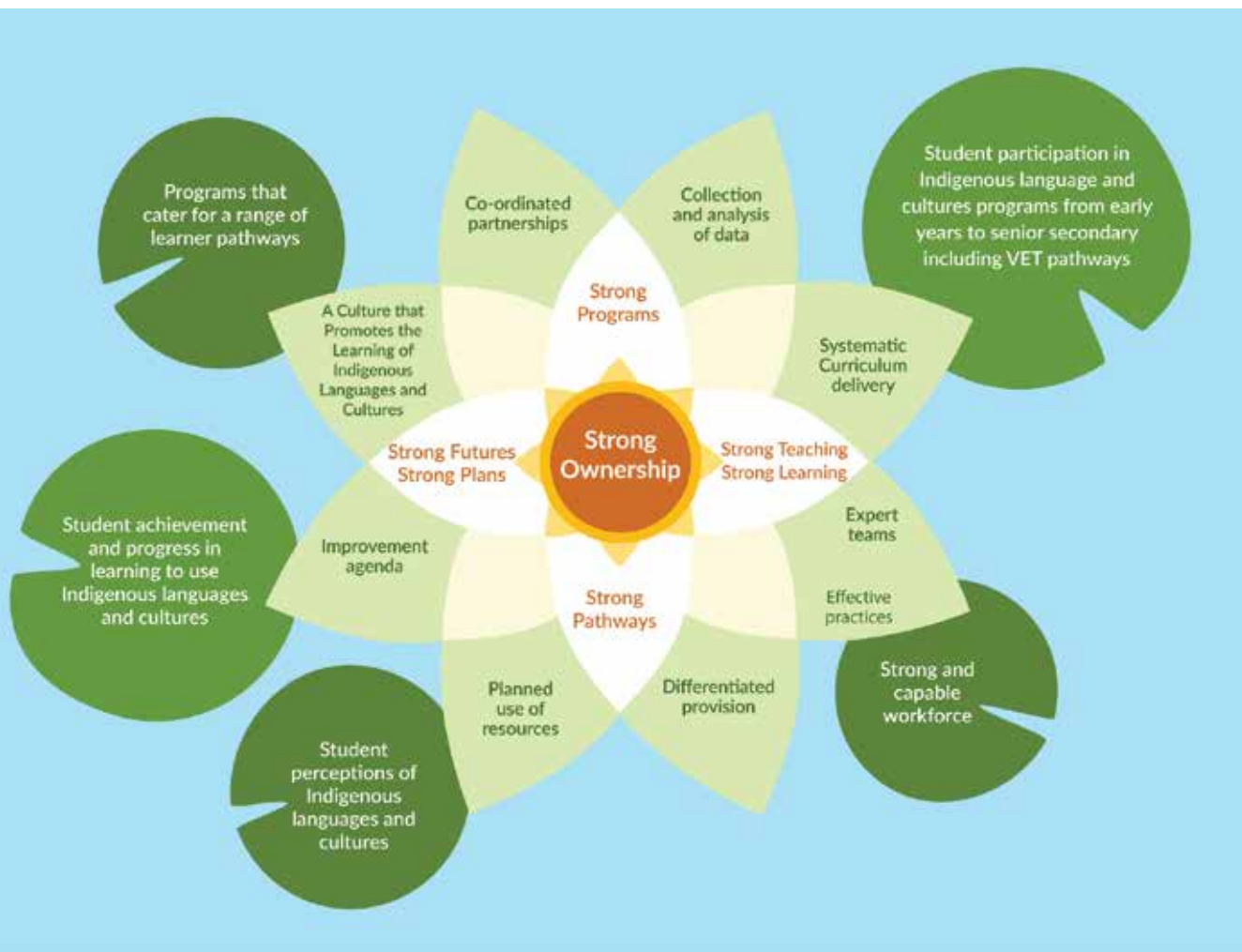
Fig 1: 'Teaching and Learning Indigenous Languages and Cultures at Maningrida' (reproduced with permission of Rose Darcy)



In this representation of the teaching and learning of Indigenous Languages and Cultures at Maningrida, the stems and leaves above the water represent the multilingual communities in which people now live. Students develop the skills for dealing with diversity by expanding their learning through different knowledge systems. The students are represented by the seedlings growing under the water, nourished by the nutrients found in the environment and challenged by the teaching and learning at school.



Fig 2: Representation of the principles, goals and strategies for teaching and learning Indigenous Languages and Cultures, based on the water lily as a metaphor, suggested by Lorraine Bennett.



Principles

Five key principles have been developed to provide a framework for the teaching and learning of Indigenous Languages and Cultures within NT schools. The foundation of the framework is strong ownership by Indigenous Elders, the custodians and owners of the languages and cultures. The principles are interconnected and provide a structure to support actions by sectors and schools to make Indigenous Languages and Cultures available to students in NT schools.

The principles are:

- » Strong Ownership
- » Strong Programs
- » Strong Teaching, Strong Learning
- » Strong Pathways
- » Strong Futures, Strong Plans.

Measures

Measures of success are used to track progress and improvements in the teaching and learning of Indigenous Languages and Cultures. They are intended to ensure that all students have access to high quality teaching and learning in Indigenous Languages and Cultures across all years and levels of schooling. They provide the basis for the reflection and review that is required to guide changes in practice and improve student learning.

The measures of success are:

- » programs that cater for a range of learner pathways, including:
 - programs for first language speakers
 - programs for second language students
 - programs for language revitalisation, revival and renewal
 - language and cultural awareness programs.
- » student participation in language and culture programs from early years to senior secondary years, including VET pathways
- » student achievement and progress in learning to use Indigenous languages and cultures, learning through Indigenous languages and cultures and learning about Indigenous languages and cultures
- » student perception of Indigenous languages and cultures
- » a strong and capable workforce.

Strategies

The strategies described in this *Plan* for bringing about improvements in the teaching and learning of Indigenous Languages and Cultures are based on findings from international research into the practices of highly effective schools and leaders (Masters 2010). The strategies suggest actions and practices that can most directly lead to system and school-wide improvements and the kinds of evidence that can be gathered to measure improvement. The *Teaching and Learning School Improvement Framework* is currently used by schools in the Northern Territory to plan and measure school improvement. Its use for the teaching and learning of Indigenous Languages and Cultures will ensure that improvement in this area becomes part of the existing school improvement processes in the NT.

The strategies are:

- » Expert Teams
- » Effective Practices
- » Co-ordinated Partnerships
- » A Culture that Promotes Languages Learning
- » Systematic Curriculum Delivery
- » Differentiated Provision
- » Improvement Agenda
- » Planned Use of Resources
- » Collection and Analysis of Data.

Bringing About Improvement in Education

Significant research has been undertaken to identify what is required to bring about education reform and improvement. Cynthia Coburn (2001) found that teachers come to understand new policy through their pre-existing knowledge and practices. They often interpret, adapt or transform policy messages as they seek to implement them. She went on to identify four inter-related aspects of change that need to be addressed to take examples of successful practice to scale across schools and sectors (Coburn 2003).

These include:

- » depth of change
- » spread of change
- » sustainability of resources
- » shift of ownership.

The features of this *Plan* have been developed in collaboration with stakeholders from across language communities, sectors, schools and communities. The need to address all aspects of the changes required to bring about improvement in the delivery of Indigenous language and culture programs is seen as critical. The possible impact of each of these aspects in relation to improving the quality of teaching and learning of Indigenous Languages and Cultures in the NT is described below.



| Aspects of change | Implications for the growing of Indigenous Languages and Cultures education in NT Schools |
|---|---|
| <p>DEPTH OF CHANGE</p> <p>Influencing the values and beliefs of key stakeholders at all levels.</p> | <p>Recognising the importance of Indigenous languages to Indigenous peoples in the NT.</p> <p>Respecting the right of Indigenous peoples to speak and use their own languages on their own Country and in all locations in the NT.</p> <p>Recognising the need for education to respond to students, especially speakers of Indigenous languages, in ways that students and their families and communities understand.</p> <p>Developing partnerships between schools and communities in which Elders, community members and assistant teachers can lead initiatives in teaching and learning Indigenous languages and cultures while non-Indigenous teachers and school leaders 'walk behind'.</p> |
| <p>SPREAD OF CHANGE</p> <p>Creating a new norm, focusing not only on the number of programs and students but the impact of these programs on life opportunities.</p> | <p>Valuing Indigenous languages and cultures and recognising that their use in schools contributes to the connection of Indigenous students, families and communities to schools and improved social and emotional wellbeing.</p> <p>Recognising achievement and capacity in Indigenous Languages and Cultures as providing opportunities to understand the Territory's history, its present and future as a cohesive and culturally diverse society.</p> <p>Recognising that achievement and capacity in Indigenous Languages and Cultures provides opportunities for participation in pathways to industry and employment.</p> |
| <p>SUSTAINABILITY</p> <p>Equipping key stakeholders with the tools and resources required to effect change.</p> | <p>Building capacity of Indigenous and non-Indigenous leaders, teachers, families and students to work together across different cultural backgrounds and knowledge systems.</p> <p>Developing skills of Elders, teachers, language workers and community leaders to work with Indigenous languages and cultures in a school setting.</p> <p>Using research and data collection to set achievable goals, development and implementation strategies.</p> |
| <p>SHIFT OF OWNERSHIP</p> <p>Moving from external change to internal change at all levels.</p> | <p>Recognising the custodianship of Indigenous languages and cultures by traditional owners and that much of the curriculum knowledge is held collectively by the Elders.</p> <p>Developing school and system processes, structures and activities that are inclusive of local Indigenous governance and leadership.</p> <p>Working in partnership with Indigenous Elders, leaders and teachers.</p> |



Tarna Andrews 2016, 'Strong Ownership'

PRINCIPLE 1: STRONG OWNERSHIP

Indigenous languages and cultural knowledge are identified as belonging to a group of people – families who are its owners and custodians – and linked to specific places and Country. The languages and cultures are embedded in deep spiritual understandings that have been passed on for generations from the ancestors, connecting contemporary life with the past through systematic ways of expressing ideas and communicating. Programs for the teaching of Indigenous Languages and Cultures must be developed with the consent and in partnership with the owners of the language. Community Elders provide the rock or the foundation on which the programs can be developed and Strong Ownership is achieved.

