KEEPING INDIGENOUS LANGUAGES AND CULTURES STRONG

A basis for policy for the teaching of Indigenous Languages and Cultures in schools in the NT.
Our language is sacred to us. Every Aboriginal language is sacred for those who speak it. Words are given to us by the land and those words are sacred. What does it 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. Knowledge comes from Akerre, my own language and sacred language.

Language is ownership; language is used to talk about the land. Language is what we see in people. Language is what we know of people—we know of him or her. If they speak my sacred language, I must be related to their kinships. Language is how people identify themselves. Being you is to know your language. It is rooted in your relationship from creation—in your kinship that cycles from then and there, onwards and onwards. It is like that root from the tree.

Language is a community—a group of people. Not only do you speak that language but generations upon generations of your families have also spoken it. The language recognises and identifies you, who you are and what is you. Sacred language does have its own language. You can claim other languages through your four grandparents. Know your own language first before you learn other languages—to know it, to understand it and also to relate to it.

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# ACRONYMS AND ABBREVIATIONS

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<th>Acronym</th>
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<tbody>
<tr>
<td>ACARA</td>
<td>Australian Curriculum and Reporting Authority</td>
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<td>AEP</td>
<td>Australian Aboriginal and Torres Strait Islander Education Policy</td>
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<td>AFMLTA</td>
<td>Australian Foreign and Modern Languages Teachers Association</td>
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<td>AITSL</td>
<td>Australian Institute for Teaching and School Leadership</td>
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<td>APH</td>
<td>Australian Parliament House</td>
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<td>ASSPA</td>
<td>Aboriginal Student Support and Parent Awareness</td>
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<td>ARC</td>
<td>Australian Research Council</td>
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<tr>
<td>AT</td>
<td>Assistant Teacher</td>
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<tr>
<td>BEd</td>
<td>Bachelor of Education</td>
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<td>BIITE</td>
<td>Batchelor Institute of Indigenous Tertiary Education</td>
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<td>BRACS</td>
<td>Broadcasting in Remote Aboriginal Communities</td>
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<td>CALL</td>
<td>Centre for Australian Languages and Linguistics</td>
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<td>CAAMA</td>
<td>Central Australia Aboriginal Media Association</td>
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<td>CENT</td>
<td>Catholic Education Northern Territory</td>
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<td>CDU</td>
<td>Charles Darwin University</td>
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<td>DEET</td>
<td>Department of Education, Employment and Training</td>
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<td>DI</td>
<td>Direct Instruction</td>
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<td>DoE</td>
<td>Department of Education</td>
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<td>DRIL</td>
<td>Documenting and Revitalising Indigenous Languages</td>
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<td>FAFT</td>
<td>Families as First Teachers</td>
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<tr>
<td>IAD</td>
<td>Institute for Aboriginal Development</td>
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<td>IESIP</td>
<td>Indigenous Education Strategic Initiatives Program</td>
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<tr>
<td>L1</td>
<td>The first language of a learner</td>
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<tr>
<td>L2</td>
<td>The second language of a learner</td>
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<tr>
<td>LPC</td>
<td>Literacy Production Centre</td>
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<td>LR</td>
<td>Language Revitalisation</td>
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<td>ILC</td>
<td>Indigenous Language and Culture</td>
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<td>ILCs</td>
<td>Indigenous Languages and Cultures</td>
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<td>LAAL</td>
<td>Living Archive of Aboriginal Languages</td>
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<tr>
<td>NGO</td>
<td>Non-government organisation</td>
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<td>NTBOS</td>
<td>Northern Territory Board of Studies</td>
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<td>NTCF</td>
<td>Northern Territory Curriculum Framework</td>
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### ACRONYMS AND ABBREVIATIONS

<table>
<thead>
<tr>
<th>Acronym</th>
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<tbody>
<tr>
<td>NTG</td>
<td>Northern Territory Government</td>
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<td>PACE</td>
<td>Parent and Community Engagement</td>
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<td>PAW</td>
<td>Pintupi, Anmatjere and Warlpiri Media Association</td>
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<td>RATE</td>
<td>Remote Area Teacher Education</td>
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<td>RNLD</td>
<td>Resource Network for Linguistic Diversity</td>
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<td>RUIL</td>
<td>Research Unit for Indigenous Languages</td>
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<td>SAIS</td>
<td>Student Achievement Information System</td>
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<td>SAL</td>
<td>School of Australian Linguistics</td>
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<tr>
<td>TEABBA</td>
<td>Top End Aboriginal Bush Broadcasting Association</td>
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<tr>
<td>TL</td>
<td>Teacher Linguist</td>
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<tr>
<td>VET</td>
<td>Vocational Education and Training</td>
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INTRODUCTION

In 2015 The Northern Territory Board of Studies (NTBOS) approved a policy for the teaching of languages in Territory schools, *Changing the Conversation: A blueprint for languages education in Northern Territory schools* (the Blueprint). The Blueprint is a comprehensive policy and plan for both systemic and school change to improve the teaching of languages in the Northern Territory (NT).

The Blueprint identifies a set of interconnected principles for the teaching of languages, a set of measures to provide a basis of on-going improvement and a series of strategies for implementation of curriculum.

Figure 1: Connecting Measures, Principles and Strategies (NTBOS, 2015, p. 9)

In 2015, the NTBOS approved the *Australian Curriculum: Languages* as the curriculum for teaching languages. A Framework for the teaching of Aboriginal Languages and Torres Strait Islander Languages within the Languages learning area was endorsed by the Australian Education Council at the end of 2015.

However, the Blueprint developed by NTBOS does not make specific provision for the teaching and learning of Indigenous Languages and Cultures, observing only that it provides ‘a context from which Indigenous Languages education can be shaped’ (NTBOS, 2015, p. 10–11) and noting that the NTBOS will continue to work with critical stakeholders to develop a policy to specifically grow the teaching of Indigenous Languages and Cultures.
A stakeholder reference group was first established by the NTBOS in 2013 to oversee the development and implementation of policy related to the teaching and learning of Indigenous Languages and Cultures in the NT. This reference group was reconvened at the beginning of 2016 to consider the teaching of Indigenous Languages and Cultures in the NT, including the development of policy and implementation of curriculum (Appendix A details the updated membership). This discussion paper is based on the discussions of this group, school visits and observations, and data analysis and review of what has worked and is working in the teaching of Indigenous Languages and Cultures in the NT. It is intended to provide a foundation for the development of an NTBOS policy for the teaching and learning of Indigenous Languages and Cultures in NT schools.

This discussion document:
- outlines the context of use of Indigenous Languages and Cultures in the NT
- presents an overview of what is currently happening in the teaching of Indigenous Languages and Cultures in the NT
- identifies a set of outcomes for learners of Indigenous Languages and Cultures
- identifies a set of principles for education in Indigenous Languages and Cultures: Strong ownership, Strong programs, Strong teaching and learning, Strong pathways and Strong futures and plans
- provides a set of recommendations for policy development and implementation specifically for the teaching and learning of Indigenous Languages and Cultures in NT schools.
Our language is like a pearl inside a shell. The shell is like the people that carry the language. If our language is taken away, then that would be like a pearl that is gone. We would be like an empty oyster shell (Yurranydjil Dhurrkay, Galiwin’ku, North East Arnhem Land in, aph, 2012, p. 7).

The continued use of Indigenous languages as the main medium of communication for a majority of the NT’s Indigenous population and in a number of population centres means that the teaching and learning of Indigenous Languages and Cultures has particular significance for NT schools. This is the case for those students:
- who continue to speak these languages as their first or primary language of communication
- who identify with a specific language and the country and family associated with that language and who may speak another Indigenous language including new forms of traditional languages such as creoles and mixed languages
- who do not speak or have an existing connection to an Indigenous language.

Indigenous peoples identify the maintenance of their languages and cultures as essential to the survival and maintenance of their identities as cohesive social groups. Government reviews have identified Indigenous languages as providing a strong foundation for improving living standards of Indigenous peoples as identified in the Closing the Gap policy initiatives (aph, 2012). Indigenous Languages and Cultures have also been identified as a significant resource for the economic development across the NT (Human Rights Commission, 2009). The provision of education in Indigenous Languages and Cultures (ILC) provides opportunities for all Territorians to learn to work together for a future based in mutual respect and understanding of our past and present.

For many years the use of Indigenous languages in schools was repressed. However, NT schools in all sectors have provided options for the formal use and teaching of ILC in schools since 1973. The demand for such programs has been such, that at various times in the last 30 years, 97 per cent of NT schools have offered some kind of ILC program.

While there appears to have been some variation in the availability of targeted resources for the provision of ILC programs, there are at least 50 schools delivering programs in 27 different languages across all schools in the NT. This discussion paper provides a snapshot of a range of current ILC programs being delivered in the NT and identifies a number of factors that have contributed to successful delivery. It then elaborates on these factors to identify a number of principles for ILC education. These have been identified through consultation with the NTBOS Indigenous Languages and Cultures Reference Group that represents stakeholders from across the NT, school systems, school leadership and teachers of ILC.
The following recommendations are made within the paper:

1. **That education in Indigenous Languages and Cultures:**
   - be available to all students in the NT through a range of flexible approaches
   - include a range of learner pathways including programs for first language speakers, programs for second language learners, and programs for students who are learning their heritage languages
   - be reported systematically collecting data that can be used as a basis for planning and supporting the teaching and learning of ILCs in the NT.

2. **Strong ownership is achieved by:**
   - recognising Indigenous world views, knowledge and processes held by the Elders
   - research and consultation with the community
   - developing a shared model or way of working with the community
   - documenting agreed ways of working together.

3. **Strong programs:**
   - are developed in partnership with community and Elders
   - incorporate the knowledge of Elders as the knowledge base for the program
   - use a whole school approach to curriculum, teaching, learning and assessing negotiated, planned and documented with the community, the school and at the system level
   - are based on a curriculum document that draws on the strengths of the current NTCF ILC and the ACARA Framework.

4. **Strong futures strong plans is:**
   - achieved through strong teaching teams
   - supported by experienced and specialist staff at the regional and system level as well as the school level
   - supported by accredited training and professional learning for teachers
   - achieved through the use of quality materials, including digital technologies, developed locally and in partnership with community organisations and NGOs
   - informed by consistent assessment and reporting practices and processes.

5. **Strong pathways include:**
   - curriculum options from playgroup and pre-school through primary, middle and senior secondary programs including opportunities to transition to further study and work
   - innovative and age appropriate programs developed and delivered through partnerships with community organisations and non-government organisations.

6. **Strong futures strong plans are created by:**
   - recognising and valuing ILCs as an academic subject but also for their social and economic potential
   - allocating resources to the teaching of ILC
   - providing continuing professional learning and career development for both Indigenous and non-Indigenous teachers
   - collecting student achievement data for measuring success.
Directions for future developments are made in the final chapter of the paper. These include suggestions for a vision and goal and strategies for implementation that are in keeping with the principles of successful language teaching elaborated in this document and outlined below.

### 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.

### Measures of Success

- programs that cater for a range of learner pathways including:
  - programs for first language speakers
  - programs for second language learners
  - programs for revitalisation and revival
  - language and cultural awareness programs
- student participation in languages programs from early years to senior secondary years including VET pathways
- student achievement and progress in Indigenous Languages and Cultures
- student perception of Indigenous Languages and Cultures.
- strong and capable workforce

### Principles and Strategies

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<td>recognising Indigenous knowledges, world views and processes</td>
<td>collecting and analysing data</td>
<td>building and working in two-way teaching teams</td>
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<td>building partnerships with Elders, community members and organisations</td>
<td>providing a range of a range of learner pathways for the NT context</td>
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<td>developing school based curriculum, implementation and delivery plans and documentation</td>
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<th>4. Strong Pathways</th>
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<td>curriculum pathways</td>
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<td>partnerships with community organisations</td>
<td>continuing professional learning and career pathways</td>
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<td>measurements of success</td>
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CHAPTER ONE

The Northern Territory (NT) context


We are black people. We speak our language. We have our totems and dreamings. This is what we know and will hold always in our hearts. It is who we are (Deminhimpuk Francella Bunduck, Wadeye, July, 2013, ACARA, 2015).

Background

Indigenous people currently make up some 30% of the population of the NT. According to the Wilson Review of Indigenous Education in the NT (A Share in the Future, 2015), the majority (65%) of Indigenous people in the NT speak an Australian Indigenous language at home and 13% do not speak English at all. While Indigenous people are distributed across all population centres - urban, remote and very remote areas - 58% of the population live in what have been described as very remote locations. These very remote locations include settlements, often referred to as communities, with populations varying from less than 100 to over 2000, where the use of English is restricted to engagement with non-Indigenous people or other Indigenous people who do not speak the community language. These groups of people are generally a small minority of the population. English is used only when dealing with local government offices and business and in interactions with the police, schools and health clinics. While there is movement between very remote, remote and urban centres, the population of these very remote locations, particularly those of school age, is increasing, rather than declining. The proportion of the NT school-aged population identified as Indigenous is estimated to be as high as 40% and in some very remote locations is between 90% and 100% of school enrolment.

The historical patterns of settlement and resettlement as a result of colonial and Australian government policies and the encroachment of non-Indigenous people on Indigenous lands has meant that there are often children and young people who speak an Australian Indigenous language as their first language while also identifying as a member or speaker of another Australian Indigenous language community. This ‘identity’ or ‘heritage’ language is a marker of their connection to a
distinctive group of people and to land. For example, children in Galiwin'ku speak Djambarrpuyu as the main language of communication in Galiwin'ku although many will identify with one of a number of Yolŋu languages belonging to areas and people from across Arnhem Land even though they may no longer actually be a speaker of the language.

Language is a fundamental marker of Indigenous peoples’ understanding of themselves and their place in the world. As Amelia Turner told the Parliamentary Inquiry into Learning Languages in Indigenous Communities, quoted in full in the preamble to this paper,

languages connect individuals to land and to generations of family, to who and what they are (Amelia Turner, aph, 2012, p. 10).

This connection between language and identity articulated by Deminhimpuk Bunduck at the start of this chapter has also been articulated by the Yuendumu School Council, ‘Our children don’t just speak Warlpiri, they are Warlpiri’ (Yuendumu School Language Policy, 2015). Paddy Patrick Jangala went further, expanding on the importance of language for the continuation of Warlpiri ways life at the Warlpiripatukurlangujaru workshop in Lajamanu in 2008, ‘The most important thing is to know our language. When we know our language then we can sing, then we can dance, then we can know our kuruwari (law), know our land and the jukurrpa (dreaming)’ (in Purdon, 2008, p. 32).

Of the 154 government schools in the NT, 80 are in very remote locations while 5 of the 17 Catholic schools in the NT are in very remote locations. There are 5 independent schools in very remote locations, another 2 in Alice Springs and 1 in Darwin. These schools all provide education including boarding facilities for students from very remote locations who continue to speak an Indigenous language as their first language.