Strategy 1: A Culture that Promotes the Teaching and Learning of Indigenous Languages and Cultures

| The sector | The school |
|---|--|
| <p>Sectors introduce structures for working in partnership with owners and custodians of languages using a ‘two-way’ or ‘both-ways’ approach to curriculum where Indigenous and non-Indigenous knowledge, world views and processes are recognised and given equal status.</p> | <p>Each school places high priority on ensuring there are Indigenous Languages and Cultures programs taught by teachers who are recognised by the local community as language experts and owners of the knowledge.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Work collaboratively with Elders and senior Indigenous staff. » Provide induction for school leaders in the values, beliefs and history of teaching Indigenous languages and cultures led by Indigenous leaders and Elders. » Recognise that teachers of Indigenous languages and cultures need to be identified and accepted by the custodians of the language as having the knowledge and skills to teach the language. » Ensure that the expertise of Indigenous languages and cultures is mapped against the assistant teacher and teacher standards. | <p>Indicators</p> <ul style="list-style-type: none"> » Provide community-led professional learning and induction for all staff. » Welcome Elders and community members into the school to visit and watch children learn. » Include bush trips, story-telling, dance led by Elders On Country as activities within the teaching program. » Bring together children and adults in family groups to talk and share stories. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Develop and implement an induction program for school leaders led by Indigenous Elders and community members. 2. Employ Elders and teachers of Indigenous languages and cultures. 3. Recognise the professional development and expertise of teachers of Indigenous languages and cultures within a formal career pathway. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Include language custodians and Elders in the selection of teachers for Indigenous Languages and Cultures programs. 2. Plan and implement ‘learning together’ days for school staff with Elders and community members. 3. Integrate bush trips and Country visits into whole school curriculum plans. |

Strategy 2: Co-ordinated Partnerships

| The sector | The school |
|--|--|
| <p>Sector leaders work in partnership with schools and communities to build sector-wide teams of Indigenous leadership to support the teaching of Indigenous Languages and Cultures in schools across the sector.</p> <p>All partners are committed to the common vision and goals for teaching Indigenous Languages and Cultures.</p> | <p>Each school identifies and works with an Indigenous leadership group. This group provides the foundation of a strong learning environment and supports local Elders and community language speakers to come into the school to work with students and teachers.</p> <p>Processes and procedures for ensuring induction of non-Indigenous leaders and teachers into ways of relating to curriculum and community are developed, implemented and documented.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Establish a sector-wide curriculum reference group for the teaching and learning of Indigenous Languages and Cultures. » Publish sector-wide guidelines for working with Elders and community to develop, plan, teach and assess programs in Indigenous Languages and Cultures. » Provide opportunities for professional learning and development in Indigenous languages and pedagogies. | <p>Indicators</p> <ul style="list-style-type: none"> » Establish local reference groups, representative of owners and custodians of language and other groups within the community. » Employ Elders and community members to develop and implement teaching and learning programs for Indigenous languages and cultures in the school. » Establish and follow protocols for talking, planning and learning together to ensure equity of voice for Indigenous Elders, community members and teachers. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Establish a sector-wide reference group for working with Indigenous Languages and Cultures. 2. Publish sector-wide guidelines for working with Indigenous Languages and Cultures. 3. Schedule and run professional learning initiatives for schools for working with Indigenous languages, knowledge and culture. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Establish a reference group including owners and custodians of the language/s to be taught. 2. Schedule and run regular meetings of the reference group, record decisions and ensure these are implemented by school leadership. 3. Employ Elders and community members in the development and delivery of Indigenous language and culture programs. |



PRINCIPLE 2: STRONG PROGRAMS

Strong Programs for Indigenous Languages and Cultures have students at the heart, reflecting and responding to their cultural identities, language backgrounds and what they want to learn and be able to do. Strong Programs are based on a whole school approach and commitment to the teaching and learning of Indigenous Languages and Cultures negotiated with the custodians of the language and community. The details of Strong Programs are documented and shared with parents, community organisations, other schools and leadership across regions and the sector. They are regularly evaluated as an element of the school improvement process.

Strategy 1: Collection and Analysis of Data

| The sector | The school |
|---|---|
| <p>Each sector recognises the teaching of Indigenous Languages and Cultures as a component of the curriculum.</p> <p>Data is collected on the programs offered and analysed to provide a basis for discussion about the overall performance of the sector in supporting the teaching and learning of Indigenous Languages and Cultures.</p> <p>The evidence of performance includes measurement of student achievement, progress, perception and participation.</p> | <p>The school systematically collects data on student performance and progress in relation to the curriculum pathway.</p> <p>Elders are involved in reviewing, confirming and validating teacher judgements about student performance and achievement. Data analysis includes comparisons of performance among schools teaching the same language and measures of growth across the years of schooling.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Establish tools and processes for the systematic collection and analysis of data from multiple sources, including program data, classroom assessment, standardised assessments (where appropriate) and A–E achievement data. » Align assessment and reporting systems with learner pathways to ensure data collection includes language and pathway specific enrolment, achievement and progress details at each year level for each school. » Support schools to analyse, study and communicate individual and cohort data. » Provide professional development to build school leader and staff skills in collecting, analysing and interpreting data. | <p>Indicators</p> <ul style="list-style-type: none"> » Plan for collection of a range of language learning data. » Monitor progress and identify areas for improvement of languages learning. » Collect a range of data, including feedback from students and parents, formative and summative assessment and standardised assessments (where appropriate). » Display and discuss this data with students and parents through open days, parent-teacher interviews and reports. » Access professional learning to build staff skills in analysis and interpretation of data about student progress and achievement. » Use school specific and other relevant data to work with teaching teams as part of self-evaluation and reflection across the school. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Include Indigenous Languages and Cultures, curriculum pathways and languages in sector-wide reporting tools. 2. Run regional and sector-wide workshops for teachers to clarify, confirm and review assessment tasks and student work. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Use samples of student work to inform assessment decisions. 2. Use school data to review effectiveness of the program and to plan for improvement. |

Strategy 2: Systematic Curriculum Delivery

| The sector | The school |
|--|---|
| <p>Each sector has clear policies and plans for the curriculum delivery of Indigenous Languages and Cultures in schools through whole school approaches. Approved NT curriculum is used as a basis for teaching and assessing Indigenous Languages and Cultures. Evidence from schools is used to analyse the impact of the policies and plans on student learning.</p> | <p>Each school has a coherent sequenced plan for delivery of Indigenous Languages and Cultures that ensures consistent teaching and learning expectations. Points for monitoring learning across the year levels and at key transition points are clearly identified. Plans use evidence-based teaching practices and align assessment and reporting with the approved NT curriculum.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Create curriculum for a range of learning pathways. » Create guidelines for selecting appropriate pathways. » Develop and endorse high quality materials and resources to complement school programs and support improved student learning. » Support schools to sustain continuous delivery of programs within schools and across the stages of schooling through partnerships with other schools, education providers and community organisations. » Provide access to professional learning that focuses on developmentally appropriate pedagogies and curriculum standards for each stage of schooling and learner pathway. | <p>Indicators</p> <ul style="list-style-type: none"> » Use knowledge of community aspirations and student needs to make decisions about curriculum. » Work in collaboration with Elders and other community partners to develop a scope and sequence for delivery across year levels and stages of schooling. » Use assessment of student work as a basis for ongoing discussion within the school and across regions and improvements to curriculum plans. » Align assessment practices with learner pathways and intended outcomes. » Ensure that time allocation is appropriate to the goals of the program. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Expectations and support services for the use of curriculum are clearly communicated to schools. 2. Collection and promotion of high quality materials at the system level supports curriculum implementation. 3. Professional learning networks ensure collaboration and shared learning. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Assessment processes and judgements within the school reflect shared understandings of content and standards required by the curriculum pathway. 2. Teaching teams collaborate to review and evaluate programs. 3. Include delivery of Indigenous Languages and Cultures in school improvement plans. |



PRINCIPLE 3: STRONG TEACHING, STRONG LEARNING

Strong Teaching, Strong Learning of Indigenous Languages and Cultures is achieved through the leadership and participation of Elders, and language speakers and teachers identified by the language community as having the knowledge, right and expertise to teach the language. Strong Teaching, Strong Learning is created through the use of 'two-way' teaching teams bringing together Indigenous Elders, speakers and teachers with non-Indigenous teachers in balanced, confident teams. Strong Teaching, Strong Learning is promoted through continuous professional growth and learning by the teaching teams focused on improving the understanding of the impact of their instruction on learner progress and achievement.

Strategy 1: Expert Teams

| The sector | The school |
|---|---|
| <p>Each sector builds a system-wide team of highly capable leaders of teaching and learning in Indigenous Languages and Cultures with capacity to take an active role across the system, as well as in regions, schools and classrooms. Clear procedures are in place to encourage sector-wide, shared responsibility for continuous improvement in the quality of teaching and learning in Indigenous Languages and Cultures.</p> | <p>Each school builds ‘two-way’ teams of capable teachers including Elders and speakers approved by the language custodians and registered teachers. The school ensures that teams learn together, plan together and teach together. All members of the team have shared responsibility for the success of students in learning Indigenous Languages and Cultures.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Provide access to professional learning that builds knowledge and understanding of Indigenous Languages and Cultures. » Provide access to professional learning that builds shared understandings of how students learn language; and demonstrates effective teaching practices for Indigenous Languages and Cultures. » Support the leadership of team teaching by fostering networks and creating opportunities for school leaders – including Elders and speakers – to work together. » Create elaborations for teaching Indigenous Languages and Cultures within the teacher and assistant teacher standards. | <p>Indicators</p> <ul style="list-style-type: none"> » Talking, sharing and modelling occurs between Indigenous Elders, speakers, teachers of the language and non-Indigenous teachers to decide what and how to teach. » Use ‘two-way’ communication strategies, where Indigenous and non-Indigenous team members listen and hear what each other has to say. » Teaching is the responsibility of all members of the team. » Provide professional learning for staff on language and culture, how students learn language and the teaching practices that support improved learning outcomes. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. The profile of expertise available in the workforce to teach Indigenous Languages and Cultures is available. 2. Identify professional learning needs. 3. Experienced and specialist staff, at the system level, provide professional learning and support for teaching teams. | <p>Milestones</p> <ol style="list-style-type: none"> 1. ‘Two-way’ teaching teams are in place. 2. Time is timetabled for teams to learn together, plan together and teach together. 3. Indigenous and non-Indigenous team members take turns as leaders and learners. |

Strategy 2: Effective Practices

| The sector | The school |
|--|--|
| <p>Sector leaders and experts recognise that effective teaching is the key to improving student learning. They take a strong leadership role, encouraging the use of effective teaching practices in all schools. All leaders understand the need to constantly work with Elders and speakers of the languages to build the available pool of teachers of Indigenous languages.</p> | <p>School leaders recognise that highly effective language teaching is the key to improving student learning within and across schools. They take a strong leadership role, encouraging the use of effective teaching practices in all language classes, ensuring that every student is engaged, challenged and learning successfully. All teachers understand that the participation of Elders and learning On Country are essential to authentic teaching and learning.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Establish and communicate clear expectations for Indigenous Languages and Cultures programs at each stage of schooling. » Support on-going research in effective teaching practices in Indigenous Languages and Cultures. » Routinely evaluate the effectiveness of Indigenous Languages and Cultures programs to provide feedback to schools and make adjustments to support services and policy as appropriate. | <p>Indicators</p> <ul style="list-style-type: none"> » Recognise a range of Indigenous pedagogies such as learning On Country, observing and listening closely to the Elders. » Running 'Learning together' sessions on the teaching and assessing of Indigenous languages. » Evaluate effective teaching practices. » Participate in professional learning sessions that develop shared understanding of effective teaching practices. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Clearly communicate expectations for languages programs at each stage of learning. 2. Include feedback about Indigenous Languages and Cultures programs in school review processes. 3. Provide opportunities for accredited and non-accredited professional development and learning for all members of the teaching teams. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Share effective language teaching methods with teachers to improve their practice. 2. Provide timely feedback to teachers to enable them to understand the impact of their teaching on student learning. |



Tarna Andrews 2016, 'Strong Pathways'

PRINCIPLE 4: STRONG PATHWAYS

Strong Pathways in Indigenous Languages and Cultures provide opportunities for students to develop their learning across all years and stages of schooling. Strong Pathways provide students with opportunities to bring their experience with Indigenous languages and cultures to the learning. As students build their capability, they see the opportunities for transitions to further education, training and work beyond the classroom.

Strategy 1: Differentiated Provision

| The sector | The school |
|---|--|
| <p>Each sector makes sure that curriculum pathways appropriate to students and languages are available. The sector supports schools to monitor the progress of Indigenous Languages and Cultures programs, identifying factors that support progress. The sector provides support services to ensure that the learning needs and aspirations of students are met as they move through the stages of schooling.</p> | <p>Each school makes sure that the day-to-day teaching by classroom teachers, assistant teachers and language teachers identifies and addresses the learning needs of individual students according to their different backgrounds, pathways and stages of learning.</p> <p>Teachers are supported to monitor the progress of each student, creating classroom activities that meet learner needs, including high achieving students, and are age appropriate.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Identify a range of curriculum options available at all stages of education and schooling, including VET and Higher Education. » Communicate eligibility requirements for each stage of schooling to schools, students and parents. » Provide opportunities for schools and other providers to collaborate to develop programs that accommodate student needs and aspirations appropriate for each stage of schooling. » Monitor the progress of individual schools and adjust support services in response to the progress that is being made in relation to goals and aspirations. » Use accurate data sets to inform discussion and analysis of the provision of Indigenous Languages and Cultures in the NT. | <p>Indicators</p> <ul style="list-style-type: none"> » Create baseline data sets to understand where students are at in their language learning and to identify starting points for teaching. » Monitor the progress of individual students and continually adjust teaching practice and programs in response to the progress that students, including high achieving students, are making. » Talk and communicate to parents, community members, Elders and other partners about the progress students have made over time and how to support continued learning for each student. » Ensure that there are programs and activities in place for students who enter and exit Indigenous Languages and Cultures programs at different points in their schooling. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Ensure that support services to grow curriculum options are in place. 2. Ensure that curriculum pathways from primary to middle and senior education training are continuous. 3. Provide opportunities for VET training. 4. Identify resources and materials and make them available for schools. | <p>Milestones</p> <ol style="list-style-type: none"> 1. School planning as well as feedback and review processes include a focus on learning outcomes in Indigenous Languages and Cultures. 2. Share records describing skills and knowledge students bring as they transition across the stages of schooling. 3. Provide Indigenous Languages and Cultures programs across the stages of schooling to allow students to access ongoing pathways from early years, to primary, to middle and to senior school. |

Strategy 2: Co-ordinated Partnerships

| The sector | The school |
|---|---|
| <p>Partnerships with community organisations are established to address the learning needs of students, providing access to experiences, support, intellectual and physical resources not available within the sector or schools. Processes are put in place to ensure effective community engagement and to monitor and evaluate the impact of the partnerships on student outcomes.</p> | <p>Each school actively seeks ways to enhance student learning of Indigenous languages and cultures by partnering with families, language centres, neighbouring schools, community organisations, training organisations, universities and other community organisations. Partnerships are recognised as integral to the school community and are strategically established to address identified student needs, providing access to experience, support, intellectual and physical resources not available within the school. Processes are in place to ensure effective communications and to monitor and evaluate the impact of school partnerships on student outcomes.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Facilitate the formation of regional networks including schools and other organisations teaching and working with the same languages. » Explore the availability and effectiveness of a range of distance learning or mixed mode models of delivery. » Support schools to develop clear protocols for partnerships that clarify the roles, responsibilities of each partner and the intended impact of the partnership. » Facilitate co-ordinated opportunities for students to develop authentic language skills. » Facilitate professional learning opportunities where partners collaborate to contextualise the NT curriculum for Indigenous Languages and Cultures. | <p>Indicators</p> <ul style="list-style-type: none"> » Build partnerships with other schools and organisations to support whole-of-school approaches to teaching of Indigenous Languages and Cultures. » Work with partners to co-construct shared understanding of the purpose, objectives, roles and responsibilities of each partner. » Use partnerships with language centres, local community organisations and workplaces to provide authentic and real-life learning activities for students. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Support services to grow school partnerships are available. 2. Develop innovative curriculum models and partnership arrangements that enable provision of Languages and Cultures programs within and across schools. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Establish partnerships with other schools, language centres and community organisations. 2. Teaching and learning activities On Country, in workplaces, and in partnership with community organisations are integral elements of programs. |



PRINCIPLE 5: STRONG FUTURES, STRONG PLANS

Strong Futures, Strong Plans require sectors, schools, teachers and communities to take shared ownership of Indigenous language and culture programs being taught in schools. Through well-documented programs, sectors, schools, local staff and community members ensure continuity of programs. Programs continue despite turnover of non-Indigenous staff and the competing responsibilities of Elders and community members. Strong Futures, Strong Plans are built on the expectation that every school is capable of delivering successful language and culture programs in an environment that is safe, respectful and inclusive of Indigenous knowledge and world views articulated through Indigenous Languages and Cultures.