There is clearly a high proportion of students in schools in remote and very remote locations speaking and using an Indigenous language and living their lives according to the principles and practices of an Indigenous culture. This invests the teaching and learning of ILC with the same significance for those students as the teaching and learning of English has for students who come to school as first language speakers of English. This also means that the teaching and learning of Indigenous Languages and Cultures in the NT may be different in focus from other states and territories where Indigenous languages are no longer spoken as strongly.

Warlpiripatukurlangujaru, a community based organisation supporting the teaching and development of Warlpiri across schools in the NT, told the House of Representatives Inquiry into Language Learning in Indigenous Communities (aph, 2012) that knowing their language and culture plays an essential role in growing the spirit of their children and providing the foundation for education and participating equally in Australian society.

Young people can’t lead a good, healthy and happy life without this. Language and culture come first. When kids feel lost and their spirit is weak then they can’t learn well or be healthy. They need to feel pride in their language and culture and know that they are respected. That’s the only way to start closing the gap (aph, 2012, p. 31).

In a submission to the House of Representatives Inquiry into Language Learning in Indigenous Communities, the then Minister for Indigenous Policy, Malarndirri McCarthy, outlined work the NT had been doing with the Council of Australian Governments (COAG) and commented that each of the Local Implementation Plans (LIPS) for the 20 growth towns identified for development by the then government stressed the importance of language and culture in the way they wished to develop their regions and towns (aph, 2012, p. 12).
Dr Greg Dickson also pointed out the social, cultural and economic benefits that are gained from recognising and valuing Indigenous languages. These benefits are evidenced at local community levels, regionally, nationally and internationally. Examples show what is possible when the potential of Indigenous languages is harnessed and include:

- National TV shows in Indigenous languages e.g. Bush Mechanics (Warlpiri, ABC TV 2001), Women of the Sun (Yolŋu Matha/English, ABC/SBS 1981)
- Top-selling, award-winning recording artists who speak and sing in Indigenous language/s (e.g. Yothu Yindi, Geoffrey Gurrumul Yunupiŋu)
- Indigenous language-speaking AFL stars: e.g. Liam Jurrah, Liam Patrick (both Warlpiri)
- Award-winning feature film Ten Canoes (2006 - Ganalbingu and other languages)
- Theatre productions, e.g. Ngapartji Ngapartji (Big hART, 2007 - Pitjantjatjara language)
- Tertiary education courses e.g. Graduate Certificate in Yolngu Studies (Charles Darwin University) (aph, 2012, p. 19).

The potential for Indigenous Languages and Cultures in the economic development of the NT was also identified in the Human Rights and Social Justice Report 2009:

Cultural knowledge has been proven to assist in the employment of Indigenous people in Australia. For example, Indigenous cultural knowledge is increasingly playing a role in preserving the biodiversity of Australia’s fragile eco-systems. The art and tourism industries provide an important stream of employment for Indigenous people. Indigenous cultural knowledge is the foundation of these industries and benefits from Indigenous cultural industries flow onto other Australian and to the Australian economy. Visitors from European countries generally indicated a high level of interest and knowledge about Indigenous culture... Knowledge of Indigenous languages provide opportunities for Indigenous people to be employed as translators and interpreters (The Human Rights Commission, 2009).

Recent research in employment opportunities for Indigenous people in the NT has identified a ‘hybrid economy’ in which jobs connected to caring for country and health services such as Raypirri Rom in North East Arnhem Land and Akeyulerre Healing Centre in Alice Springs, which are based on traditional knowledge and operate at the interface with mainstream services and institutions, provide innovative employment opportunities (Guenther and McCrae Williams 2012).

The House of Representatives Inquiry into Language Learning in Indigenous Communities (aph, 2012) identified the potential value of the learning of Indigenous languages in the process of reconciliation between Indigenous and non-Indigenous Australia (aph, 2012, p. 15–31). Dr Nick Thieberger outlined the way Indigenous languages provide insights into Indigenous cultures through their ways of talking about the world. Through the learning of Indigenous languages, non-Indigenous Australians ‘will be able to appreciate Indigenous societies in greater depth’ (aph, 2012, p. 19).

Given the potential for cultural, social and economic development that the recognition, valuing and teaching of Indigenous Languages and Cultures could potentially provide the NT, the NTBOS ILC Reference Group has indicated that policy for the provision of education in ILC should provide access for all students in the NT.
The NTBOS ILC Reference Group identified a number of outcomes for the teaching of ILC in the NT including:

- Learners who value Indigenous Languages and Cultures and the knowledge that they contribute to understanding the history and country of the place where we all live
- Indigenous learners who are strong in their own languages and cultures
- Learners who can understand, interpret, translate and communicate in Indigenous languages through a range of modes and registers
- Learners who understand and respect Indigenous Languages and Cultures and the ways that they differ from their own language and culture
- Learners who can show respect to all NT citizens but especially to the diverse Indigenous populations of the NT.

The teaching of Indigenous Languages and Cultures in NT schools

The Northern Territory has a history of teaching Indigenous Languages and Cultures and using these languages as a medium of instruction that extends back over 100 years to some of the earliest missionaries in the NT. Systemically it extends back over 40 years to the introduction of Bilingual Education in 1972. The provision of ILC programs as an element of a bilingual program was legislated by the Commonwealth Parliament in response to the human rights imperatives outlined by the United Nations and concerns about the maintenance of Australia’s Indigenous languages. Resources were provided to support the development of language and school specific curricula and materials. The Indigenous Language and Culture component of the NT Curriculum Framework was published in 2002 and formally documented content and learning outcomes from language specific programs that had been developed and implemented in schools and communities.

A report on the teaching of ILC in the NT released in 2005 (DEET, 2005) indicated that 97% of all schools in the NT provided some form of Indigenous language and culture programming and 47% of schools provided regular, weekly curriculum programs. The majority of these programs were funded from sources additional to the school budget, mainly the Indigenous Education Strategic Initiatives Program (IESIP) and the Aboriginal Student Support and Parent Awareness (ASSPA) program that provided supplementary financial assistance under the Australian Aboriginal and Torres Strait Islander Education Policy (AEP). Only 13 of the programs identified in this report were funded from within existing school budgets.

The NT Government (NTG) submission to the House of Representatives Inquiry into Language Learning in Indigenous Communities in 2011, identified 60 government schools offering ILC programs including 26 first language maintenance programs, seven to nine revitalisation programs, 11 second language learning programs and two language awareness programs. The submission by the NT government to the House of Representatives Inquiry in 2011, also reported that in over 70 of their very remote schools where English was spoken as a ‘second, third, or fourth language … there is a form of bilingual education happening’ (Barnes, in aph, 2012, p. 91). The submission from the NT government also reported that only nine of these schools received additional resources to deliver two-way or step programs offering Home Language learning.
Indigenous Languages and Cultures were generally repressed and the use of Indigenous Languages in schools forbidden with the exception of some missionaries.

Use of Western Arrarnta by missionaries at Hermannsburg from 1877.

Commonwealth Minister for Education announced a campaign for education for children living in Aboriginal communities in Aboriginal Languages and the teaching of traditional arts and crafts by local teachers.

To encourage the survival of Aboriginal languages and serve as an effective basis for transferring to English (Hansard 1972, pp. 1892-1893).

Pilot bilingual programs initiated by the Commonwealth Government then responsible for education in the NT.

NT self government.

Accreditation of bilingual programs began – a process of quality assurance based on school improvement review and development.

Bilingual programs in the NT were capped at 20 programs in 16 different languages.

National Policy on Languages covered all language-related activities connected to Australia as a multi-lingual nation including policies related to Indigenous Languages.

National Aboriginal Languages Policy (NALP) to fund Indigenous languages education programs and projects.

Australia's Language: The Australian Language and Literacy Policy -

- Funding for regional Aboriginal language centres

1991

- Federation of Aboriginal and Torres Strait Islander Languages and Culture (FATSILC) a peak body for community based Indigenous Language programs.

1992

Language and Culture – A Matter of Survival (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs).

1993

Comprehensive Language Survey conducted of the Barkly and Sandover regions found that the majority of Aboriginal people were interested in introducing the Aboriginal vernacular or traditional Aboriginal language of that place into the school, together with aspects of local Aboriginal culture.

1997

Numbulwar supported as a bilingual school teaching Wubuy as a language revitalisation program 1 hour a day identified in the research as the minimum necessary for a language to be revitalised.

Figure 2: Timeline of policy development in relation to the teaching of Indigenous Languages and Cultures in the NT.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1998</td>
<td>NTBOS Australian Indigenous Languages Policy and Guidelines - <em>that all students in NT Territory schools should have the opportunity where possible to study Australian Indigenous Languages</em>. Bilingual programs were phased out in government schools – 1 December.</td>
</tr>
<tr>
<td>1999</td>
<td>Two–way learning was endorsed as an alternative to bilingual education. Collins Review into Aboriginal Education.</td>
</tr>
<tr>
<td>2003</td>
<td>Indigenous Languages and Culture Curriculum component of the NT Curriculum Framework published.</td>
</tr>
<tr>
<td>2008</td>
<td>Minister Scrymgeour announces that English will be the language of instruction in all NT schools for the first four hours of each day.</td>
</tr>
<tr>
<td>2011-12</td>
<td>Parliamentary Standing Committee on Aboriginal and Torres Strait Islander Affairs: Our Land Our Languages - learning languages in Indigenous communities. Parliamentary Standing Committee on Aboriginal and Torres Strait Islander Affairs: Our Land Our Languages - learning languages in Indigenous communities.</td>
</tr>
<tr>
<td>2013-16</td>
<td>NTBOS Indigenous Languages and Cultures Reference Group begins to workshop and develop policy. Framework for Aboriginal Languages and Torres Strait Islander Languages endorsed by the National Education Council within the Australian Curriculum: Languages.</td>
</tr>
</tbody>
</table>

More recent surveys and data collected as research for this document indicate that in June, 2016 more than 50 government, Catholic and independent schools delivered a formal ILC program in 28 different languages in a range of program types. Figure 3 (p. 22) illustrates the location and type of ILC programs currently being taught in schools in the NT. Appendix B refers to the details of these programs.
While this data indicates a gradual reduction in the number and type of programs, these differences could be related to differences in data collection. There is currently no system level data that shows the number of schools offering programs, the languages being taught, the kinds of programs and student achievement. Student participation and achievement data recorded in the DoE’s Student Achievement Information System (SAIS) at the end of 2015 indicated that over 1000 students participated in and were assessed in ILC programs in both Semesters 1 and 2. However, reports by school indicate that not all schools that reported teaching ILC in internal surveys reported results in SAIS. The Alice Springs Language Centre, for example, reported their programs teaching Eastern Arrernte to students in Alice Springs primary and middle schools who are not speakers of the language within the Languages learning area, rather than within the ILC program.
Figure 3: Location and types of ILC programs taught in the NT, June 2016.
Summary

This chapter has provided a brief overview of the NT context for the teaching of Indigenous Languages and Cultures including:

- the continuing use of Indigenous languages as a primary medium of communication
- their role as an essential marker of identity for a significant proportion of the NT population
- their potential as a tool for the cultural, social and economic development of the NT.

Recent reviews into the use and learning of Indigenous languages and Indigenous education by both Commonwealth and Territory governments identify the importance of the teaching of Indigenous Languages and Cultures to both Indigenous and non-Indigenous peoples within the NT, and in particular, for the high proportion of Indigenous learners in the school systems in very remote areas of the NT where Indigenous languages remain the medium of communication.

The NT currently offers comprehensive curricula in Indigenous Languages and Cultures through the ILC component of the NTCF, the approved curriculum for use in NT schools. The paucity of systemic data means that it is difficult to make any unequivocal statements about provision of programs, student participation and achievement; however, there does appear to be a gradual reduction in the number of programs being offered, systemic support and funding options available.

Some outcomes for the teaching and learning of Indigenous Languages and Cultures in the NT have been identified by the Northern Territory Board of Studies (NTBOS) ILC reference group.

A brief overview of the history of the education in and through Indigenous Languages in the NT has been provided.

Recommendations

That education in ILC:

- be available to all students in the NT through a range of flexible approaches
- include a range of learner pathways including programs for first language speakers, programs for second language learners, and programs for students who are learning their heritage languages
- be reported systematically collecting data that can be used as a basis for planning and supporting the teaching and learning of ILCs in the NT.
CHAPTER TWO

Some case studies of Indigenous Languages and Cultures programs in the NT

It is really important and crucial for me as an Indigenous person for not only me and the clan that I represent and my people—the Yolŋu people in north-east Arnhem Land—but the old people who want good education in their communities. It is for their cultural identity not only for me but for their Australian identity, because it is really important to see the best outcomes for our people. Education is the key for us to have a good life in our community. We have to have a good education, and language is part of the means, the tools, whereby we can have good access to education (Maratja Dhamarrandji aph, 2012, p. 2).

This chapter presents five short case studies that provide a snapshot of successful programs currently being taught in the NT. They offer a way of identifying what has been working in the teaching and learning of Indigenous Languages and Cultures over the last four decades. The case studies provide examples of what is happening in some schools in relation to a number of elements including:

- curriculum
- student participation and achievement
- teaching methodologies and pedagogies
- support and resourcing available
- professional development and learning
- accountability and reporting.

They have been compiled from data collected from an informal survey sent to selected schools, school visits and discussions with assistant teachers. School visits included discussions with staff and classroom observations. The case studies record what was happening in schools at the time the data was collected. It was difficult to find any quantitative data other than what is reported on the DoE SAIS database which is designed to provide reports to parents.

The stories are organised around the following characteristics:

- learner pathway – which is defined by the learner and the nature of the language
- student participation and achievement
- the program including curriculum, teaching methodologies and pedagogies
- staffing and resources
- professional development and learning
- strengths and opportunities
- weaknesses and threats.
Learner Pathway

First language maintenance (L1). The language is used as the language of everyday communication in this community (pop. 640), and in other smaller communities, and is one of a number of languages spoken in a large regional centre nearby.

The children have typically learnt the language from their families as a first language and use it at home and play. The students may have varying skills in other languages including varieties of English and are learning English at school.

Student Participation and Achievement

School enrolment: 130 – 145

Student achievement in ILC as reported to parents

The Program

Students from Transition to Year 10 have two lessons of 45 minutes a week, one in the 'language' room and one in their classroom. The second lesson is planned with the classroom teacher to support the learning of content across curriculum topics being studied in class.

There is a curriculum outline that has been developed over more than thirty years of delivery and mapped to the ILC component of the NTCF.