Strategy 1: Planned Use of Resources

| The sector | The school |
|---|---|
| <p>Each sector has clear policies and plans for the delivery of Indigenous Languages and Cultures in schools. Each sector applies resources in a targeted manner to meet the needs for teaching Indigenous Languages and Cultures in regions and schools.</p> <p>System-wide plans, initiatives and projects are in place to assist in identifying and addressing school needs.</p> | <p>The school has clear policies and plans for the delivery of Indigenous Languages and Cultures. Resources (time, expertise, funds facilities and materials) are applied in a targeted manner to meet the learning needs and aspirations of students. Flexible structures and processes enable the school to respond to the needs and aspirations of students.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Ensure that support for the teaching of Indigenous Languages and Cultures is included in the agenda for school improvement. » Address school needs for additional support when developing approaches to curriculum and assessment planning, professional learning and data analysis and discussion. » Identify and respond to priorities for the teaching of Indigenous Languages and Cultures through the allocation of specialist support services. » Prioritise services to schools to support the teaching and learning of Indigenous Languages and Cultures. | <p>Indicators</p> <ul style="list-style-type: none"> » Use available discretionary funding to support the delivery of Indigenous Languages and Cultures. » Deploy staff in ways that best address the learning needs of students within the school and across regions. » Engage processes to identify and respond to student needs through the allocation of time, staff and resources. » Establish flexible curriculum delivery arrangements to address the learning needs of students. » Use the physical environment, technology options and available facilities to maximise learning in Indigenous Languages and Cultures. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. Align support services and resources for schools with school and sector level strategic plans and targets. | <p>Milestones</p> <ol style="list-style-type: none"> 1. Support and sustain Indigenous Languages and Cultures programs through the allocation of appropriate and sufficient resources. |

Strategy 2: Improvement Agenda

| The sector | The school |
|--|--|
| <p>Each sector builds a system-wide team of highly capable leaders and teachers of Indigenous Languages and Cultures with capacity to take an active role at the sector level as well as in regions, schools and classrooms.</p> <p>Clear processes are in place to support a career pathway for teachers of Indigenous Languages and Cultures with qualifications from within both the formal professional system and the Indigenous systems.</p> <p>Opportunities are provided for professional learning and working towards formal qualifications for teachers of Indigenous Languages and Cultures.</p> | <p>Each school has a leader who will advocate for the teaching and learning of Indigenous Languages and Cultures within the school. There are processes in place to encourage shared responsibility for the teaching and learning programs and learner success. These processes will include classroom-based mentoring and coaching arrangements as well as opportunities for professional learning and the upgrading of formal qualifications.</p> |
| <p>Indicators</p> <ul style="list-style-type: none"> » Develop long term strategies to attract and retain staff who can teach and support the teaching of Indigenous Languages and Cultures. » Lobby the Higher Education and VET sectors to provide appropriate pre-service and in-service courses for teachers, Elders and speakers that develop understandings and skills in specific languages and pedagogies for teaching language. » Develop partnerships with the Higher Education and VET sectors for the delivery of pre-service and in-service courses for teachers, Elders and speakers. » Build leadership capacity across the sector by creating opportunities for Elders, school leaders and teachers to work together to learn from each other's practices and programs. | <p>Indicators</p> <ul style="list-style-type: none"> » Place priority on attracting and retaining the best possible languages teachers and workers. » Build partnerships with appropriate organisations and people who will assist in the growth of whole school programs in Indigenous Languages and Cultures. » Establish whole school commitment to teaching Indigenous Languages and Cultures, including support for teaching teams, mentoring and coaching in the community and in class. » Ensure non-local teachers have opportunities to develop understanding of the history and background of the community, the language and culture. » Foster a culture of team teaching where teachers, Elders and community members work together to learn from each other about language, culture, how children learn and language teaching pedagogies. |
| <p>Milestones</p> <ol style="list-style-type: none"> 1. The workforce profile of expertise in the teaching of Indigenous Languages and Cultures is available. 2. Professional learning opportunities for growing capacity for the teaching of Indigenous Languages and Cultures in schools are available. | <p>Milestones</p> <ol style="list-style-type: none"> 1. A strong and capable local workforce is available for the teaching of Indigenous languages and cultures. 2. Learning together, planning together, team teaching, assessing and reporting together occurs weekly. 3. Professional learning opportunities for working and teaching together as 'two-way' teams are available. |

A Northern Territory Curriculum for Indigenous Languages and Cultures

The NT has had a significant and extensive commitment to the teaching of Indigenous languages and cultures in schools going back to some of the earliest missionaries and systematic provision from the early 1970s. The majority of these programs have been for students who speak an Indigenous language as their first and main language of communication. In other programs, students are learning a language of the Country and people with whom they identify, but the language is no longer being spoken on a daily basis. Other students are learning an Indigenous language and culture as a second language. Seven schools use an Indigenous language as the main medium of instruction across all learning areas of the curriculum, including initial literacy, through a formal bilingual program.

Each school with an Indigenous language and culture program has allocated time and resources depending on the pathway and goals of the program. Time on task (hours of study) is a key variable in the learning of any language. To achieve reasonable level of communicative competence, substantial time needs to be allocated to the task. In many schools the time formally allocated to the teaching of Indigenous Languages and Cultures will be more than that currently recommended by the NTBOS:

- » Transition to Year 6: 1.25 hours per week
- » Years 7–10: 2 hours a week.

Current Northern Territory Curricula

Schools in the Northern Territory currently use the Indigenous Language and Culture component of the Northern Territory Curriculum Framework (NTCF: ILC). This was published in 2002 after a curriculum development process that included extensive consultation with schools and communities. This curriculum provides a pathway from Transition to Year 10.

In the senior years, units are available from the South Australian Certificate of Education (SACE) Board at Stage One and Stage Two within the NT Certificate of Education and Training. Current initiatives also include the development of VET pathways from Year 9 through to Year 12.

The Australian Curriculum

In December 2015, a *Framework for the Teaching of Aboriginal Languages and Torres Strait Islander Languages* (the *Framework*) was endorsed by the Education Council of Australian Governments (COAG) within the *Australian Curriculum: Languages*. The primary purpose of the *Framework* is to guide the development of teaching and learning curricula for specific Aboriginal and Torres Strait Islander languages. It is intended that a national framework will result in curriculum development and school programs that are commensurate in terms of teaching, learning and assessing.

The *Framework* is based on an intercultural, communicative approach to language teaching that aims to develop the knowledge, understandings and skills so that students are able to:

- » communicate in the language
- » know and understand key ideas around Country/Land, family and kinship and the natural environment
- » understand the relationship between language, culture and learning
- » develop intercultural capability in communication
- » understand their roles and positions as students, speakers and users of Indigenous languages and cultures.



The Way Forward

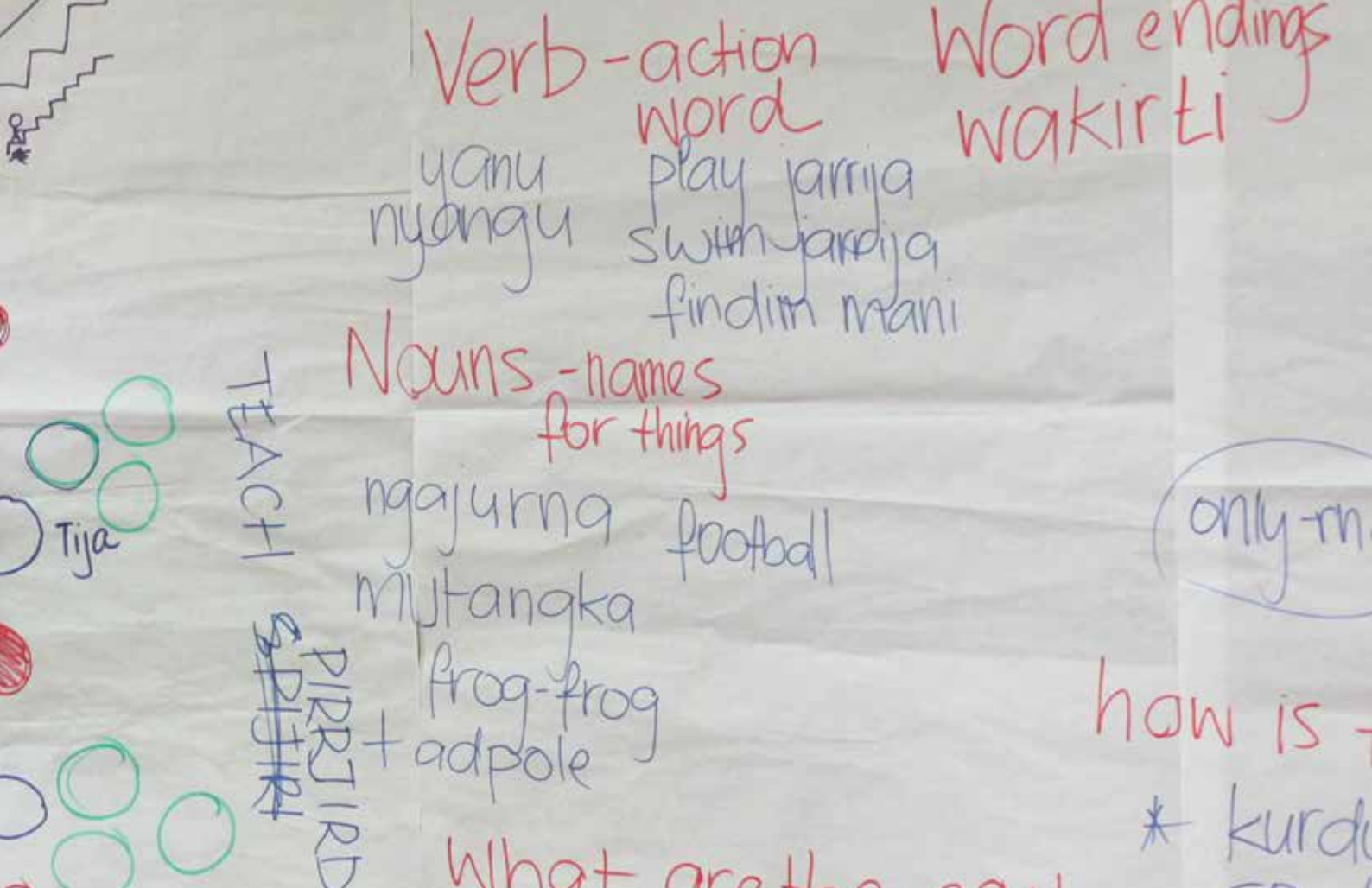
Teachers and school leaders involved in the teaching of Indigenous Languages and Cultures in the Northern Territory have requested that there be continuity in the approaches to curriculum, teaching, learning and assessment in response to the Australian Curriculum. Thus the development of a Northern Territory Curriculum for Indigenous Languages and Cultures (NT: ILCs) will continue the internationally recognised work that has occurred in the Northern Territory in this field over the last forty years; bringing together the strengths of the Australian Curriculum Framework for Aboriginal Languages and Torres Strait Islander Languages and the NTCF: ILC.