Goals of the program have been articulated as:

- to learn to talk the language well
- knowing and understanding the important aspects of culture, such as family and land.
- to develop literacy in the language to the same level as English, recognising language and the ability to translate as an important skills for jobs such as translating and interpreting, Centrelink, Police Service, health and teaching
- to support learning through English.
Country visits with elders as the main teachers of the children are identified as an important element of the curriculum.

The program is developed across each year level to Year 8 and then as a composite program for the senior years.

The teacher appears to have an understanding of what she expects from each year level and she is particularly insistent that the students in the upper years understand the grammar of the language, which is taught using English terms.

While the program as outlined provides for differentiated outcomes for each year level, the actual teaching and learning strategies, especially in the upper grades, need to be further developed in order to achieve the identified learning outcomes.

A – E grades are reported to parents each semester but it is not clear what evidence is used to make a judgement. However, as a result of recent professional learning, the teacher has begun to develop simple assessment rubrics to guide assessment of the program.

**Staffing and Resources**

The program is taught by a qualified and experienced language teacher with the support of an assistant teacher (AT).

There is a language room where two language workers produce resources. These resources consist of mainly paper resources: books, flashcards and worksheets. These workers have been supervised by the Deputy Principal, Culture, another qualified Aboriginal teacher who is a member of the school leadership team.

The Curriculum Co-ordinator responsible for the implementation of the school curriculum plan currently works with the teacher to provide some support to meet the school requirements for planning and assessment.

The program, including teachers and language workers, is funded from within the school budget.

**Professional Learning**

The teacher has had access to a two day workshop a year with teachers of Aboriginal languages from other schools in the sector and one visit a term from a curriculum consultant. These workshops and visits have included introduction to using the interactive whiteboard for teaching, and strategies for assessment.

The teacher has previously enrolled in the Graduate Certificate in Teaching Aboriginal Languages run through Sydney University. Despite attending one workshop and receiving tutorial support, she did not complete the unit successfully but is keen to continue with post-graduate education.

Informal support is provided from a visiting linguist undertaking research in the community.

Attempts to deliver regular school-based sessions in language, including literacy, for younger ATs in the school were begun but could not be sustained.

**Strengths and Opportunities**

Language has been taught and used as a medium of instruction in this school for over thirty years. The current curriculum draws on curriculum work done in the 1990s by a cohort of qualified local teachers working with a group of elders in collaboration with an international NGO, a local language centre and a Higher Education institution.
Weaknesses and Threats

Many of the qualified teachers involved in the development of the program have now retired and while there is some interest from younger assistant teachers in teaching language, there is no obvious professional and career development pathway to achieve this.

Teachers and ATs lament the decline in involvement of the old people in the program; reinforcing the importance of their involvement in leading and working in the program.
**Learner Pathway**

First language maintenance (L1) – culture only. The language is used as the language of everyday communication in this community (pop: 1200). The children have typically learnt the language from their families as a first language and use it at home and play. The students may have varying skills in other languages including varieties of English and are learning English at school.

The focus of this program is culture only.

**Student Participation and Achievement**

School enrolment: 299

Student achievement in ILC as reported to parents

The program

The program is taught one week a semester through bush trips with elders, ATs and the class teacher. The content of the program is decided by elders and class teachers at the local level.

Assistant teachers reported covering aspects of the Culture and Communication strands from the NTCF ILC with the students including:

- ways to interact with peers, teachers and elders to share information
- participating in shared tasks and activities that involve following instructions and co-operating with peers
- finding out information about country, people and kinship and the natural environment through active listening, showing interest, asking questions and contributing ideas
- developing the full range of vocabulary including classificatory and topic language
- learning ways to talk with others including peers and elders
- learning about the different languages and forms that might be spoken/used in their community.

A-E results were recorded in SAIS but it is not clear how the students were assessed or what criteria were used to allocate grades.
Staffing and Resources

The program is organised to be delivered for one week a semester in class groups by elders and the assistance of the assistant teachers. The co-principal of the school, a qualified and experienced local teacher, provides leadership for this program.

The program is funded from within the school budget.

Professional Learning

Assistant teachers are enrolled in formal training through the Diploma of Education Support at BIITE and undertake some units related to teaching language and literacy including a specific unit, Supporting the Teaching of Indigenous Languages and Cultures, within this program.

Strengths and Opportunities

There is a history of language work and written materials from a past bilingual program. The current program has been running for about four years and is deemed by the school to be sustainable in terms of resources.

Weaknesses and Threats

None identified.
Learner Pathway

Language revival – revitalisation (LR). The language taught is the language of the country on which the community has been developed (pop: approx. 1200) and is the heritage language of the majority of the students. The language is spoken by some of the adults but not all. Kriol is the language of general communication in the community and would be the first language of most of the students who learn through the medium of English at school. Some children have some passive knowledge of the language but few students come to school with even a limited capacity to speak the language.

Student Participation and Achievement

School enrolment: 164

Student achievement in ILC as reported to parents

The Program

Students from Pre-school to Year 9 have 90 minutes a week scheduled into the school timetable. Currently students go to the language room where they are taught by a teaching team of a non-Aboriginal teacher-linguist and the language teacher who is an experienced AT with two years of formal teacher training. A culture week for students to go out bush with elders is scheduled each semester.

A thematic program is developed between the teacher-linguist and the language teacher with a focus on listening and speaking, cultural knowledge and learning about the language. Learning outcomes are identified from the NTCF ILC and language specific linguistic work provided by a visiting linguist from the DoE.

A teaching model for each lesson is used that is based around the Do Talk Record model and includes:

- songs
- introduction of new topic/language
- an activity reinforcing new language/topic
- recording learning through drawing, group murals, writing.
Children in the older years are encouraged to read stories in language and to write words and sentences to label drawings, pictures, charts, diagrams and short texts.

There is no clear set of assessment tasks to establish baseline data for measurement of learning and achievement. The teacher-linguist feels that this is necessary to ensure differentiated delivery and valid assessment of progress and achievement, as students come with varying levels of language.

**Staffing and Resources**

The school is designated as a bilingual school and receives additional funding for the delivery of the program.

The program is staffed by a teacher-linguist, a qualified non-Aboriginal teacher with significant experience in language teaching and working in remote NT contexts, an assistant teacher who is a language speaker with two years of teacher training and many years of experience in the classroom, and two Elders who share a literacy worker position. Further support has been provided by visiting linguists and consultants from Darwin.

There is a significant number of resources that have been developed over a long period of time available for use. These resources include sample programs, handbooks to support delivery and a range of visual and print resources.

There are currently a number of younger people employed through a PACE/Indigenous development grant to write and record songs in the language working in the language centre. These young people are available to work with the students in small groups under the direction of the teacher-linguist and the AT.

**Professional Learning**

Participation in regional moderation workshops with other schools in the region.

Participation in training for Direct Instruction, the English literacy program used in the school, with a view to using some of the strategies in language lessons.

The assistant teacher indicated that she had participated in a short training program from the Resource Network for Linguistic Diversity (RNLD) program run by visiting linguists but could not provide details.

The AT has indicated that she would like to learn more about the language, about linguistics and reading and writing.

**Strengths and Opportunities**

The range of quality curriculum resources including model programs and activities for supporting the teaching of listening and speaking.

A Parent and Community Engagement (PACE)/Indigenous Employment program being run within the community provides opportunities for young adults to continue to learn the language and to work with children in an on-the-job apprenticeship type model.

**Weaknesses and Threats**

The program is vulnerable to staffing changes. It is currently taught by a teaching team of a non-Aboriginal teacher and a local AT who is a speaker of the language. It is not clear whether there are other speakers with similar experience and teacher training who would easily be able to replace the current language teacher.
While there are a lot of resources, there needs to be documentation of the program and resources in a way that is accessible for handover to new staff.

The AT is clear that this program cannot be responsible for making the language the main language of communication in the community again. She speaks language to her own children and grandchildren, she teaches the language in school but she cannot change what language people in the community choose to use for the full range of functions.
Learner Pathway

Second language learner (L2). The learners are typically English language speakers learning the language. The language taught is not the language of the country where the school is located as this is no longer used and spoken with a full linguistic code. The language taught belongs to another area in the NT where it is still spoken right through and used as the main language of communication. There are speakers living locally who can act as part-time teachers. The school has written permission from the owners of both the language being taught and the local language group to teach it.

Student Participation and Achievement

School enrolment: 367

Student achievement in ILC as reported to parents

The Program

The program was introduced as a way of increasing the number of Indigenous students who achieve in the Languages Learning Area of the Middle School curriculum and to provide a foundation for the study of Aboriginal and Torres Strait Islander languages in senior secondary school. It was intended to enhance the understanding of Indigenous cultures and to develop empathy among non-Indigenous students enrolled in the program.

Students have scheduled lessons of two hours a week. While none of the allocated teachers are speakers of the language, they have identified some local informants to provide language input. In Year 7 there is a general introduction to Indigenous languages with a heavy emphasis on cultural content. Students can exit after one semester. In Years 8 and 9, students choose to study the language for the whole year and move onto language outcomes including: greetings, vocabulary and making sentences and the study of some creation stories.

Staffing and Resources

A teacher is allocated to co-ordinate and to deliver the program and a budget allocation from within the school budget provided for resources and part-time instructors.
The language is taught by a teaching team with a qualified teacher who is not a speaker of the language supported by community part-time instructors. It is difficult maintaining the regular input of the part-time instructors as they sometimes return to their home community or have family and other responsibilities that take priority.

There is a range of visual, digital and print resources available for use. There is access to sites of the local cultural group and students respond positively to excursions to collect bush tuckers.

**Professional Learning**

The co-ordinating teacher has undertaken the Yolŋu Studies course at Charles Darwin University (CDU) but has identified the need for professional learning in language teaching strategies.

**Strengths and Opportunities**

The program has been running for some years and is seen positively by school leadership as having reduced racism within the school. Having Indigenous adults in the school as teachers has assisted in changing perceptions some students may have had about Indigenous people.

There is some interest is using technology for speakers on country to have more input into the program.

**Weaknesses and Threats**

The main issue is maintaining the teaching team with speakers who may come and go back to their home communities.
Learner Pathway

First Language Learner maintenance (L1) – a bilingual program. The language is used as the language of everyday communication in this community (pop. 2200). This is the language of the country on which the settlement has been built, however, there are families from seven different language groups who have moved to live in this settlement. All children are being raised to speak the language taught in the school as their first language for use at home and at play. They may have varying levels of competence in other languages that they identify with as their family or clan languages. They have little capacity in English before they come to school. The language is used as a medium of instruction for teaching literacy and other subjects of the curriculum.

Student Participation and Achievement

School enrolment: 760

Student achievement in ILC as reported to parents

The Program

The program was first established in 1974 and used the NT Government Step model with the first language being the medium of instruction for 90% of the time in Transition with 10% of the time allocated to learning English with decreasing proportion to English until Year 3 when the program was 50:50 Language and English. In practice the program at this school now operates as 50:50 Language: English from Transition until Year 3 when English becomes the main language of instruction, but the Language is maintained through a formal literacy program until Year 7.

There is a scope and sequence for the program developed from the NTCF ILC curriculum. The program uses a whole language approach with a strong phonemic awareness/phonics program.

A-E Results are reported to parents based on classroom observations, some letter-sound recognition tests, reading running records, and writing portfolios.

Pedagogies are mainly whole class activities with some small group work involving worksheet activities under the supervision of an assistant teacher.

There is also a Culture program in which elders from all ceremonial groups come to school to teach stories and dancing one hour a week and support teachers and classes going on trips to country once or twice a term.
Staffing and Resources

Resources are allocated within the school budget for the program. There are eight qualified teachers on the staff who speak the language as a first language, six of whom do the language teaching and two of whom are engaged in co-ordination. There are also language speaking ATs in each classroom. There is an experienced teacher-linguist fluent in the language who manages the literacy production centre (LPC). The LPC employs two local language workers developing materials and a non-Indigenous resource production officer.

There are a number of high quality resources including print materials, talking books, with widgets and apps, visual posters, audio-visual materials depicting bush habitats and workbooks that are produced and published on-site.

There is an Indigenous leadership team within the school that meets each week to advise the principal on the management of the school. They have undertaken the management of the Language and Culture program and have recently identified its continuation into the secondary school as matter of priority within the school improvement plan.

Professional Learning

Professional learning and development is a priority for the school and a number of activities are available to staff.

Qualified teachers have been supported to:
- attend a two-day workshop each year with other teachers of ILC focussing on pedagogy
- a study tour of schools in Darwin identified as running successful literacy programs as a basis for discussing literacy pedagogy
- attend one hour a week with the teacher-linguist working on their personal language skills including reading and writing
- plan and prepare their lessons.

Assistant teachers have been supported to:
- attend one hour a week with the teacher-linguist working on their personal language skills including reading and writing
- undertake in-service training in the Certificates in Education Support from Batchelor Institute of Indigenous Tertiary Education (BIITE), and the Bachelor of Education from Charles Darwin University (CDU)
- to undertake a study tour of Darwin schools to observe good literacy teaching pedagogy.

These activities are provided from within the school budget.

Strengths and Opportunities

The program has been in place for over thirty years and has community support.

The on-going professional learning and support is producing a new generation of teachers able to continue the program.

Weaknesses and Threats

The teacher-linguist is past retiring age but plays an important role in supporting the program through curriculum and resource development and professional learning. It is not clear that any of the qualified language teachers would be able to take on this role.
Summary

Five short case studies provide a snapshot of what the teaching and learning of ILC looks like in different schools, including programming, teaching, assessment and resourcing. Not only is there a variety of learner pathways and programs, but each program works differently, depending on the context and the resources available.

Some factors which are common to the programs described in these case studies include:

- the involvement of Elders and community members in the programs
- cultural days and weeks including visits to country as well as teaching and learning in the classroom
- visits to local organisations
- representation of the program within school leadership including local Indigenous teachers and community members as leaders
- on-going allocation of resources to the teaching of Indigenous Languages and Cultures including the allocation of teachers, the employment of community teachers and leaders, and resource development
- structured developmental programs that can be handed onto new staff
- use of a teaching and learning model such as Do, Talk, Record
- supportive teams of Indigenous and non-Indigenous colleagues engaged in curriculum planning, resource development and delivery
- a qualification and career pathway for younger teachers to learn through an apprenticeship or 'on-the-job' model
- partnership/relationships with other organisations including community and regional language centres, universities and other education providers and other schools in the region or sector
- on-going professional learning and teacher training for speakers of the language
- the need for more clarity on assessment processes and procedures including benchmarks for achievement
- the lack of systematic data collection on student participation and achievement.

The next chapter begins to look at ways of thinking and talking about education in Indigenous Languages and Cultures from Indigenous perspectives as led by the NTBOS ILC Reference Group. These ways of thinking and talking about education in ILC include principles for successful programs.
CHAPTER THREE

Ways of thinking and talking about the teaching and learning of Indigenous Languages and Cultures in the NT

Every language has been built up by its speaker community over time and encapsulates novel ways of thinking of the world (Thieberger, in aph, 2012, ch. 2, p. 9).

As noted in Chapter One of this discussion paper, languages work in different ways, using different texts, forms and metaphors for describing and expressing their ways of thinking about the world. Members of the NTBOS ILC Reference Group have been clear that they would like to find a way of representing the logic of teaching Indigenous Languages and Cultures in the NT that would be meaningful for their communities and Elders. They have attempted to find metaphors that might be meaningful across languages. Some suggested metaphors are presented below including some that have been developed by schools with their community and others that were generated through discussion and activity at the Reference Group meetings.

In this metaphor language is represented by the water in which the water lily grows. At the heart of the water lily is a sense of belonging. The petals of the water lily represent identity, respect for Indigenous peoples and elders and their history, the right and the ability to speak, read and write, translate and interpret Indigenous languages, and balance between Indigenous and non-Indigenous ways. The notion of balance was seen as especially important for Indigenous students for whom the language articulates their social identity and family heritage.

Figure 4: A metaphor for the teaching of Indigenous Languages and Cultures—the Water Lily by Lorraine Bennett from Wugularr.
In this metaphor, the stems and leaves above the water represent different language groups and knowledge. Children develop strong self-esteem and skills for dealing with diversity by expanding their learning through a number of different knowledge systems. The students are represented by the bush potatoes growing deep in understanding under the water nourished by the mud, rich in vitamins and minerals.

Figure 6: A metaphor for the teaching of Indigenous Languages and Cultures—The Bush Yam by Tarna Andrews from Areyonga.

In this metaphor - the rain/water is the language that feeds the plants that grow the yams, the students. The elders are the rocks that protect the soil and the water.

Figure 7: A metaphor for the teaching of Indigenous Languages—The Bush Yam by Anita Painter from Barunga.

In this metaphor Anita attempted to bring together the ideas presented by a number of groups. The blue lines represent the water coming from the spring protected by the rocks: the knowledge and language being generated and regenerated by the old people. With the life giving rays of the sun they grow the bush yams (the children).
Shepherdson College on Galiwin’ku have used a tree to represent the growth of knowledge rooted in culture.

Language is the vine that grows around the tree and the leaves the learning outcomes.

All of these metaphors represent children, knowledge and culture as living and growing through language. The recurring theme throughout the metaphors is one of growth: culture staying strong and children growing up strong nurtured by language. The deep knowledge of land/country recorded and told through stories, songlines, painting, dance and other texts is held in trust by the Elders. The understanding of the role of the elders as providing structural integrity of the curriculum is reflected in their representation as the rocks who protect the ground from which language springs, and the roots of the tree of knowledge.

It will only be through the leadership of the elders that the teaching and learning of Indigenous Languages and Cultures will maintain cultural rigor and integrity. To ensure that all children have a balanced education, strong in their own language and culture and strong in the language and culture that is different, systems and schools will have to acknowledge that much of the curriculum content may not be written down but is held in the heads of elders and constructed and reconstructed through oral performance. School leaders and teachers will need to learn to walk behind the elders and the Aboriginal teachers, many of whom have been teaching for a long time.

We can start to summarise some of these ideas into a goal and vision for the teaching of ILC in the NT.

Figure 8: A metaphor for the teaching of Indigenous Languages and Cultures

Figure 9: A metaphor for the teaching of Indigenous Languages—language as the old growth forest of culture.

Shepherdson College also use another metaphor of the tree to emphasise the relationship between language and culture.
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.

The principles of teaching and learning programs in Indigenous Languages and Cultures

In talking about how successful languages and cultures programs might be described, the NTBOS ILC Reference Group consistently came back to a number of principles, and a measure of their quality associated with strength:

- strong ownership—rooted in the knowledge held in trust by the Elders
- strong programs—different pathways for different students who speak a language as a first language (L1), for those who are learning the language as a second language (L2) and a program for learners and languages that are now longer spoken on a daily basis (LR)
- strong teaching strong learning—good teaching through strong teams and good quality resources
- strong pathways throughout school and into work—continuous programs from pre-school and Families as First Teachers (FAFT), through primary, middle years, senior secondary, Vocational Education and Training (VET), university and work
- strong futures strong plans—keeping the program going by documenting programs, planning to develop young teachers, inducting and teaching new principals and teachers to the community.

The following chapters elaborate on practices that would exemplify each of these principles.
CHAPTER FOUR

Strong Ownership

It is important to establish a Yolngu learning environment when our own culture is being taught in school, for example, when clan elders come into school to teach. This is a way of showing respect for our cultures, and the way Yolŋu people learn. It is also part of the knowledge (Wali Wunu\murra, former Chair of Yirrkala School Council).

Fundamental to the teaching and learning of Indigenous Languages and Cultures is the principle of ownership. As articulated by Amelia Turner and quoted at the beginning of this document, each Indigenous Language is identified as belonging to a group of people, families who are its owners and custodians and connected to place. Languages and cultural knowledge are linked inherently to land and embedded in deep spiritual understandings that have been passed on for generations from the ancestors. Indigenous Languages and Cultures are continuing, connecting contemporary life with the past through systematic ways of expressing ideas and communicating. Indigenous Languages and Cultures extend and continue beyond the domain of the school and include ways of talking about new ideas and ways of life.

Fundamental to the principle of strong ownership of ILC programs are the following key ideas:

- programs for the teaching of ILCs must be developed with the consent and in partnership with the owners of the language
- the Elders of this group provide leadership to ensure that the programs acknowledge and respond to the spirits and the ancestors
- curriculum content may not be written down but available orally from the Elders, recorded and documented by the school
- non-aboriginal teachers should walk behind the Aboriginal teachers, many of whom have been teaching for a very long time.

The role of community Elders in the provision of a program for teaching Indigenous Languages and Cultures has been represented by members of the NTBOS ILC Reference Group as providing the rock on which the programs can be developed.
Figure 10: The Rock as the foundation for language and culture programs.

The rock is used as a metaphor for the role played by the elders embedding the programs in the knowledge and understanding of country and culture. In this way the program is based in the authentic and deep knowledge of the language and culture [Maningrida College].

Research and Consultation

Before starting an ILC program, consultation with the community must take place. Depending on the situation, the decision about which language to teach may be resolved at initial or more advanced stages of consultation. It will be important to access as much information about the language, the community and the location as possible.

Some questions that need to be answered include:

- What is the history of language teaching in the school/community already?
- Which language belongs to the land the school is on?
- What languages are spoken in the community including contact languages such as Kriol or new forms of traditional languages?
- How well do the children speak the language?
- What are the aims of the program?
- What do the elders and community think about the benefits of such a program?
- Who is available to be language and culture specialists and expert speakers?
- Who could be the teacher/s?
- What resources are available at the community and regional level?
Forging partnerships and shared commitment to the program between the school and the community

‘Two-way’ or ‘both-ways’ learning has formed the basis of school-based team teaching and professional learning together in many schools that have successfully implemented ILC programs. The idea and practice of ‘two-way’ or ‘both-ways’ is a way of ensuring that Indigenous cultures are recognised and included within the school practices. It requires a genuine commitment to power sharing and respect for Indigenous knowledge and competence. As Wali Wunu\murra has said,

‘...Yol\u and Balanda knowledge will only come together if there is respect for our knowledge and where Aboriginal people are taking the initiative, where we shape and develop the education programs and then implement them’ (Wali Wunu\murra, Ngunjook Vol 2, 1989, p. 15).

The idea of ‘two-ways’ or ‘both ways’ is not one of people working in parallel streams but of people coming together to co-construct knowledge, understandings and positions in the current context. In this way, school practices will be informed by different traditions of knowledge and processes of knowledge construction.

These processes can be formalised through school policy documents and governance bodies such as reference and management groups.

Figure 11: UKN—a model for working together.

Tarna Andrews from Areyonga illustrates this through Utulu kutju Nintiringanyi (UKN) or ‘working together’ in an image that resonates with Bishop et al’s description of the induction hui- the hui whakarewa (Bishop et al, 2007, p, 36). In the induction hui the local people and culture constitute the ‘majority’ culture, what is ‘normal’. In Tarna’s representation, the non-Indigenous person (the red figure) comes into the hearth and sits down to talk, work and learn with local Indigenous people.
Maningrida College also provides a model for formalising the relationship between the school and the community through the Lúrra Culture Committee. The Lúrra Culture Committee fosters collaboration between school staff, students, the language and culture teaching team and members of the community. The name Lúrra takes its name from the Lúrra tree and is a metaphor for people from a number of different language groups across Arnhem Land coming together in Maningrida.

Figure 12. The role and purpose of the Lúrra Language and Culture Committee at Maningrida College

**Recommendations**

Strong ownership is achieved by:

- recognising Indigenous world views, knowledge and processes held by the Elders
- research and consultation with the community
- developing a shared model or way of working with the community
- documenting the agreements about how to work together.
CHAPTER FIVE

Strong Programs

There is a range of program types for teaching Indigenous Languages and Cultures and it was the view of the reference group that a whole school approach to teaching and learning ILC is at the heart of strong programs. Decisions about the program are negotiated and agreed between the community and the school and then recorded in the whole school strategic plan, policies and documents, recorded at regional and system level and handed over to incoming staff at times of staff changeover.

These decisions will be informed by a number of factors including:

- what the community wants the program to do and teach
- the language/s the students and other community members speak
- what the students want to learn and be able to do
- the availability of language teachers
- the goals set by the school and the elders.

Learner Pathways

Both the NTCF ILC and the Framework for the teaching of Aboriginal Languages and Torres Strait Islander languages identify different learner pathways based on the learners’ current ability in the language and the nature of the language. Since 1788, most of the Indigenous languages of Australia have ceased to be languages of everyday communication. While there are more children growing up as speakers of an Indigenous language in the NT, than in other areas in Australia, there have been significant language shifts to other Indigenous languages or new contact languages such as Kriol and Aboriginal English.

The NTCF ILC identifies the following kinds of learner pathways:

- language maintenance programs
- language revival including language revitalisation, language renewal and language reclamation
- language awareness
- language learning.
The ACARA Framework for Aboriginal Languages and Torres Strait Islander languages identifies three learn pathways including:

- First Language Learner Pathway (L1)
- Second Language Learner Pathway (L2)
- Language Revival Learner Pathways (LR) including language revitalisation, language renewal and language reclamation.

<table>
<thead>
<tr>
<th>Australia's Indigenous Languages Framework (AILF) Categories</th>
<th>Defining Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Language Maintenance</strong> (first language maintenance)</td>
<td>All generations are full speakers of the language.</td>
</tr>
<tr>
<td><strong>Language Revival</strong> (learning the language of their heritage)</td>
<td><strong>Language Revitalisation</strong></td>
</tr>
<tr>
<td><strong>Language</strong></td>
<td><strong>Language Renewal</strong></td>
</tr>
<tr>
<td><strong>Reclamation</strong></td>
<td><strong>Language Reclamation</strong></td>
</tr>
<tr>
<td><strong>Language Awareness</strong></td>
<td>Non-speakers learn about a language no longer spoken, and for which there are only traces of the spoken language and poor documentation.</td>
</tr>
<tr>
<td><strong>Language Learning</strong> (learning the language of someone else’s heritage)</td>
<td>Non-speakers learning a new language.</td>
</tr>
</tbody>
</table>

**Figure 13:** Types of language learning pathways identified in the NTCF ILC

**Figure 14:** Summary of Learner Pathways in the Australian Curriculum Languages: Framework for teaching Aboriginal Languages and Torres Strait Islander Languages.
In both of these frameworks, the learner pathway is decided not only by the learners' background and use of the language outside school, but also the current use of the language in the community more widely. Many languages are no longer spoken on a daily basis, or may be spoken only by members of older generations and understood but not necessarily spoken by children. Other languages may have a few speakers who use the language occasionally and children have little or no understanding, while still others may have no remaining speakers and rely on historical documentation, word lists, oral and visual recordings.

It should be noted here that where traditional languages are no longer spoken by a group of children on a daily basis, they are often replaced by new forms of Indigenous languages, such as Kriol or mixed languages, rather than standard Australian English, and that these new forms of language may be used as the medium of instruction for teaching the traditional languages. Language revival programs in Alawa and Dalabon in some schools in the Katherine region, for example, are taught through the medium of Kriol.

The ATs from Minyerri School in the Katherine region were adamant that while their language, Alawa, was no longer spoken, it was through their school language program that not only were they beginning to learn some of the language themselves, but they were able to teach their children the story of how their language came to be sleeping: a consequence of a violent contact history with white people.

For them it was as Mary Noonan of Rockhampton Downs, Wogyala Community said,

> Aboriginal Languages belong to the Country and the Aboriginal people of that Country. It is important for Aboriginal people to learn Aboriginal Languages for our identity; being proud of being Aboriginal people. Language is connected to Aboriginal spirit and our Country. The language and country is our spirit (Mary Noonan, Australian Curriculum: Languages – Framework for Aboriginal and Torres Strait Islander Languages, p. 3).

As the case studies demonstrate there could also be differences within each of these program types depending on the school, the community and their aspirations, vision and the resources available. For example, there is a major differentiation within the language maintenance programs between those schools that teach the first language as a subject and those that use the first language as a medium of instruction for initial literacy and across the curriculum in a bilingual program.

One difference between the two frameworks is the inclusion of a Language Awareness pathway in the NTCF. While this pathway has been identified, it has never been formally developed. There has been some discussion at the Reference Group as to whether Language Awareness might be covered within either the Language Learning (L2) pathway or through a Language Reclamation pathway (LR).

**Time Allocation**

While the NTBOS suggests recommended time allocations for the teaching of each learning area, schools are able to determine the final time allocations based on the goals they and the community have set for the program. It is essential to maintain consistency and commitment to the amount of time scheduled and not to see ILC lessons as dispensable, able to be cancelled for the benefit of other learning areas.

In those schools in which first language literacy is a strategy for developing bilingual literacy in English, the recommended time allocations for Languages would not be sufficient. Similarly, research has indicated that for language revitalisation programs to be successful in developing the capacity of
children to use the language on a daily basis, they need to have at least 1 hour a day of formal
teaching and learning (Hinton and Hale, 2001).

It may be that the revitalisation of the use of the language as a form of communication within the
community is outside the scope of a school language program and this needs to be taken into
consideration in the planning and development of the program.

Flexibility is a feature of successful programs. Ensuring that timetables can be adjusted to take into
account community events or staff availability can ensure the success of a program.

Lessons can be timetabled and delivered:

• as individual lessons, once or twice a week
• in blocks of time e.g. a whole afternoon session or a whole morning session once a week or every
day of the week
• as 'culture' weeks in which all the activities of the week are dedicated to culture activities often
undertaken on country.