Cultural Knowledge and Content

At the heart of teaching and learning of Indigenous Languages and Cultures in the Northern Territory is cultural knowledge. Cultural knowledge and content provide the starting point for collaborative planning for teaching and learning programs in schools. They provide the big ideas for students and teachers to work with. Teachers provide opportunities for students to engage with these ideas within the conceptual framework of a specific language and community. The cultural knowledge and content are not topics for students to learn about Indigenous culture but provide opportunities for students to learn through an Indigenous culture.

Cultural knowledge and content is organised across three strands:

- » Country/Land
- » People and Kinship
- » Natural Environment.



| Strand | Description |
|------------------------|--|
| Country/ Land | The ways that Indigenous people view land ownership, including the Country to which individual students belong through their family lines. Identifying connections between Country/Land and stories, songs and dances and totems compared with the different ways that non-Indigenous people view land ownership. |
| People and Kinship | The family, relationship and clan structures used within the language community, including the intergenerational patterns and rules that govern relationships and behaviour, relationships between people and natural things, and how these are connected to health and wellbeing through ceremony, rules, laws and relationships. |
| Natural Environment | Bush foods, animals, plants and bush medicines have provided resources for the continuing way of life for each language and cultural community. Deep knowledge of the range of habitats, weather and seasonal factors that impact their availability connect the wellbeing of the people to the wellbeing of the Country. |

These strand descriptors provide continuity with the NTCF: ILC. They are based on language and community specific curriculum work done over the last 35 years. This work has been carried out by educators in collaboration with Indigenous Elders to decide on cultural knowledge that is appropriate for inclusion in a school program and the specific developmental level at which the content may be learned. In particular, the Arrernte Curriculum, Intelyape-Lyape Akaltye, Papunya School Curriculum, Yirrkala Garma Maths Curriculum, the Warlpiri Curriculum Framework and Wubuy Curriculum have informed the content and the way in which the content is levelled.

Languages and Learner Pathways

Students come to school from diverse linguistic backgrounds. They may have experiences of Indigenous languages and cultures from mono-lingualism to multilingualism, from oracy to literacy or no experience or background in Indigenous languages and cultures at all.

Even though the use of Indigenous languages in the Northern Territory is extensive, it is also very complex. Depending on the context the use of languages may include:

- » the continuing use of Indigenous languages as first languages by traditional custodians and as the primary means of communication by the populations of new settlements and towns
- » the use of new languages and dialects, such as Kriol, Light Warlpiri and Dhuwaya emerging from changes in lifestyle
- » the use of community multilingualism in which traditional languages continue to be spoken by some members of the community for some purposes alongside other languages used for other purposes
- » social and cultural identification with traditional languages that may no longer be spoken.

To cater for the diversity in the use of languages and the range of student backgrounds the NT: ILCs requires four broad learner pathways.

1. First Language Pathway

This pathway is designed mainly for Indigenous students and contains alternative pathways, maintenance and bilingual, depending on the decisions of the school and community about the use of the language in the school program.

2. Language Revitalisation, Revival and Renewal

This pathway is also designed mainly for Indigenous students who identify with a language. It contains alternative pathways depending on the current use of the language, the resources available and the community's goals for the language.

3. Second Language Learner Pathway

This pathway provides opportunities for all students to learn to communicate through an Indigenous language and culture as a second or additional language.

4. Language and Cultural Awareness

This pathway provides opportunities for all students to learn about Indigenous Languages and Cultures regardless of their background. The outcome of this pathway is to increase intercultural capability, rather than communicative competence in the language.

Each school will need to work with Elders, parents and members of the community to select a curriculum pathway that best addresses the current situation of the language and culture they choose to teach and the backgrounds of their students.

First Language Pathways (L1)

Languages studied in the First Language Pathways (L1) are typically used in spoken form as the language of everyday communication by whole communities across all generations. Usually L1 programs occur on the Country to which the language belongs. There is significant engagement with a variety of speakers from the language community including opportunities for students to engage and interact with Elders as teachers On Country.

Students in L1 programs are usually Indigenous children who have learnt the language from their families as a first language and continue to use it as their main language at home and in the community. They may not have had experience with written forms of the language but will be familiar with a range of genres associated with oral and visual literatures. Students may have varying skills in other languages, including varieties of English.

The First Language Pathway provides students with an opportunity to study a first language at school. The maintenance and development of the first language:

- » supports the cognitive development of students
- » provides a strong foundation to underpin literacy development in English and other additional languages



- » strengthens identity and the connection between school and families, community and Country (Baker 2011; Clarke 2009; Cummins 1981, 2001).

In the Northern Territory, the majority of programs are first language programs aimed at maintaining communicative competence and cultural knowledge in the students' first language. In addition, however, there are schools that use the students' first language within a bilingual program to teach initial literacy, the English language and other curriculum learning areas.

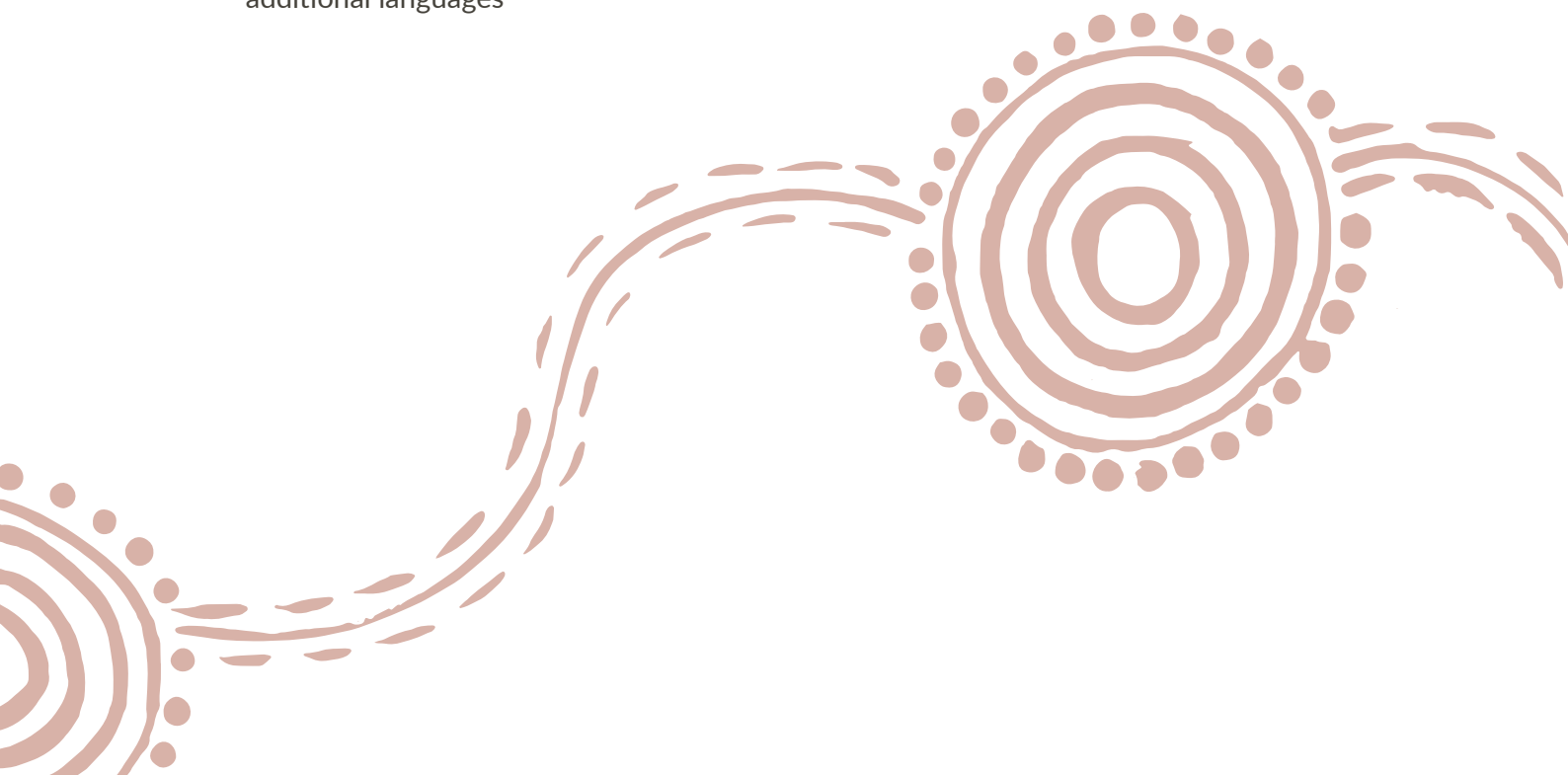


Fig 3: First Language Pathway (L1)