Lessons from other Learning Areas which are taught through the language should be considered as
part of the time allocation for the other Learning Area.

**Staff Allocation**

It is essential for a strong program to have the right people involved as advisors and teachers.
Indigenous knowledge is held in the heads of elders and those with the 'right to know'. This
knowledge will not necessarily be publically available through written documents. It is necessary to
have direct involvement of speakers and community elders to ensure the integrity of the content.
This may involve more than one person to back up or bear 'witness' to the story that is told. Thus the
right people might change depending on the topic, relationships to country, stories and knowledge.

A teacher or AT who is accepted by the community as a language speaker and with experience and
knowledge of working in the classroom context provides support for community members and elders
who are not used to school-based relationships, pedagogies and expectations. There should be more
than one teacher or AT allocated to planning, delivery and assessment processes and to be available
in case of staffing changes or absences. Learning and planning together time for all members of the
teaching team should be allocated and team members paid for this time.

A team leader or champion within the school with knowledge and capacity to build partnerships with
the community as well as with the school leadership team, and the curriculum and administrative
processes of the school, can help to ensure the program meets school and system requirements as
well as the requirements and expectations of the speakers.

**School curriculum map, scope and sequence charts identifying, concepts/content, texts, achievement standards, assessment tools and exemplars of learning**

Currently the NTCF ILC is the approved curriculum for the teaching of Indigenous Languages and
Cultures in the NT. A framework for the development of language specific teaching curricula for
Aboriginal Languages and Torres Strait Islander languages has been developed by ACARA and
endorsed by the National Education Council but has not yet been approved for implementation by
the NTBOS.
A number of schools and language groups have developed school and language specific curricula. At the core of most of the NT programs is cultural knowledge, described in the ACARA Framework as ‘concepts’. The identification of learning outcomes in the NTCF across three strands of cultural knowledge, Country/Land, People and Kinship and Natural Environment is seen by teachers of current programs as a strength of the document, providing a clear starting point for planning and assessing.

The ACARA Framework integrates language and culture, encouraging and developing an exploratory and reflective approach to culture through social interaction in language. Explicit comparison and connections between languages and cultures are made within the language strands and sub-strands. As well as strands and sub-strands, the Framework provides band descriptions, content descriptions, content elaborations and achievement standards to give an overall sense of ‘level or expectations about language teaching and learning and to guide the development of school and language specific teaching curricular, teaching and learning programs.

The ability to apply the ACARA Framework in NT schools has been established in some initial trials; however, the challenges of working across complex pathways, strands, band levels and content descriptions have also been demonstrated. Given the complexity of the process of planning, teaching and assessing in most NT schools, and the small number of registered teachers qualified to teach ILC, the capacity of individual schools and programs to do this without sustained systemic support is considered to be relatively limited—see further discussion around teacher qualifications in Chapter 6, Strong Teaching and Learning.

An area of weakness across most of the current programs is assessment and establishing achievement and progression by students. The development and use of achievement standards from the ACARA Framework is one way to address this.

**Recommendations**

Strong programs:

- are developed in partnership with community and Elders
- incorporate the knowledge of Elders as the knowledge base for the program
- use a whole school approach to curriculum, teaching, learning and assessing negotiated, planned and documented with the community, the school and at the system level
- are based on a curriculum document that draws on the strengths of the current NTCF ILC and the ACARA Framework.
The majority of the students felt strongly that Aboriginal people were best suited to teach them language. Equally important were the benefits of teaching certain aspects of culture, e.g. respect, kinship, traditional hunting, fishing, protocols and dance. This can only be taught authentically by Aboriginal people (A. Sebbens, 1997).

Indigenous Languages and Cultures are unique to a prescribed area and spoken by a small number of speakers in a limited number of communities. The development of quality curriculum, pedagogies and resources including teaching materials and the knowledge and skills that underpin quality delivery will be undertaken at the community level. There are a number of local community organisations, regional groups, and continuing and higher education institutions working in the field with which the school could partner. Quality curriculum, teaching and resources are developed over long periods of time. Key specialist staff positions within schools and regions such as teacher-linguists, language workers, linguists and language support officers have provided the basis of continuous professional and curriculum development and on-going evaluation of programs. Ideas for improvement and new resources generated through processes of feedback and evaluation ensure continuous growth and development of curriculum, materials and effective teaching practices.

It has been argued in chapter five that strong programs are connected to strong community ownership and leadership. It follows that strong teaching and learning will require professional learning led by Aboriginal teachers and community members. This should involve induction and learning of the language and culture, the community context, history and aspirations, as well as the nature and knowledge of the language and how it works.

Qualified Teachers

Chapter 5, Strong programs, identified the importance of having the right people to teach including Elders who may hold the requisite knowledge in their heads. It may be that the most ‘qualified’ teachers for ILC are those who speak the language but do not hold formal teaching qualifications. However, strong teaching and learning in a school context has specific requirements for teachers to have qualifications that ensure specific knowledge and competencies as identified within the Australian Institute for Teaching and School Leadership (AITSL) professional standards and recognised by the NT Teacher Registration Board (TRB).

The number of registered teachers employed by NT DoE who might be qualified to teach ILC is currently unknown. There are 111 registered teachers who
identify as Indigenous, however, a much smaller number of these are speakers of an Indigenous language who could be expected to be able to teach the language, teach through the language and teach about the language. It is perhaps easier to identify this within the Catholic education system, which is a much smaller system. Currently Catholic Education Northern Territory (CENT) has 16 qualified teachers who are first language speakers of the language taught in the schools where they are employed.

Teachers of languages are required to not only teach through the language but also to teach the language and to teach about the language. Teachers of a language need a level of communicative competence in the language including cultural knowledge, an understanding of how the language works and the metalanguage to be able to talk about the language. While the NTCF ILC allows for schools to choose an oral language program only, the new ACARA Framework identifies literacy as an expected element of the learning experience. Thus a teacher of ILC would be expected to have an understanding of the spelling system and be able to read and write the language as well as to communicate orally. The ability to talk about a language and to read and write it usually requires some formal education. Teachers of Indigenous Languages and Cultures will also play a key role in negotiating and mediating the relationship between the school and Elders.

The Australian Foreign and Modern Language Teachers Association have developed a set of professional standards for teaching languages aligned to the AITSL standards. Figure 15 below

An excerpt from the professional standards for teaching languages aligned to the AITSL standards:

- the ability to teach through the language using vocabulary, syntax and discourse structures relevant to the age of the students
- knowledge of the language and culture topics relevant to the age of students they teach
- the ability to use the language for regular classroom interaction, management, organisation and interaction
- the ability to use a range of methodologies for teaching languages and culture and be able to make decisions about their use for their learners
- explicit knowledge of the linguistic system of the language and to include in their teaching: word formation, sounds and orthography, sentence structures, systems of the language including verb systems, nouns systems and pronouns
- knowledge of the differences between spoken and written language, levels of formality, register
- the ability to locate languages within the wider educational context creating connections with other learning areas and extra-curricular activities [AFLMTA, http://pspl.afmlta.asn.au/].

Figure 15: An excerpt from the professional standards for teaching languages developed by the AFMLTA.
Many Indigenous people may aspire to teach their own language but do not necessarily want a four year teaching degree that allows them to teach across a range of learning areas in all schools. Shorter accredited training programs can be developed for language speakers to develop the competencies required for teaching ILC. The Teacher Registration Board can provide a limited authority to teach on application and with the support of the school principal.

There are some existing providers working in the field of teacher education in the NT providing a range of courses and qualifications that prepare people for teaching ILC. Suitable and effective delivery modes need to be identified and developed with providers.

<table>
<thead>
<tr>
<th>VET level courses for Assistant teachers and Language Workers.</th>
<th>Pre-service education for registered teachers</th>
<th>Post-graduate qualifications for registered teachers</th>
<th>Course in Indigenous Languages and Culture that do not lead to</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIITE: Certificate I in Indigenous Language and Knowledge Work</td>
<td>CDU: B Ed (Primary) (School of Education) offers on second year unit in Aboriginal and Torres Strait Islander Languages and Literacies that can be taken as an elective</td>
<td>University of Sydney: Graduate Certificate, Diploma and Masters programs in Indigenous Languages Teaching</td>
<td>CDU: Diploma of Indigenous Language and Linguistics</td>
</tr>
<tr>
<td>BIITE: Certificate III, IV, Diploma of Education support provide a limited number of units for supporting the teaching of ILC—(Appendix D refers to a possible career pathway for teachers of ILC)</td>
<td></td>
<td></td>
<td>CDU Batchelor of Indigenous Language and Linguistics (School of Indigenous Knowledges and Public Policy)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yolŋu Studies (School of Indigenous Knowledges and Public Policy)</td>
</tr>
</tbody>
</table>

Figure 16: Existing accredited training opportunities for teachers of ILC.

The community-based Remote Area Teacher Education (RATE) models have been the most successful in producing graduates from very remote locations who speak an Indigenous Language. Typically these courses have been studied over extended periods of time to fit in with students’ family and cultural obligations. BIITE pioneered the RATE model in the NT from the late 1970s. These community-based programs were more than on-line delivery. They provided opportunities for students to explore issues of education in the community drawing on community resources, including language. Many teachers of ILC identify the Aboriginal Languages Fortnight that was a component of the BIITE teacher education programs as the time when they developed the skills necessary to teach language, including literacy.
Changes in the requirements of teacher education programs to meet registration requirements over the last ten years have meant that there are fewer opportunities for the study of Indigenous languages and linguistics within pre-service teacher education courses.

The DoE Indigenous Workforce Development unit is in the process of identifying a possible career pathway for teachers of ILC supported by an education and training pathway (Appendix D refers).

**Team Teaching**

Strong teaching and learning in ILC programs in the Territory has been produced by strong teaching teams that bring together the knowledge of indigenous language and culture and knowledge and understanding of school ways of learning and behaving. These teams typically consist of a registered teacher working with an assistant teacher and/or community teachers or Elders. Usually, but not always, the registered teacher is not a speaker of the language being taught while the assistant teacher and/or community members are. Teachers who are not speakers of the language and who take the opportunity to become learners of the language, develop understanding of the structures of the language and the ways of thinking, being and doing that are conveyed through the language. This understanding is invaluable for teachers in building relationships with their students and their families and bridges to teaching English.

There will be parts of the planning, teaching and feedback process where the language speaker will take the lead even if they are not the registered teacher and the registered teacher may take on the role of assistant. A model for planning, teaching and assessing as a team using the eight Learning Management Questions recommended by NTBOS (2013) might look something like this.

![Figure 17: A model for team teaching.](image-url)
Developing and supporting strong teaching teams

The NT is small in population and the number of schools, although large in terms of area and distance and diversity of languages and cultures. The significant achievements that have been made in the teaching of Indigenous Languages and Cultures over the last 40 years have been made through the development of strong teaching teams at the class and school level supported by specialist positions and lead teachers at the regional and system level. These specialist and lead teachers at the regional and system levels provided opportunities for collaborative curriculum and educational experiences, building capacity and resources in each language across schools, regions and systems.

While there are a number of specialist staff positions within the Department of Education identified as primarily employed to support the teaching and learning of Indigenous languages (see Figure 18 below for details) these positions have declined in number over the last 40 years. The submission by the NT government to the Parliamentary Inquiry into the Learning of Indigenous Languages (aph, 2012) identified extensive provision of ILC programs but the systemic resourcing of only nine schools. Thus a system of support for teachers and schools engaged in curriculum development, teaching and learning of ILC needs to be reconstructed.

<table>
<thead>
<tr>
<th>Position</th>
<th>Location and Reporting</th>
<th>Roles and Duties</th>
</tr>
</thead>
<tbody>
<tr>
<td>Principal Coordinator NT Bilingual Program</td>
<td>Darwin</td>
<td>• Supports the operation of bilingual and Indigenous Language and Culture programs in nine designated schools</td>
</tr>
<tr>
<td></td>
<td>Regional Director Palmerston and Rural Region</td>
<td></td>
</tr>
<tr>
<td>Language Resource Officers (Linguists)</td>
<td>Darwin</td>
<td>• Research and document languages</td>
</tr>
<tr>
<td></td>
<td>Principal Coordinator NT Bilingual Program</td>
<td>• Provide linguistic advice for curriculum, teaching and assessing</td>
</tr>
<tr>
<td>Teacher—Linguists</td>
<td>Maningrida College</td>
<td>• Curriculum and resource development in Indigenous Languages</td>
</tr>
<tr>
<td></td>
<td>Yirrkala CEC</td>
<td>• Support for teaching teams in planning and learning together</td>
</tr>
<tr>
<td></td>
<td>Shepherdson College</td>
<td>• Professional learning for Assistant teachers</td>
</tr>
<tr>
<td></td>
<td>Lajamanu CEC</td>
<td></td>
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<td></td>
<td>Willowra School</td>
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<td></td>
<td>Areyonga School</td>
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<tr>
<td></td>
<td>Numbulwar School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yuendumu CEC</td>
<td></td>
</tr>
<tr>
<td>Senior Teacher 2 Consultant Indigenous Languages and Cultures</td>
<td>Alice Springs</td>
<td>• Provides advice in the implementation of the NTBOS policy on the teaching and learning of ILC</td>
</tr>
<tr>
<td></td>
<td>Executive Director Schools South</td>
<td>• Works with schools, teachers to provide advice and professional in the planning, teaching and learning of Indigenous Languages and Cultures</td>
</tr>
<tr>
<td></td>
<td>Manager Learning and Performance</td>
<td></td>
</tr>
<tr>
<td>Position</td>
<td>Location and Reporting</td>
<td>Roles and Duties</td>
</tr>
<tr>
<td>----------</td>
<td>------------------------</td>
<td>------------------</td>
</tr>
</tbody>
</table>
| Senior Teacher 2 Consultant Indigenous Languages and Cultures | Darwin | • Executive officer of the NTBOS Indigenous Languages and Cultures Reference group  
• Preparing policy on the teaching and learning of Indigenous Languages and Cultures in the NT  
• Development of curriculum and curriculum implementation models for the teaching of Indigenous Languages and Cultures in the NT  
• Implementation of the ILC component of the NTCF |

| Language Officer (AO4) Linguist | Tennant Creek | • Support curriculum and resource development and professional learning for Indigenous Languages and Culture programs in the Barkly region including Willowra, Ti Tree and Alekerange Schools |

*Figure 18: Specialist positions in the DoE currently supporting ILC programs.*

Below is a possible process for supporting the development of the curriculum and teaching knowledge required to maintain ILC quality programs, starting at the school and community level and supported at the regional and system levels.

*Figure 19: A process for supported school-based curriculum development and delivery (taken from Bishop et al, 2007, pp. 43 – 44.)*
Materials Development

Australian Indigenous languages are highly localised and spoken by small numbers of people so that the development of teaching and learning materials is a specialist field. This means that the schools should be prepared to support the development of school-based materials. However, there are also a number of regional language centres and other organisations that have produced significant and high quality resources. Digital technologies have provided many opportunities for the creation of a range of oral and visual texts (Devlin, Bow, Purdon and Klesch, 2015). The Literature Production Centre at Our Lady of the Sacred Heart Thamurrurr, Wadeye, has been recognised for the high quality digital materials that it has been producing in Murrinhpatha (SMH, Nov 29, 2015).

As well as high quality resources that have been developed in schools, the following are also available:

- picture and online dictionaries available in many languages from Aboriginal publishing houses such as IAD Press and regional language centres such as Papulu Apparr-Kari in Tennant Creek and the Ngukurr Language Centre
- the Living Archive of Aboriginal Languages is a digital archive of written materials that have been developed in languages from across the Territory. It now provides support for communities and schools to access and use these materials in a variety of new ways
- the NT Library hosts a digital keeping place called Community Stories for local Indigenous communities to publish materials that are of social, cultural or historical value
- Batchelor Press at BIITE, collaborates with communities and local language centres to document languages, produce and publish high quality books and teaching resources in both digital and print forms.

The NTBOS ILC Reference Group has recommended that the Department of Education (DoE) provide access to a range of materials for teaching ILCs through its Learning Links site. This will be also provide opportunities for sharing across schools and languages.

Recommendations

Strong teaching strong learning is:

- achieved through strong teaching teams
- supported by experienced and specialist staff at the regional and system level as well as the school level
- supported by accredited training and professional learning for teachers
- achieved through the use of quality materials, including digital technologies, developed locally and in partnership with community organisations and non-government organisations (NGOs), and
- informed by consistent assessment and reporting practices and processes.
CHAPTER SEVEN

Strong Pathways

The Arrarnte program is important. It balances our life. It will keep our language and culture strong. Students will learn that they are Western Arrarnta. This is their identity. This is their social identity and their family heritage (Western Arrarnte Language Policy, 2009–2011, Ntaria).

A continuous curriculum pathway for Indigenous Languages and Culture can be mapped from the beginning of school to post school courses and qualifications in VET and Higher Education. Currently, the majority of programs are offered as early years and primary curricula.

Figure 20: Curriculum Pathway for Indigenous Languages and Cultures.

Sanderson Middle School and the Alice Springs Language Centre have successfully offered middle years programs as a way of increasing the number of Indigenous students involved in languages education over a number of years. However, more difficulties have been encountered in extending the study of ILC into senior secondary and as a component of the NTCET.
The SACE Australian Languages Stage 1 units have been delivered, however, teacher reports indicate that SACE Stage 2 unit in Australian language has a strong focus on the linguistic structure of the language, rather than communication, and there are few teachers with the background knowledge to deliver the course. Other SACE units that include or can be designed to include a component of ILC include Language and Culture, Integrated Studies and Aboriginal and Torres Strait Islander Studies. Community Studies has also been used to deliver ILC but it does not count towards students' university entrance or ATAR score.

Centralian Middle School and the Alice Springs Language Centre have recently begun to develop and deliver a course for Middle Years students. This course focuses on translating and interpreting in Arrernte with a view to working with a VET provider to provide pathways for languages education and to existing jobs. Other potential VET pathways include Land Management leading to employment in the Indigenous ranger programs, tourism, Indigenous languages and knowledge work and media studies.

There are anecdotal reports that adolescent and young adult speakers of Indigenous Languages like to have their own forms of language recognised. For example, the co-ordinator of the Ngukurr Language Centre reported that teenagers often saw Kriol as the young, hip language while the traditional languages of the area were seen as something belonging to the old people. However by the time people were in their 30s they were lamenting that they did not speak the traditional languages. Research among young people in other Indigenous contexts suggests that young people may be in the process of language shift but still want to participate in heritage culture and contribute to their community. This research recommends working with students to use language for their own purposes and might include the use of music and multi-media texts (Wyman, McCarty and Nicholas 2014).

The ILC Reference Group noted that Indigenous languages are living and used and taught by family and community beyond the school. Like other languages, there are emerging new forms used by young people. Access to a range of expanding technologies has supported the amplification of Indigenous cultural knowledge and texts, especially in the visual arts, dance, music and media. There are a number of community organisations that support the use of Indigenous Languages across a range of continuing and expanding functions and domains with which schools could partner to develop and implement teaching programs that are appropriate for the age of the students within their community and the level of the curriculum including:

- community-based ranger programs that provide opportunities to support trips onto country and for older students to participate in caring for country activities supporting the teaching and learning of knowledge around Country/Land and Natural Environment
- local art centres that are sites for the renewal and recording of important dreaming stories using contemporary techniques and provide access to a range of visual texts
- local media organisations including local Broadcasting to Remote Aboriginal Communities (BRACS) facilities, Top End Aboriginal Bush Broadcasting Association (TEABBA), Central Australian Aboriginal Media Association (CAAMA), Pintubi, Anmatjere and Warlpiri Media and Communication (PAW) and visiting music programs such as Red Dust Models, Indigenous Hip Hop Projects, are engaged in writing and producing new genres and forms of music, dance, television and film
- local and regional land councils provide specialist knowledge on the history of land rights and documentation recording the continuing title to areas of land and sea
- health centres.
Recommendations

Strong pathways include:

- curriculum options from playgroup and pre-school through primary, middle and senior secondary programs including opportunities to transition to further study and work
- innovative and age appropriate programs developed and delivered through partnerships with a range of community organisations and providers.
CHAPTER EIGHT

Strong Futures Strong Plans

As a nation Australia values the central role of education in building a democratic, equitable and just society - a society that is prosperous, cohesive and culturally diverse, and that values Australia’s Indigenous cultures as a key part of the nation’s history, present and future (MCEETYA, 2008, p. 4-5).

There are programs in the NT that have been maintained continuously over many decades, however, the consistency and level of continuing support available to programs has been an issue. Where programs have not been sustained, the level and capacity of local staff and lack of system support have been identified as issues at the school level.

At the community level, lack of support by school leadership or turnover of staff have been identified as factors that make the continuing delivery of ILC programs difficult. While the turn-over of staff in remote and very remote schools can be high, in many schools there are local Indigenous people who have worked in the school for long periods, often decades. These staff know what has worked in the past as well as the current factors at play in the community which might affect what happens in the school now. The NTBOS ILC Reference Group has discussed at length the need for ILC programs to be documented and embedded at the school and community levels and recognised at the system level.

Valuing of Indigenous Languages and Cultures

For there to be a strong future for the teaching of ILC in NT schools, the value of doing so has to be recognised. Indigenous Languages and Cultures are valued by Indigenous peoples as essential to their continued survival as cohesive groups of people. Many of the programs developed in the NT in the late 90s and early 2000s were driven by community and parent groups through ASSPA programs, a Commonwealth Government initiative, supporting the participation of Indigenous parents in schools. However, many non-Indigenous people from outside the NT may not have had experience of the continued use of Indigenous languages as a primary form of communication and may not have considered the value of Indigenous Languages and Cultures to their students and their families and, therefore, to schools.

The place of languages education in the school curriculum can be supported on the basis of its value in cognitive and academic development alone. However, chapter one of this paper has outlined the potential value of Indigenous Languages and Cultures in developing a more socially integrated and cohesive community inclusive of Indigenous and non-Indigenous
populations and contributing to the development of a strong NT community. The relationships based pedagogy recommended by the DoE and based on the work of Bishop et al (2007) describes the relationships that would underpin successful pedagogies as ones in which learners and staff are encouraged to be who they are in classrooms and in the school, their languages and cultures acceptable and legitimate. In fact, the use of Indigenous Languages is integral to this: it is through language that culture is expressed; sometimes it is the only way it can be expressed.

Shepherdson College Language Policy (2011) articulates the importance of languages for their community:

> More than twenty Yolŋu languages are spoken here at Galiwin’ku and each and every one of them is important. It would be a tragedy to lose one of them. Each one of them plays a part in our understanding of how the different elements of our world – people, land, animals and plants – are connected. Our Indigenous languages keep our identity and culture strong. We understand everything in our world through them, from the rise of the sun to the setting of the sun, every part of our lives and heritage, and what it is to pass on to our children and grandchildren. The essence of our identity and culture is on our language including the way we teach and learn (Shepherdson College Language Policy, 2011).

**Resourcing Indigenous Languages and Cultures**

During the research and consultation process for this paper principals and community members reiterated that appropriate resources are required for the on-going provision of quality ILC programs. Commitment to shared leadership and management at both the school and system level is needed to ensure that the value of the program is sustained from implementation cycle to implementation cycle and changes in membership of school leadership teams. This commitment requires continued support for:

- an identified ILC position for co-ordination, leadership and curriculum development
- paid employment of community members and teachers for curriculum development and delivery
- production of language specific resources including visual and print, audio, visual and digital resources.

Shared management and leadership with community members and Elders, expert teaching teams and Indigenous pedagogies and texts that require visits on-country have all been identified as elements of quality programs and the necessary resources need to be provided.

The commitment by the DoE, CENT and independent schools to support, implement and monitor greater level of school autonomy through global schools funding models (DoE) and the principle of subsidiarity (CENT) means that the value of ILC needs to be firmly embedded into the school budget process in environments that are often buffeted by competing interests.

**Research and Development**

There is a great diversity of languages, their use and the resources and materials available in each. The number of speakers of each language is small when compared to English and international languages. Print literacy is a relatively recent development in most languages. Massive changes in lifestyles, and the use of languages including English, means that there is also significant shift and change in the ways in which children are using language. While there are significant shifts within languages and the ways children use language, the shift is not to standard Australian English. Rather children are using other Indigenous languages or new forms of languages including contact languages
such as Kriol, light Warlpiri, Dhuwaya and Aboriginal dialects of English. It is important that schools and teaching teams are aware of these changes and shifts to ensure that teaching and learning pathways and programs are appropriate to the learner. This awareness could also contribute to more effective teaching and learning of English.

The Research Unit for Indigenous Language (RUIL at the University of Melbourne) and the Australian Research Council (ARC) Centre of Excellence for The Dynamics of Language undertake ongoing research in Indigenous Languages, including child language acquisition and new and emerging varieties of language. This research provides the base for understanding processes of language acquisition, development and use required to establish age appropriate benchmarks and standards.

**Continuing Professional Learning and Development**

Indigenous Languages have small numbers of speakers and, therefore, there is a smaller pool of potential teachers and skilled staff for programs to draw on. Currently some programs rely on a single staff member to sustain them. The limited pool of people available to teach or support the teaching of ILC in classrooms is exacerbated by the low levels of academic achievement of most school leavers in very remote areas of the NT. However, there have been professional learning activities developed to support the delivery of Indigenous Languages and Cultures programs since their systemic beginning in the 1970s.

One of the most successful strategies has been delivery of short community based workshops bringing together visiting linguists, elders and assistant teachers to learn more language, more about the language and reading and writing their language. Examples of these activities have included the short community based workshops run by the School of Australian Linguistics (SAL) and the Centre for Australian Languages and Linguistics (CALL), leading to accredited certificates, and the Aboriginal Languages Fortnight, a component of the teacher education program at BIITE. These community based adult education activities produced the first cohort of people literate in their own languages and responsible for the development of the current level of delivery of ILC programs in the NT. Opportunities for on-the-job training on a part-time or full-time basis where people develop their skills in language, literacy, language word and language teaching methodology through formal accredited training, tutoring, mentoring and support have also been effective in developing an appropriately skilled workforce.

Similar activities are currently run through the Resource Network for Linguistic Diversity (RNLD) based at the University of Queensland, which offers short non-accredited courses from their Documenting and Revitalising Indigenous Languages (DRIL) training programs and a Certificate III in Aboriginal Languages for Communities and Workplaces. Some of these courses have been offered in the NT through regional and community language centres and programs.

Non-indigenous teachers, curriculum leaders, principals and other school leaders play important roles in supporting the teaching of Indigenous Languages and Cultures through their participation as members of teaching teams, as teacher-linguists, curriculum co-ordinators, principals and other school leadership roles. However, few are recruited with the requisite specialist skills and knowledge and need opportunities for further training and professional development. School-based regional workshops with teachers, ATs, language support officers and curriculum consultants from a number of different schools provide opportunities to develop skills in language teacher methodology and resource development and continue to be important drivers of curriculum development and implementation.
In the past, the DoE supported training for teacher-linguists through an eight week on-site program at the School of Australian Linguistics at Batchelor. This program consisted of units in Linguistics, The Role of First language in Education, Introduction to Australian Languages and Learning an Australian Language accredited as part of a Graduate Diploma in Teaching English as a Second Language offered by the Darwin Institute of Technology at the time.

In more recent times a program for teachers of EAL/D learners who are speakers of Indigenous languages has been offered in partnership between CDU, DoE and CENT. DoE staff developed and delivered the unit/s which were accredited by CDU as components of a Graduate Certificate and Masters of Education program. Staff from DoE schools and Catholic schools were supported to attend week long workshops run during semester breaks in Darwin and to complete follow up tasks in their schools. The topics covered include intercultural communication, working in teams in Indigenous contexts and language teaching methodologies for both oral and written language.

**Measures of Continuing Success**

Currently there is little system wide data available on the numbers of students enrolled in ILC programs and their achievement.

Data on student retention and achievement at all levels of the curriculum pathways including the NTCET in VET courses and even transitions to work would be of assistance in ‘valuing’ the study of Indigenous Languages and Cultures. It is NTBOS policy that teachers and schools report on English and Maths and all other learning areas and subjects taught that semester. Teachers assess student progress and achievement against the Australian Curriculum Achievement Standards for the Northern Territory. It is expected that schools will report student achievement to parents with a grade based on a five point scale. This is then recorded at the system level. Analysis of this data at the systemic level considers the overall performance of schools and allows for comparisons from year to year including measures of growth.

Currently there are no achievement standards identified for Indigenous Languages and Cultures and this will need to be a priority for curriculum development. In the research for this paper, it was also clear that the collection of qualitative data other than A-E data would also be of value. There were anecdotal reports of improvements in community relationships and a reduction in racism in schools in regional towns when non-Indigenous students learnt Indigenous Languages and Cultures in school. In remote and very remote schools non-Indigenous teachers began to see their students, their languages and cultures in a much more positive light. These understandings are similar to those identified by Bishop et al (2007) as conditions of a Culturally Responsive Pedagogy of Relationship and could be collected as data within the school review process.

The following, final chapter of this discussion paper attempts to provide some direction for policy that might address the recommendations made in each of these chapters.