| | |
|--|---|
| <p>Language</p> | <p>Everyone speaks the language all or most of the time, old people, parents and children.</p> <p>Examples: Pitjantjatjara at Areyonga, Dhuwaya at Yirrkala, Anindilyakwa at Groote Eylandt, Kriol at Barunga; Anmatyerr and Warlpiri at Ti Tree, Warlpiri at Yuendumu.</p> |
| <p>Students</p> | <p>Speak the language as their first language.</p> <p>May have varying skills in other languages including Kriol or varieties of English.</p> <p>May have oral language only.</p> <p>Will have a background in oral and visual literatures associated with the language.</p> <p>May have some experience with print literacy in the language.</p> |
| <p>Purpose</p> | <p>Maintain cultural knowledge and language as a basis for learning 'both-ways', i.e. both Indigenous and non-Indigenous systems of knowledge, as additive multilingualism and multiculturalism.</p> <p>Build the next generation of language speakers, who can use the language and culture across a range of roles as cultural leaders, community members, parents, workers and citizens.</p> <p>Use first language capability for improving cognitive development and as a foundation for development of additional languages.</p> <p>Build connections between home and school, including building connections between school learning and the knowledge and schemata that students bring to school.</p> <p>Use first language to teach literacy and content knowledge across the curriculum.</p> |
| <p>Characteristics of the program</p> | <p>L1 Maintenance</p> <p>'Two-way' teaching teams consisting of strong speakers of the language and registered teachers.</p> <p>Elders as leaders and teachers.</p> <p>Focus on listening, speaking, viewing and representing, using a range of oral and visual forms as well as reading and writing.</p> <p>Engagement with a range of multi-modal texts including the landscape, song, dance, oral stories, painting, sand stories, designs, artefacts, posters, charts and hand signs.</p> <p>Teaching and learning On Country as well as in the formal classroom setting.</p> <p>New domains, registers and genres for learning in school.</p> <p>Continuous provision of programs from early years through primary, middle to senior secondary stages of schooling.</p> |

| | |
|---------------------------------------|---|
| Time allocation | Substantial time allocation of at least one hour a day in the early years and two hours a week in the middle and senior years will be required. |
| Characteristics of the program | <p>L1 Bilingual</p> <p>'Two-way' teaching teams consisting of strong speakers of the language and registered teachers.</p> <p>Elders as leaders and teachers.</p> <p>Focus on all modalities: listening, speaking, reading and viewing, representing and writing.</p> <p>Use of first language literacy as the foundation from which to develop English language and literacy.</p> <p>Engagement with a range of multi-modal literacies and texts including written texts, the landscape, song, dance, oral stories, print texts, painting, sand stories, designs, artefacts, posters, charts, hand signs.</p> <p>Teaching and learning On Country as well in the formal classroom.</p> <p>New domains, registers and genres for learning in school.</p> <p>New registers, vocabulary and expressions in the language for teaching, learning and assessment in all learning areas.</p> <p>Development of written literacy and literature.</p> <p>Continuous provision of programs from early years through primary, middle to senior secondary stages of schooling.</p> |
| Time allocation | Time allocation varies according to school program but the first language will be used for a large percentage of the teaching time across all learning areas in the early years and maintained throughout the primary, middle and senior years of schooling. |



Second Language Pathway (L2)

The Second Language Pathway assumes that the students do not identify with the language and its custodians, and have little or no experience of the language and culture. Students are introduced to the language at school as an additional language.

The language selected for study is a 'living' language, spoken by a whole community across all generations. There is a sizeable set of resources in a variety of media including local documentaries, bilingual narrative and descriptive texts and educational materials in print and digital forms. Learning is enriched and authenticated by interaction with visiting Elders and community speakers, and where possible, visits to Country. On-line learning technologies can provide additional resources to support a range of language and culture experiences.

This pathway provides students with an opportunity to study a language that is structurally very different from English and with a culture that is distant from the English-speaking mainstream.



Through these learning experiences, students:

- » develop a deeper appreciation of the nature and diversity of the languages and cultures of the NT
- » learn to respect the rights of Indigenous peoples to speak their languages and practise their traditional cultures
- » begin to acquire the knowledge and skills necessary to learn, understand and communicate in an Indigenous language and its cultural context.

For students who may identify with the language and its custodians but did not grow up speaking the language, the L2 pathway provides an opportunity to reaffirm their cultural identity through learning the language of their community.

Fig 4: Second Language Pathway (L2)

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| <p>Language</p> | <p>A language that is spoken by an entire community, old people, parents and children, but may not necessarily belong to the place on which the school is located.</p> <p>Examples: Pitjantjatjara, Yolju language, Eastern Arrernte, Tiwi, Murrinhpatha, Warlpiri</p> |
| <p>Students</p> | <p>Don't speak the language and may not have a social and cultural connection to the language.</p> <p>May not have any experience of the culture.</p> <p>Will be developing literacy in English and/or other languages.</p> |
| <p>Purpose</p> | <p>Introduce students to a language structurally and culturally different from English.</p> <p>Develop a deeper appreciation of the nature and diversity of the Northern Territory through an Indigenous language and culture.</p> <p>Learn to respect the rights of Indigenous peoples to speak their languages and practise their traditional cultures.</p> <p>Acquire the knowledge and skills necessary to learn and understand an Indigenous language and its cultural context.</p> |
| <p>Characteristics of the program</p> | <p>A teacher who is a speaker of the language or a 'two-way' teaching team that includes a speaker of the language.</p> <p>Guest speakers of the language who are able to enrich and authenticate the learning.</p> <p>Activities that introduce and teach the sounds, vocabulary, structures and social use of the language.</p> <p>Activities that compare and contrast the language and its use with English.</p> <p>A range of multi-modal texts including the landscape, song, dance, oral stories, painting, sand stories, designs, artefacts, posters, charts, hand signs and bilingual texts.</p> <p>Opportunities to learn On Country as well as in the formal classroom setting.</p> <p>Continuous provision of programs from the early years through primary, middle and senior secondary years.</p> |
| <p>Time allocation</p> | <p>At least 1.25 hours a week in primary years and 2 hours a week in middle years and secondary programs.</p> |

Language Revival Pathway (LR)

The Language Revival Pathway (LR) provides opportunities for students to study an Indigenous Language that may no longer be spoken or even heard on a daily basis. This learner pathway covers languages that are in the process of revitalisation, renewal and reclamation.

- » Language Revitalisation includes those languages where there may still be some fluent L1 speakers, usually of the older generation. However, children are no longer learning and using this language as their first language. Children may understand some of the language and may use some words and phrases, but may speak another Indigenous language, including Kriol, as their first language.
- » Language Renewal includes languages which are still used by adult speakers for some purposes, often connected with culture and ceremony, but are no longer spoken for all daily language functions. As a result vocabulary and language structures and registers have been lost so that the language is referred to as no longer spoken 'right through'. Other languages including other Indigenous languages, Kriol or varieties of English are used on a daily basis.
- » Language Reclamation includes languages that are no longer spoken. Attempts to revive the use of the language will rely on historical documentation including word lists, grammars, and some recorded texts. These languages are sometimes referred to as 'sleeping'.

The students will not be full speakers of the language but will identify as members of the language community.



Schools teaching LR programs will most likely be located in the geographical region where the language belongs, sometimes in a regional town or a larger community where people have moved to live from their traditional Country. Students should have the opportunity to interact with Elders and key sites On Country.

This pathway provides students with the opportunity to study a language with which they have a cultural connection and cultural knowledge and which they continue to experience. Through their learning experiences students:

- » extend their ability to understand and speak the language
- » extend the use of the language into a new generation of speakers
- » develop understanding of how languages work to express cultural ideas and knowledge
- » begin to understand the processes involved in language revitalisation, rebuilding and maintenance.

Curriculum and teaching programs will need to be adjusted according to the language that is being taught.