**Recommendations**

Strong futures and strong plans are created by:

- recognising and valuing ILCs as an academic subject but also for their social and economic potential
- allocating resources to the teaching of ILC
- providing continuing professional learning and career development for both Indigenous and non-Indigenous teachers structures
- collecting student achievement data for measuring success.
CHAPTER NINE

Achieving the goal and vision

What follows comes out of the response of the NTBOS ILC Reference Group to the first draft of this discussion paper and the issues around the teaching and learning of Indigenous Languages and Cultures that it elaborates. It attempts to draft out a map for the development of a framework for the teaching and learning of Indigenous Languages and Cultures in NT schools.

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 (ILCs) that reflects and respects their background and develops knowledge, skills and understandings.

We will know when we have achieved the goals and the vision by (measures of success):

- programs that cater for a range of learner pathways including:
  - programs for first language speakers
  - programs for second language learners
  - programs for revitalisation and revival
  - language and cultural awareness programs
- student participation in languages programs from early years to senior secondary years including VET pathways
- student achievement and progress in Indigenous Languages and Cultures
- student perception of Indigenous Languages and Cultures
- strong and capable workforce.

Using the principles as a scaffold to achieve the goal and vision (Strategies)

Strong Ownership

- recognising Indigenous knowledges, world views and processes
• building partnerships with Elders, community members and organisations.

Strong Programs:
• collecting and analysing data
• providing a range of learner pathways for the NT context
• developing school based curriculum, implementation and delivery plans and documentation.

Strong Teaching Strong Learning:
• building and working in two-way teaching teams
• building resources.

Strong Pathways:
• curriculum pathways
• partnerships with community organisations.

Strong Futures Strong Plans:
• sustained allocation of resources
• continuing professional learning and career pathways
• measurements of success.

Improving the teaching and learning of Indigenous Languages and Cultures in schools

The Blueprint for improving languages education in the NT draws on the work of Coburn (2003) to consider what has to happen to bring about the changes required to improve the teaching of languages. Coburn identified 4 interrelated aspects of change:
• depth of change
• spread of change
• sustainability of resources
• shift of ownership.

<table>
<thead>
<tr>
<th>Aspects of change</th>
<th>Implications for the growing of Indigenous Languages and Cultures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Depth of change</td>
<td>• Recognising the importance of Indigenous Languages to Indigenous peoples in the NT</td>
</tr>
<tr>
<td></td>
<td>• Respecting the right of Indigenous peoples to speak and use their own languages on their own country</td>
</tr>
<tr>
<td>Influencing the values and beliefs of key stakeholders at all levels</td>
<td>• Recognising the need for education to respond to learners, especially speakers of Indigenous languages, in ways that learners and their families and communities understand</td>
</tr>
<tr>
<td></td>
<td>• Changing the power relationship between Indigenous and non-Indigenous people so that elders, community members and assistant teachers can lead initiatives in teaching and learning ILC</td>
</tr>
</tbody>
</table>
Spread of change
Creating a new norm, focusing not only on the number of programs and students but the impact of these programs on life opportunities.

- Recognising achievement and capacity in ILC as contributing to the holistic development of the individual and their participation in the NT society as citizens
- Recognising achievement and capacity in ILC as providing opportunities for industry and employment

Sustainability
Equipping key stakeholders with the tools and resources required to effect change

- Building capacity of Indigenous and non-Indigenous leaders, teachers, families and learners to work together across different cultural backgrounds and knowledge systems
- Building a culture that recognises Indigenous knowledges and processes
- Developing skills of teachers, language workers and community leaders to work with ILC in a school setting
- Using research and data collection to set achievable goals, development and implementation strategies

Shift of ownership
Moving from external change to internal change at all levels

- Recognising the custodianship of Indigenous Languages and Cultures by speakers and the role of the elders
- Developing processes, structures and activities inclusive of local Indigenous governance and leadership
- Working in partnership with Indigenous leaders and teachers

Figure 21: Improving teaching and learning of ILC.

There is also the need to consider the policy in relation to the Australian Curriculum and the function of the NTBOS in providing ‘advice on establishing and maintaining curriculum frameworks that address the needs of all students in the Territory school education system’ (NT Education Act, 2015).

Australian Curriculum Implementation

In December, 2015 a Framework for the Teaching of Aboriginal Languages and Torres Strait Islander Languages was endorsed by 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 hoped that a national framework will result in curriculum development and school programs that are nationally commensurate in terms of teaching, learning and assessing.

The Australian Curriculum Framework for Aboriginal Languages and Torres Strait Islander Languages has been developed using an intercultural communicative approach to language teaching in which:

- language, culture and learning are seen as fundamentally interrelated and at the heart of the learning process
- language learning provides opportunities for learners to develop understanding of their own language and culture in relation to an additional language and culture
- cultural knowledge and skills are as important as language skills and language and culture should be integrated from the beginning
• cultural values and beliefs are made explicit so that the dynamic and changing nature of Aboriginal and Torres Strait Islander languages are reflected and reinforced through language learning
• learners learn language in real social interactions
• learners are encouraged to develop an exploratory and reflective approach to culture and how languages expresses beliefs and values (Rivers, undated).

Such an approach aims to develop the knowledge, understandings and skills so that students are able to:
• use the language being learnt to communicate, interact and negotiate within and across languages and cultures
• understand their own and others’ languages, thus extending their range of literacy skills, including skills in English literacy
• understand themselves and others, and to understand diverse ways of knowing, being and doing
• further develop their cognitive skills through thinking critically and analytically, solving problems, and making connections in their learning
• understand that culture is always present when language is used, Australian Government National Statement for Languages in Education in Australian Schools (2005 – 2008).

The NT has had a significant and extensive commitment to the teaching of Indigenous Languages and Cultures in schools for over 40 years. More recent surveys and data collected as research for this document indicate that in 2015 more than 50 government, catholic and independent schools delivered a formal ILC program in 28 different languages in a range of program types. The majority of these programs are for learners who speak the language as their main language of communication, while in other programs learners are learning a language of the people and country with whom they identify but that are no longer spoken on a daily basis, while others are learning an Indigenous language and culture as a second language. Seven schools use an Indigenous language as the main medium of instruction in the early years and for teaching initial literacy through a formal bilingual program. Each school with an ILC program has allocated time and resources depending on the model or pathway they are teaching. In many schools the time formally allocated to the teaching of ILCs 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.

The Indigenous Language and Culture component of the NTCF was published in 2002 after a curriculum development process that drew on the existing language specific curricula that had been developed by schools. This curriculum provides a curriculum pathway from Transition to Year 9. Units are available from the SAIS Board for study within the NT Certificate of Education and Training. Despite the curriculum pathway to Year 12, the majority of programs currently implemented in the NT are in the early and primary years of school. Second language programs have been developed and implemented successfully for the Middle Years of schooling (Years 7, 8 and 9).

The current curriculum document is seen by teachers as having been very effective. It is divided into four strands based on the four modes of listening, speaking, reading and viewing and writing. Schools can choose the modes they will focus on depending on the Learner Pathway. The NTCF ILC also includes a set of outcomes associated with what is referred to as ‘culture’. These outcomes describe Indigenous knowledge that has been developed over thousands of years and underpins long standing ways of life and cultural practices. In this sense, the ILC from the NTCF has been based on the understanding of the need to develop cultural knowledge and competence as the basis for language
competence and performance. The Culture outcomes in the NTCF ILC are organised into three strands:

- Country/Land
- People and Kinship
- Natural environment.

The consultation process for the ACARA Framework has ensured that there is continuity between the two documents. While there are significant similarities, the ACARA document is a Framework and considerable work will be required to develop language specific curricula. The NTBOS ILC Reference Group has recommended that a NT specific document be developed informed by the strengths of both the ACARA Framework and the NTCF ILC. Many of the teachers of ILC are not qualified teachers and much of the planning and teaching is done in teaching teams of speaker of the language and registered teachers. Given the make-up of the teaching teams the NTBOS ILC Reference Group has recommended that the NT curriculum include:

- a developmental progression of student language learning outcomes
- cultural content that can be used as the basis for planning and developing topics, themes and ideas that will be used as the vehicle for language teaching
- achievement standards for each developmental level
- strategies for teaching and assessing.

This curriculum document should be supported by examples of teaching and learning materials developed for the topics, and themes and outcomes and available on the NT Department of Education site, Learning Links.

A NT curriculum will provide clear guidelines for the teaching and learning of ILCs from early years to Year 9. A major imperative in Indigenous education is to support the retention and achievements of students into senior secondary years and transition to employment. Partnerships between specialist ILC staff and those working in the senior secondary years will provide opportunities to collaboratively design and provide curriculum options and pathways in Indigenous Languages and Cultures including VET certificates. There are existing employment opportunities in areas such as land management, media, music, tourism, interpreting and translating and education for students who are strong in Indigenous languages and cultural knowledge. For non-Indigenous students, background and understanding of Indigenous Languages and Cultures and how they work allows them to more effectively engage with Indigenous world views and to be more effective in engaging with Indigenous people social and professionally in a number of contexts.
Figure 22: Outline of the elements of a NT curriculum for the teaching of Indigenous Languages and Cultures.
## Timeline for Implementation

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Phase</th>
<th>Activity</th>
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<tr>
<td>2015-2018</td>
<td>Engagement</td>
<td>Establishment of the NTBOS ILC Reference group to guide the development of policy relating to the teaching and learning of Indigenous Languages and Cultures in the NT</td>
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<tr>
<td>2016</td>
<td>Development</td>
<td>NTBOS ILC Reference Group meets regularly to respond to research and proposal for policy. Keeping Indigenous Languages and Cultures Strong – a discussion paper summarising the background and what has worked in the teaching of Indigenous Languages and Cultures in the NT. Development of the NTBOS policy to guide the delivery of Indigenous Languages and Cultures in all NT schools, that is informed by the Australian Curriculum – Framework for the teaching and learning of Aboriginal and Torres Strait Islander Languages and the NTCF Indigenous Language and Culture based on research and consultation with Northern Territory Indigenous Languages and Cultures reference group, school principals and key internal and external stakeholders</td>
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<tr>
<td>2017-2018</td>
<td>Implementation cycles</td>
<td>Continuation of the NTBOS ILC Reference group to oversee implementation Development of an implementation plan identifying curriculum models, resources and partnerships required for delivery. Identification of strategies and partnerships for growing system capacity to provide access to Indigenous Languages and Cultures programs A series of implementation cycles in specific languages, learner pathways and regions</td>
</tr>
<tr>
<td>2019</td>
<td>Consolidation</td>
<td>Continuation of the NTBOS ILC Reference Group to review the implementation and policy Publication of language specific curricula and support materials. Professional Learning for teaching and supporting continuing programs Sample teaching and assessment programs for specific languages and program types Collection of data showing student participation, achievement and progress</td>
</tr>
<tr>
<td>2020</td>
<td>Review</td>
<td>The evaluation of one program from each type: Language Maintenance, Language Revitalisation, Learning Language developed using the new guidelines</td>
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</table>
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### Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>First Language Maintenance</td>
<td>A program where learners speak the language as their first language and where the language continues to be used by all generations as the main language of communication across all domains of use.</td>
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<tr>
<td>Language revitalisation</td>
<td>Where a language is used mainly by older speakers. Children may have some passive knowledge of the program but no productive capacity in the language.</td>
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<tr>
<td>Learning a second language</td>
<td>Non-speakers of a language learning a new language.</td>
</tr>
<tr>
<td>Bilingual program</td>
<td>A systematic program of instruction where two languages are used as a medium of instruction to support learning across the learning areas of the curriculum.</td>
</tr>
<tr>
<td>ASSPA</td>
<td>Aboriginal Student Support and Parent Awareness program run by the Australian Department of Education between 1998 and 2004 that allocated per capita funding to school committees of Indigenous parents based on the enrolment of Indigenous students and degree of remoteness. The purpose was to increase parent participation in the school.</td>
</tr>
<tr>
<td>IESIP</td>
<td>Indigenous Education Strategic Initiatives Program provided supplementary financial assistance to pre-school, schools and vocational education between 2001 and 2004 under the Aboriginal and Torres Strait Islander Education Policy (AEP).</td>
</tr>
<tr>
<td>Communities</td>
<td>Settlements of Indigenous peoples in the NT that may have been created as government ration depots, settlements, missions, excisions from pastoral properties or as outstations bringing together people from different language groups and have now developed into urban settlements are often referred to as communities.</td>
</tr>
<tr>
<td>Direct Instruction</td>
<td>A program of instruction in Literacy and Numeracy implemented in some very remote schools in the NT.</td>
</tr>
<tr>
<td>Language and Cultural Awareness</td>
<td>Learners learn about a language and the culture of its speakers. The outcomes may not include the ability to speak the language. Instead, learners develop knowledge and understanding about the language and its use, key stories related to the language, its speakers and the country/place where it is spoken. Learners develop their own ability to explore and appreciate the similarities and differences between languages and cultures.</td>
</tr>
</tbody>
</table>
**APPENDIX A**

Membership of the NTBOS Indigenous Languages and Cultures Reference Group

**NT INDIGENOUS LANGUAGES AND CULTURES REFERENCE GROUP**

**Nominees**

<table>
<thead>
<tr>
<th>Stakeholder Group</th>
<th>Nominee</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curriculum Assessment and Standards, NT Department of Education</td>
<td>Marisa Boscato</td>
<td>Senior Manager, Curriculum T-9</td>
</tr>
<tr>
<td></td>
<td>Dr Ailsa Purdon</td>
<td>Consultant, Indigenous Languages and Cultures</td>
</tr>
<tr>
<td>School Quality, Improvement &amp; Performance, Department of Education</td>
<td>Courtney Ingham</td>
<td>Senior Policy Officer, IERI</td>
</tr>
<tr>
<td>Linguists and Teacher Linguists</td>
<td>Rebecca Green</td>
<td>Senior Language Resource Officer, West Arnhem</td>
</tr>
<tr>
<td></td>
<td>Mason Scholes</td>
<td>Teacher Linguist, Maningrida College</td>
</tr>
<tr>
<td>School principals, regions and sectors</td>
<td>Tess Fong</td>
<td>Catholic Education NT, Principal, Xavier College, Bathurst Island</td>
</tr>
<tr>
<td></td>
<td>Cheryl Salter</td>
<td>Independent Schools</td>
</tr>
<tr>
<td></td>
<td>Stephen Hill</td>
<td>Wugularr, Katherine Region</td>
</tr>
<tr>
<td></td>
<td>Miranda Watt</td>
<td>Maningrida, Arnhem Region</td>
</tr>
<tr>
<td>Regional Consultants, Indigenous Languages and Culture</td>
<td>Susan Moore</td>
<td>Alice Springs and Barkly Regions</td>
</tr>
<tr>
<td>Bilingual Education</td>
<td>Kathy McMahon</td>
<td>Principal Coordinator, Bilingual Schools</td>
</tr>
<tr>
<td>Teaching representatives by language, region, learner pathway, levels of schooling</td>
<td>Anita Painter</td>
<td>L1/LR Kriol/Dalabon, Katherine Region</td>
</tr>
<tr>
<td></td>
<td>Lorraine Bennett</td>
<td>LR Dalabon, Katherine</td>
</tr>
<tr>
<td></td>
<td>Anna Sebbens</td>
<td>L2 Teacher, Darwin</td>
</tr>
<tr>
<td></td>
<td>Tarna Andrews</td>
<td>L1/Bilingual, Alice Springs</td>
</tr>
<tr>
<td></td>
<td>April Campbell</td>
<td>L1, Barkly</td>
</tr>
<tr>
<td></td>
<td>Valerie Bulkunu</td>
<td>L1/Bilingual, Arnhem</td>
</tr>
<tr>
<td></td>
<td>Cindy Jinmarabynanan</td>
<td>L1, Arnhem</td>
</tr>
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<td>Stakeholder Group</td>
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<td>Position</td>
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<tr>
<td>Teaching representatives by language, region, learner pathway, levels of schooling</td>
<td>Matt Gale</td>
<td>Daly River languages</td>
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</tr>
<tr>
<td>Rarriwuy Marika</td>
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</tr>
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<td>Senior Years Schooling</td>
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<tr>
<td>Aaron McTaggart</td>
<td></td>
<td>Indigenous Man</td>
</tr>
<tr>
<td>Board of Studies</td>
<td>Pauline Schober</td>
<td>Member of Board of Studies representing the interests of Indigenous people</td>
</tr>
</tbody>
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Details of the languages and pathways reported in NT Schools in 2015:

(Items in red are no longer current.)