Fig 5: Language Revival Pathway (LR): Language Revitalisation

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| <p>Language revitalisation</p> | <p>Old people speak the language all or most of the time.</p> <p>Parents and children speak English, Kriol or another Indigenous language.</p> <p>Children might understand some language and speak some words and phrases.</p> <p>Example: Wubuy at Numbulwar</p> |
| <p>Students</p> | <p>Identify as a member of the language community.</p> <p>Have some understanding of the language including words and phrases but don't speak it 'right through'.</p> <p>Speak English or another Indigenous language that is now used in the community (eg Kriol, Djamparrpuyngu, Murrinhpatha, Aboriginal English) as the main medium of communication.</p> |
| <p>Purpose</p> | <p>To develop the ability to understand and speak the language.</p> <p>To extend the use of the language by younger generations of speakers.</p> |
| <p>Characteristics of the program</p> | <p>Teachers who are speakers of the language are available to teach the children.</p> <p>Strong focus on listening, speaking and viewing and representing and incidental focus on reading and writing.</p> <p>Learning On Country with Elders as well as in the formal classroom.</p> <p>Activities that teach the children the sounds, vocabulary, grammar and social use of the language.</p> <p>Culture content may be taught and assessed through the students' first language.</p> <p>Continuous provision of programs from the early years through primary, middle and secondary years of schooling.</p> |
| <p>Time allocation</p> | <p>At least one hour a day is required for students to build knowledge and skills to use the language again.</p> |

Fig 6: Language Revival Pathway (LR): Language Renewal

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| <p>Language renewal</p> | <p>Only a few old people know the language.</p> <p>Parents and children know some words but they speak mostly English, Kriol or another Indigenous language.</p> <p>Examples: Jawoyan at Katherine, Alawa at Minyerri, Warumungu at Tennant Creek, Ngalakgan at Urapunga.</p> |
| <p>Students</p> | <p>Identify as a member of the language community.</p> <p>Have limited understanding of the language.</p> <p>Speak English and/or another Indigenous language that is now used in the community (eg Kriol, dialects of Aboriginal English) as the main medium of communication.</p> |
| <p>Purpose</p> | <p>To develop some ability to understand and communicate in the language.</p> <p>To extend the use of the language by younger generations of speakers.</p> |
| <p>Characteristics of the program</p> | <p>‘Two-way’ teaching teams, including community members who might speak a little of the language and are learning the language themselves.</p> <p>Some materials available from Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATIS), Living Archive of Aboriginal Languages, language centres and libraries, including dictionaries and audio-visual recordings.</p> <p>Activities that teach the children the sounds, vocabulary, grammar and social use of the language.</p> <p>Culture content may be taught and assessed through students’ first language.</p> <p>Some opportunity to go onto Country with Elders to learn about key sites, stories, names of bush tuckers and foods.</p> <p>Continuous provision of programs from the early years through primary, middle and secondary years of schooling.</p> |
| <p>Time allocation</p> | <p>At least one hour a day is required for students to build knowledge and skills to use the language again.</p> |

Fig 7: Language Revival Pathway (LR): Language Reclamation

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| <p>Language reclamation</p> | <p>No one speaks the language 'right through' any more.</p> <p>The language was written down or recorded well enough that people can learn it again.</p> <p>Examples: Larrakia in Darwin; Gagadju at Kakadu.</p> |
| <p>Students</p> | <p>Identify as a member of the language community.</p> <p>Have limited understanding of the language.</p> <p>Speak English or another Indigenous language that is now used in the community (e.g. Kriol, Murrinhpatha, Aboriginal English) as their main medium of communication.</p> |
| <p>Purpose</p> | <p>To develop some ability to understand and speak the language.</p> <p>To extend the use of the language by younger generations of speakers.</p> |
| <p>Characteristics of the program</p> | <p>'Two-way' teaching teams including teachers of the language who have learned the language from archival and historical resources.</p> <p>Activities that teach the children the sounds, vocabulary, grammar and social use of the language.</p> <p>Culture content may be taught and assessed in the students' first language.</p> <p>Some opportunities to go onto Country with Elders to learn about key sites, stories, names of bush tucker and foods.</p> <p>Continuous provision of programs from the early years through primary, middle and secondary years of schooling.</p> |
| <p>Time allocation</p> | <p>At least one hour a day is required for students to be able to build up the knowledge and skills to use the language again.</p> |



Language and Cultural Awareness (LCA)

The language and cultural awareness pathway (LA) provides opportunities for students to learn about the language and the culture of its speakers. Students may not be speakers of the language and the language may no longer be spoken. There may be limited records of the spoken language and poor documentation.

The purpose of the program is not for the students to develop communicative competence in the language.

Rather through their learning experiences students learn:

- » the history of the language and its speakers
- » key stories related to the language, its speakers and the Country where it was spoken
- » the structure of the language and the way it expresses cultural meanings
- » to explore and appreciate the similarities and differences between languages and cultures
- » to respect the rights of Indigenous peoples to speak their languages and practise their traditional cultures.



Fig 8: Language and Cultural Awareness (LCA)

| | |
|---------------------------------------|--|
| Language | <p>Can be any language but is typically not spoken by the students. May belong to the Country on which the school is located.</p> |
| Students | <p>Do not speak the language. May have had no previous experience or knowledge of the language or other Indigenous languages and cultures. May have some experience of the language and culture or another Indigenous language and culture.</p> |
| Purpose | <p>To understand and learn about an identified language and culture or a group of languages spoken in a region. To know and understand key ideas around Country/Land, family and kinship and the natural environment associated with the language or groups of languages. To understand how the language expresses cultural knowledge and ideas including vocabulary, grammar and social use of the language. To develop intercultural capability in communication.</p> |
| Characteristics of the program | <p>The development and teaching of the program is led by the owners of the language and culture. Starts with the cultural context – where the language belongs, who speaks the language, the history of the people. Activities show how the language is or was used, when it was used and who used it. Activities demonstrate features of the language and culture, including words and phrases, grammatical structures and how they are different from English and/or first language.</p> |
| Time allocation | <p>1.25 hours a week in primary years and 2 hours a week in middle and senior secondary years.</p> |



Strands and Sub-strands

Languages are systematic. They comprise complex systems of signs and rules that enable people to interpret and construct the meanings needed to communicate with each other. The systems (sounds, structures, meanings and social rules) have to be internalised. They work alongside other conventions such as gestures, facial expressions, dress and behaviour protocols. People make choices about their use of language in different domains and contexts. They use different forms of languages, styles, linguistic features and dialects for different purposes. They may value some ways of using language over others. Languages change over time and are influenced by interaction within and between groups across different historical, political, social and economic times.

People use a number of different modes of a language when they are communicating. Some modes focus on receiving and understanding messages (the receptive modes) while others focus on producing messages for communication (the productive modes).

The modes are interconnected so that learning in one mode supports learning in all others. Any combination of the modes may be involved in responding to or producing oral, visual, print or multi-modal texts.

The modes can be divided into:

| | | |
|-------------------|-----------|--------------------------|
| Receptive | Listening | Reading and Viewing |
| Productive | Speaking | Representing and Writing |

The language content of the NT Curriculum for Indigenous Languages and Cultures is organised across four strands aligned with each of the modes:

- » Listening
- » Speaking
- » Reading and Viewing
- » Representing and Writing.

Within each strand, there are three sub-strands:

- » Communication: where students will develop the skills to enable them to communicate in a wide range of content.
- » Language Structures and Features: where students will develop control of linguistic structures and features in the language.
- » Learning-how-to-learn: where students will develop strategies that will help them to learn the language and learn through the language.

Each of these strands and sub-strands is interdependent and interrelated and contributes to the development of the other. For example, viewing a film about a topic could provide material for discussion and for responding through drawing, modelling or writing. Not all modes will be addressed equally in all learner pathways. For example, while students in L1 bilingual programs will focus on all modalities, students in the other pathways might focus on a combination of listening and speaking, reading and viewing visual texts, and representing ideas orally and visually through art, modelling, dance or forms other than writing. They may begin to use reading and writing to learn language after they have learned these skills in English or their first language.