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<th>Language</th>
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<td>Commenced 2003</td>
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<tr>
<td>Language</td>
<td>Pathway</td>
<td>School</td>
<td>Expert Support</td>
<td>History</td>
<td>SAIS 2015</td>
</tr>
<tr>
<td>-------------</td>
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<td>-----------------------------------------------</td>
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<tr>
<td>Anmatyerr</td>
<td>L1</td>
<td>Laramba</td>
<td>Support from regional ILC Consultant-AS</td>
<td>Commenced 2003—intermittent depending on staff</td>
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<tr>
<td></td>
<td>L1</td>
<td>Mulga Bore</td>
<td>Support from regional ILC Consultant-AS</td>
<td>Commenced 2006</td>
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<td>Pintupi</td>
<td>L1</td>
<td>Watiyamanu</td>
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<td>1978-1988 Bilingual program</td>
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<td></td>
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<td>ILC program since 2007</td>
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<td></td>
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<td>Kintore</td>
<td>Support from regional ILC Consultant-AS</td>
<td>1983-1998—Bilingual program</td>
<td>Intermittent ILC</td>
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<tr>
<td>Pintupi/Luritja</td>
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<td>Ikuntji</td>
<td>Support from regional ILC Consultant-AS</td>
<td>1981-1994 Bilingual School</td>
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<td>2010-2014 ILC</td>
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<td>Luritja</td>
<td>L1</td>
<td>Papunya</td>
<td>Support from regional ILC Consultant-AS</td>
<td>1984-2006 Bilingual school</td>
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<td></td>
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<td>2008 ILC</td>
<td>2015 not staff within school</td>
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<tr>
<td>Mudburra</td>
<td>LR</td>
<td>Elliott</td>
<td></td>
<td>Commenced 1989</td>
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<tr>
<td></td>
<td>LR</td>
<td>Newcastle Waters</td>
<td></td>
<td>2006-2011 Intermittent depending on capacity of staff</td>
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<tr>
<td>Warumungu</td>
<td>LR</td>
<td>Rockhampton Downs</td>
<td></td>
<td>Commenced 1994 intermittent</td>
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<td></td>
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<td>Recommended 2007</td>
<td></td>
</tr>
<tr>
<td></td>
<td>LR</td>
<td>Alekarenge</td>
<td></td>
<td>Commenced 1978</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tennant Creek</td>
<td></td>
<td>Intermittent since 1988</td>
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<tr>
<td>Dalabon</td>
<td>LR</td>
<td>Wugularr—Kriol the medium of instruction</td>
<td></td>
<td>2015—research and development</td>
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<td>Language</td>
<td>Pathway</td>
<td>School</td>
<td>Expert Support</td>
<td>History</td>
<td>SAIS 2015</td>
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<tr>
<td>Dalabon</td>
<td>Barunga — Kriol the medium of instruction</td>
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<td>Alawa</td>
<td>LR</td>
<td>Minyerri — Kriol the medium of instruction</td>
<td>200?</td>
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<tr>
<td>Wubuy</td>
<td>LR</td>
<td>Numbulwar</td>
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<td>Ndjebbana</td>
<td>L1</td>
<td>Maningrida</td>
<td>Teacher — Linguist Language Centre Linguistic support from Darwin</td>
<td>Bilingual 197?</td>
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<td>Burrara</td>
<td>L1</td>
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<td>Teacher — Linguist Language Centre Linguistic support from Darwin</td>
<td>197? - ???? Bilingual</td>
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<td>Dijinang</td>
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<td>Maningrida</td>
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<td>Kune</td>
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<td>Maningrida</td>
<td>Teacher — Linguist Language Centre Linguistic support from Darwin</td>
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<tr>
<td>Gupapuyŋu</td>
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<td>Teacher — Linguist Language Centre Linguistic support from Darwin</td>
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<td>L2</td>
<td>Sanderson Middle School</td>
<td></td>
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<tr>
<td>Djambarrpuyŋu</td>
<td>L1</td>
<td>Ramingining</td>
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<td>Milingimbi</td>
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<td>Language</td>
<td>Pathway</td>
<td>School</td>
<td>Expert Support</td>
<td>History</td>
<td>SAIS 2015</td>
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<tr>
<td>Djambarrpuyŋu</td>
<td>L1</td>
<td>Mäpurru – NT Christian Schools</td>
<td>Outstation of Shepherdson Bilingual School until 2???</td>
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<td>L1—Bilingual</td>
<td>Shepherdson College—Bilingual</td>
<td>Teacher—Linguist Language Centre Linguistic support from Darwin</td>
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<td></td>
<td>L1</td>
<td>Gäwa – NT Christian Schools</td>
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<td>Dhuwaya</td>
<td>L1—Bilingual</td>
<td>Yirrkala—Bilingual</td>
<td>Teacher—Linguist Language Centre Linguistic support from Darwin</td>
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<tr>
<td>Warramiri</td>
<td>L1</td>
<td>Gäwa – NT Christian Schools</td>
<td>NTCS</td>
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<td>Tiwi</td>
<td>L1</td>
<td>Murrupurtiyan uwu Catholic Primary School—CENT</td>
<td>Commenced 197? - Bilingual 2012—ILC</td>
<td></td>
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<tr>
<td>Murrinhpatha</td>
<td>L1—Bilingual</td>
<td>OLSH Thamurrurr Catholic College—CENT—Bilingual</td>
<td>Teacher—Linguist (unfunded) Language Centre</td>
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<td></td>
<td>Culture Program only</td>
<td>Gunbalanya</td>
<td>19??-???? Bilingual School ILC 2012</td>
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</table>
APPENDIX C

Draft Terms of Reference for a Community Reference Group.

1. Role/Purpose

The role of the Lúrra Language and Culture Committee is to provide ongoing strategic direction and leadership to drive high quality language and cultural learning activities and initiatives which serve to enrich engagement, participation and education of students, parents, teachers and community members for the benefit of Maningrida College and community.

The Lúrra Language and Culture Committee sets out to achieve the following outcomes:

- positively influence attendance and engagement of Maningrida College students
- facilitate and maintain quality cultural activities (excursions, culture days and cultural events etc.) across all sectors (Crèche to Senior School) of the school
- enable access for students to learn about their cultural heritage from the Maningrida region as well as the cultural heritage of others
- provide opportunities for community members to learn and engage with language and cultural experts in various contexts
- support production and delivery of language and cultural resources for students and community members
- create fundraising opportunities to assist with the Lúrra Language and Culture Program resource development
- support development of several examples of cross curricular units of work with language and culture themes.

2. Term

This Terms of Reference is effective from the 27/8/2015 and continues until terminated by agreement between the Language and Culture Committee.

3. Membership

The Lúrra Language and Culture Committee will comprise:

1. Miranda Watt, Principal, Maningrida College
2. Stanley Rankin, Yuya-Bol Chairman, Djinang Language Teacher, Maningrida College
3. Alistair James, Yuya-Bol Vice Chairman, Ndjebbana Language Teacher, Maningrida College.
4. Joseph Diddo, Traditional Owner Maningrida, Ndjebbana Language Teacher, Maningrida College
5. Cindy Jinmarabynana, Burarra Language Teacher, Maningrida College
6. Charlie Brian, Kune Language Teacher, Maningrida College
7. Carol Liyawanga, Kune Language Teacher, Maningrida College
8. Jack Marilain, Ndjebbana Language Teacher, Maningrida College
9. Michael Mungula, Gupapuyngu Language Teacher, Maningrida College
10. Natalie Wilson, Assistant Teacher, Maningrida College
11. Michelle Callahan, Child and Family Centre Manager, Maningrida
12. Noela Heron, Crèche Manager, Child and Family Centre, Maningrida
13. Jaya Regan, Teacher, Maningrida College
14. Sandy Cutler, Assistant Teacher, Maningrida College
15. Jess Gannaway, Teacher, Maningrida College
16. Sonya Ezzy, Teacher, Maningrida College
17. Alice Eather, Teacher, Maningrida College
18. Maria Cunningham, Impact Coach, Maningrida College
19. Tara Venn, Teacher, Maningrida College
20. Jantina Bos, Teacher Maningrida College
21. Tim Delphine, Teacher, Maningrida College
22. Tracey Egan, Teacher, Maningrida College
23. Nat Carey, Project Officer, Wiwa Project
24. Shane Bailey, Learning on Country Coordinator, Djelk Rangers/Maningrida College
25. Ranger, Djelk Ranger
26. Louise McBride, Maningrida Arts and Culture
27. Marcus Pascoe, Maningrida Arts and Culture
28. Mason Scholes, Language and Culture Coordinator, Maningrida College

4. **Roles and Responsibilities**

The committee is committed to:

- fostering collaboration between school staff, students, language and culture team and members of the community
- removing/negotiating issues that impede on the successful delivery, role/purpose of the Lúrra Language and Culture Committee
- maintaining the focus of the committee on the agreed role/purpose and outcomes of the Lúrra Language and Culture committee
- advocating and planning for the ongoing presence of the Lúrra Language and Culture Committee.

The committee’s members aim to:

- attend all scheduled meetings and if unavailable, notify the chairperson of your absence.
- support the committee in good faith
- utilise time efficiently and keep to timelines agreed upon by the committee.
- share all information with all committee members
- notify committee members of any issue that may impact on deliverables in a timely manner.

Members of the committee expect:

- committee members provide information in a timely manner
- to be given reasonable time to make decisions
- to be alerted to issues that could impact on projects
- open and honest discussions, without any repercussions.
5. Meetings

- all meetings are chaired
- decisions will be made by consensus (i.e. members are satisfied with the decision even though it may not be their initial choice). If not possible, committee chair makes final decision
- meetings will be held twice a term unless there are circumstances that require more
- if required, sub-committee meetings will be arranged outside of these times as arranged and discussed at committee meetings.

6. Amendment, Modification or Variation

This terms of reference may be amended, varied or modified in writing after consultation and agreement by Lürra Language and Culture Committee members.
## APPENDIX D

### Assistant Teacher (Indigenous Language and Culture) Career Pathway

<table>
<thead>
<tr>
<th>Assistant teacher level</th>
<th>No Qualifications</th>
<th>Certification III in Education Support</th>
<th>Certification IV in Education Support</th>
<th>Diploma of Education or Diploma of Indigenous Language Work</th>
<th>Advanced Diploma of Education or Associate Degree of Indigenous Languages and Linguistics</th>
<th>Batchelor of Education or Batchelor of Indigenous Languages and Linguistics</th>
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</thead>
<tbody>
<tr>
<td>Assistant teacher level 1</td>
<td>An assistant teacher level 1 has knowledge in an Indigenous language and culture.</td>
<td>An assistant teacher level 2 has 4 years of continuous service or Certificate III in Education Support or equivalent qualification.</td>
<td>An assistant teacher level 3 has a Certificate IV in Education Support or equivalent qualification.</td>
<td>An assistant teacher level 4 has a Diploma of Education or equivalent qualification.</td>
<td>An assistant teacher level 5 has an Advanced Diploma of Education or equivalent qualification.</td>
<td>An assistant teacher will advance to a teacher after completing a Bachelor of Education (primary teaching) or equivalent qualification.</td>
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</tbody>
</table>

An assistant teacher level 1 has knowledge in an Indigenous language and culture.
<table>
<thead>
<tr>
<th>ATSI elective unit:</th>
<th>ATSI elective units:</th>
<th>Diploma of Education ATSI elective units:</th>
<th>Advanced Diploma of Education ATSI core units:</th>
<th>Bachelor of Education ATSI elective unit:</th>
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</thead>
<tbody>
<tr>
<td>Assist teacher to develop Aboriginal and/or Torres Strait Islander language and culture lessons</td>
<td>Assist teacher to develop Aboriginal and/or Torres Strait Islander language and culture lessons</td>
<td>Use educational strategies to support Aboriginal and/or Torres Strait Islander education</td>
<td>Develop and facilitate culturally competent and collaborative education teams in schools</td>
<td>Aboriginal and Torres Strait Islander Languages and Literacies</td>
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<tr>
<td></td>
<td>Assist in the production of language resources</td>
<td>Develop and apply knowledge of science in Aboriginal and Torres Strait Islander contexts</td>
<td>Lead strategic policy and practice change in Aboriginal and Torres Strait Islander education</td>
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<td></td>
<td>Promote and implement Aboriginal and/or Torres Strait Islander language and culture programs</td>
<td>Maintain and protect Aboriginal and Torres Strait Islander languages</td>
<td>ATSI elective units:</td>
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<tr>
<td></td>
<td>Identify clients with language, literacy and numeracy needs and respond effectively</td>
<td>Lead a team to develop and implement Aboriginal and Torres Strait Islander language and culture programs</td>
<td>Maintain and protect Aboriginal and Torres Strait Islander languages</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Use pedagogy for self-determination in Aboriginal and Torres Strait Islander</td>
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### Training Time

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<tr>
<th>Training Time</th>
<th>1 year</th>
<th>1-2 years</th>
<th>1-2 years</th>
<th>1-2 years</th>
<th>3-4 years</th>
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<tr>
<td>Annual Gross Salary</td>
<td>$45,443</td>
<td>$49,492</td>
<td>$53,013</td>
<td>$56,623</td>
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