| Strand | Sub-strand | Description |
|-----------|----------------------------------|--|
| Listening | Communication | Establish and maintain relationships for interacting with peers, Elders, teachers and community members. |
| | | Obtain, process, interpret and convey information. |
| | | Understand the principles of translating and interpreting and relationship between language, culture and identity. |
| | Language structures and features | Distinguish between words, syllables and sounds. |
| | | Understand and use a broad range of vocabulary, including specialised vocabulary that features in older people's language and newer words that have come into the language more recently. |
| | | Understand the grammar of older people and discuss ways that this may be different from the language of young people. |
| | Learning how-to-learn strategies | Learn to listen deeply to Elders and others as reference sources for learning. |
| | | Understand that there are many ways to communicate. |
| | | Develop language for interacting in the classroom such as active listening, showing interest, asking questions and working in groups. |
| Speaking | Communication | Interact with others discussing ideas by exchanging information, opinions, and attitudes orally, in writing and through multimodal texts. |
| | | Obtain, process, interpret and convey information through a range of oral, written and multimodal texts. |
| | | Engage with, respond to and create a range of texts including stories, drama, songs inside the classroom and On Country. |
| | | Participate in intercultural exchanges considering different ways of communicating and behaving in different languages. |
| | Language structures and features | Use the language system including sounds, vocabulary, and text structures. |
| | | Use language correctly depending on: <ul style="list-style-type: none"> » who students are talking to » what students are talking about » the purpose of the communication. |
| | | Develop the use of hand signs appropriate to students' own language. |
| | | Use a shared language for talking about language. |
| | Learning how-to-learn strategies | Use strategies such as questioning, discussion, working collaboratively with others to gain and convey information. |
| | | Reflect on students' own use of language and the use of language by others, including older people and speakers from different communities. |

| Strand | Sub-strand | Description |
|---|----------------------------------|--|
| Reading and Viewing | Communication | Respond to a range of texts such as stories, songs, dances, paintings and visual designs inside the classroom and On Country. |
| | | Transcribe, translate and interpret texts between languages, own language, other Indigenous languages and English. |
| | | Gather, organise and compare information from a range of sources. |
| | Language structures and features | Understand the language system including sounds, writing, grammar and vocabulary. |
| | | Use language including sounds, words and grammar to decode written language. |
| | Learning how-to-learn strategies | Use strategies to maximise students' learning including observation, reading and viewing and the use of digital media. |
| | | Use strategies to predict meaning, decode unknown words. |
| | | Understand that texts have a distinct purpose and particular language features and use these understandings to support comprehension. |
| | Representing and Writing | Communication |
| Convey information about events, experiences or topics of shared information, using different forms to suit different audiences and contexts. | | |
| Create bilingual/multilingual texts in a range of genres and media. | | |
| Language structures and features | | Use language correctly depending on: <ul style="list-style-type: none"> » who students are talking to » what students are talking about » the purpose of the communication. |
| | | Use correct spelling, punctuation and text structures to create new texts. |
| Learning how-to-learn strategies | | Reflect on different ways of using language across different media, languages and cultures. |
| | | Use strategies to construct written texts by planning and editing, reflecting and collaborating with others. |

Content Descriptions

Content descriptions specify content to be taught in a holistic and integrated way. Content elaborations provide illustrations, explanations and examples to indicate possibilities for teaching. They are intended as complementary support material. They are neither comprehensive nor prescriptive.

Content elaborations may include:

- » contexts of language use
- » further detail on the content description
- » aspects of relevant linguistic and cultural knowledge
- » key language such as words, phrases, prefixes, suffixes, classifications
- » possible learning tasks and experiences
- » connections across content.

Band Level Descriptors

The band level descriptions provide a general description of language learning at particular year levels from Transition to Year 10. They will correspond to learning in the following bands:

- » Foundation – Year 2
- » Years 3–4
- » Years 5–6
- » Years 7–8
- » Years 9–10.

Each band level description includes discussion and description of:

- » features of the target language use at this level
- » kinds of learning interactions and activities at this level
- » strategies for teaching and assessing at this level
- » texts and resources for use at this level
- » level of support at this level
- » the role of the first language in teaching and learning.

Achievement Standards

Achievement standards describe what students are typically able to understand and do. Achievement standards will describe the learning (understanding and skills) expected of students at each band level from Transition to Year 10. The set of achievement standards from Transition to Year 10 describe a broad sequence of expected learning. Achievement standards comprise a written description and student work samples.

An achievement standard describes the extent of the knowledge, the depth of understanding and the level of the skills that would show that a student is ready to begin the learning at the next band level. The sequence of achievement standards provides teachers with a framework of growth and development in the language. This will assist teachers to plan and monitor learning, and to make judgements about student achievement.

Student work samples play a key role in describing the achievement standard. Each work sample includes the relevant assessment task, the student's response and notes showing the student's response to elements of the achievement standard.

Together the description of the achievement standard and the accompanying set of work samples help teachers to make judgements about whether students have achieved the standard. Through school and regional meetings teachers will clarify, confirm and review their judgements. In this way achievement standards provide a basis for consistency of assessment and reporting across programs, schools and languages.

Fig 9: A model for the NT Curriculum for Indigenous Languages and Cultures



Timeline for implementation

| | Phase | Activity |
|-----------|-------------|---|
| 2015-2016 | Engagement | <p>Establishment of the NTBOS Indigenous Languages and Cultures Reference Group to guide the development of policy relating to the teaching and learning of Indigenous Languages and Cultures in the NT.</p> <p>NTBOS Indigenous Languages and Cultures Reference Group meets regularly to respond to research and proposal for policy.</p> <p>Publication of <i>Keeping Indigenous Languages and Cultures Strong – A Basis for Policy for the Teaching of Indigenous Languages in Schools in the NT</i>, a discussion paper summarising the background and what has worked in the teaching of Indigenous Languages and Cultures in the NT.</p> <p>Development of <i>Keeping Indigenous Languages and Cultures Strong – A Plan for Improving the Teaching and Learning of Indigenous Languages and Cultures in Northern Territory Schools</i>, based on research presented in the discussion paper.</p> |
| 2017 | Development | <p>Indigenous Languages and Cultures Reference Group is maintained with new terms of reference to guide the development of the NT: ILCs curriculum document.</p> <p>Communication by sectors to advise stakeholders of the <i>Plan</i>.</p> <p>Support is provided to schools to develop processes for working with Elders and language custodians to achieve strong ownership of programs, including the development of induction programs and development of 'two-way' teaching teams.</p> <p>Collection and analysis of sector-wide and school data relating to student participation, achievement and progress and the current workforce profile with expertise in the teaching Indigenous Languages and Cultures to inform on-going plans.</p> <p>Identification and prioritisation of accredited and non-accredited professional learning and training for teachers of Indigenous Languages and Cultures.</p> |



| | Phase | Activity |
|------|----------------|---|
| 2018 | Implementation | <p>The Indigenous Languages and Cultures Reference Group is maintained to oversee the implementation of the Plan.</p> <p>Launch of the NT: ILCs.</p> <p>Induction programs are in place for school leaders and teachers for teaching Indigenous Languages and Cultures.</p> <p>Sectors and schools commence documenting plans to support the teaching of Indigenous Languages and Cultures.</p> <p>Sample teaching and assessment programs for specific languages and program types are developed.</p> <p>Support services are available to schools and to regions to support continuing professional learning and the sharing of ideas.</p> <p>Collection and analysis of sector-wide and school data to review and inform on-going plans.</p> |
| 2019 | Consolidation | <p>The Indigenous Languages and Cultures Reference Group is maintained to review the teaching and learning of Indigenous Languages and Cultures.</p> <p>Regular monitoring and analysis of the outcomes of teaching and learning programs in Indigenous Languages and Cultures – to provide data and evidence on the implementation of the <i>Plan</i> and to inform the next steps.</p> |
| 2020 | Review | <p>The evaluation of one program from each type: First Language, Second Language, Language Revitalisation, Language and Cultural Awareness to provide data and evidence for a review of the <i>Plan</i>.</p> |

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Glossary

| Term | Definition |
|---|--|
| NTBOS | Northern Territory Board of Studies; provides advice to the Minister for Education on curriculum, assessment and reporting policy for all NT schools. |
| Additive multilingualism and multiculturalism | Education in which languages and cultures are taught as additions to the learner's first language and not as replacements. This is an approach to language teaching in which educational support is provided for the first language as well as additional languages including English. |
| Teaching and Learning School Improvement Framework | The Framework focuses on the practices identified from research as contributing most directly to school-wide improvements in teaching and learning. |
| Indigenous languages | In this context refers to the languages that are indigenous to Australia and its Indigenous peoples. It is inclusive of Aboriginal and Torres Strait Islander languages and new languages and forms such as Kriol and Light Warlpiri that are emerging. |
| Learner pathway | Differences in the current use of languages and the background of the learner impacts on the kind of language curriculum that can be offered and the learning outcomes that can be expected. There are four different learner pathways identified for development in the NT curriculum. |
| Sector | Sector is the collective name for the government school sector, Catholic sector and the approved authority representing Christian and Catholic Schools. |
| On Country | <p>Country includes the connection between Indigenous people, culture, nature and land. Country includes everything within the landscape – landforms, water, trees, rocks, plants, animals, food, medicines, minerals, stories and special sites. Community connections include cultural practices, knowledge, songs, stories and art as well as people: past, present and future. People have custodial responsibility to care for their country and these custodial responsibilities may determine who can speak for and about a particular Country.</p> <p>On Country refers to activities and experiences that take place on sites and places to which the Elders, students, teachers are connected.</p> |
| A language that is spoken 'right through' | The language is used on a daily basis for a full range of functions, with a full linguistic code. |

| Term | Definition |
|-------------------------------|---|
| A language that is 'sleeping' | A language that no longer has any fluent speakers although there are people who still identify with the language and are interested in reviving its use. |
| Living language | A language that is still being spoken on a daily basis. |
| Communicative competence | A term in linguistics that refers to a language user's ability to use words and rules and social knowledge to use language appropriately to communicate. |
| 'Two-way' or 'both-ways' | 'Two-ways' or 'both-ways' have come to indicate the coming together of Western and Indigenous knowledge systems and teachers. In 'two-way' or 'both-ways' teaching and learning, Indigenous educators emphasise the importance of Indigenous ownership and control over Indigenous knowledge, curriculum and pedagogy, in relationships of equality with non-Indigenous knowledge, curriculum and pedagogy. |
| Social rules | these are the rules for using language appropriately in the specific social context (pragmatics). |



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