ABORIGINAL AND TORRES STRAIT ISLANDER LANGUAGES IN EDUCATION QUEENSLAND SCHOOLS

A guide to implementing the Aboriginal and Torres Strait Islander Languages Syllabuses

Information for Principals
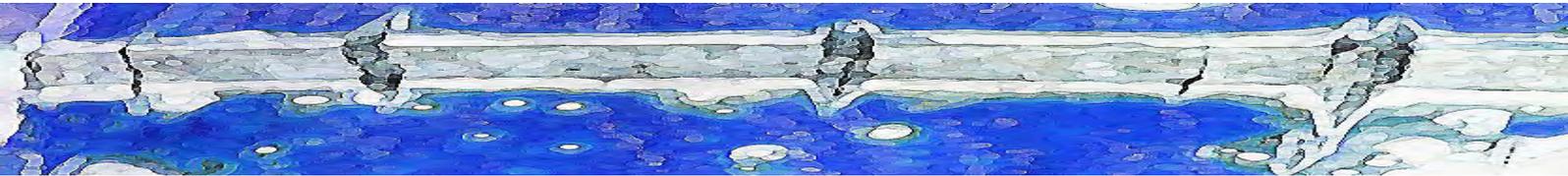
Acknowledgments

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We would also like to thank the community members and linguists who generously provided their time and expertise.

Document artwork supplied by Faith Baisden

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In 2011 the Queensland Studies Authority (QSA) introduced syllabuses for Aboriginal and Torres Strait Islander languages for Years P-10, and for Years 11-12.

This document aims to support principals to engage effectively with Aboriginal or Torres Strait Islander communities in order to implement the QSA Aboriginal and Torres Strait Islander Languages syllabuses. It provides strategies to assist with the process about developing and running a language program in Education Queensland schools.

These syllabuses provide invaluable opportunities for supporting student identity, promoting inter-cultural understanding, and connecting and engaging with Aboriginal and Torres Strait Islander communities.

The implementation of the Aboriginal and Torres Strait Islander language syllabuses can be used to fulfil the requirements for the delivery of languages other than English (LOTE), and has the potential to deliver a range of positive outcomes for your school and community, including:

- making school more relevant for Aboriginal and Torres Strait Islander students who have knowledge of an Aboriginal or Torres Strait Islander language
- allowing Aboriginal and Torres Strait Islander students to benefit personally from learning more about their language and culture
- allowing non-Indigenous students the benefits of learning more about Aboriginal and Torres Strait Islander culture
- helping students develop research skills while learning about the history of the area where the school is located
- the many cognitive and social benefits of learning a second, or third, language
- broader student and community awareness of Aboriginal and Torres Strait Islander history, community and language
- increased visibility of Aboriginal and Torres Strait Islander language and culture in the broader community within which your school is situated.

The document is formatted in three columns. The first column is an 'at a glance' column, which provides a summary of key points useful for navigating the document. These points are expanded in the second column. The third column provides supplementary references, usually to each syllabus, as well as some tips and hints. The *QSA Aboriginal and Torres Strait Islander Languages syllabuses* are available from the QSA website at www.qsa.qld.edu.au.

In this document, the word 'community' is used to refer to a group of people with shared ancestry, language, place of residence or other acknowledged common experience and 'the community' is used to refer specifically to the community which is local to the school.

Why this program is important

There are multiple benefits to teaching an Aboriginal language or Torres Strait Islander language (Australian language).

As stated above, this is a chance to make a measurable difference to your students in terms of identity, to your school in terms of promotion of cultural understanding, and to your community in terms of making connections and promoting cooperation.

A recent report prepared by the House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs identified language as an important component of cultural connection, strengthened intergenerational relationships and community building. Language was also identified as playing a significant role in the wellbeing of Aboriginal and Torres Strait Islander young people.

The Australian Curriculum, Assessment and Reporting Authority (ACARA) Paper: *Shape of the Australian Curriculum: Languages* states the benefits of learning Australian languages for all students:

> *As the languages are unique to Australia, they are also part of the heritage of all Australians. The opportunity to learn Australian Languages is important to all students in Australian schools because they represent a core element of the culture and history of Aboriginal and Torres Strait Islander people. Through studying these languages, students also learn about the history, culture, land and environment of the country in which they live.*

This view is supported by Education Queensland's *Aboriginal and Torres Strait Islander Languages Statement*, which states that:

> *Greater understanding and shared ownership of our Aboriginal and Torres Strait Islander languages – traditional languages, creoles and related varieties – will contribute to the Australian identity of all students, schools and communities, and will sustain Queensland's unique Aboriginal and Torres Strait Islander linguistic and cultural heritage.*

The *Aboriginal and Torres Strait Islander Languages Statement* also introduces a '3 way strong' approach, which explains how schools can engage with the rich and complex language situations of their Aboriginal and Torres Strait Islander students and their families:

1. Recognise and value the language varieties Aboriginal and Torres Strait Islander children, families and communities use
2. Engage Aboriginal and Torres Strait Islander students in learning and achieving by improving their Standard Australian English explicitly, actively, and meaningfully
3. Supporting students' access to their heritage by maintaining, learning or researching their traditional languages and cultures.

An overview of the process

The introduction of an Aboriginal and Torres Strait Islander language program will involve consultation, collaboration and cooperation between the school and the local community. A recommended process is described in this document, and represented in the diagram below.

SECTION 1 — Research the language situation

SECTION 2 — Initiate community consultation → Form community advisory committee → Design a program → Endorse a program → Record an agreement → Identify resources / Put together a teaching team

SECTIONS 3 & 4 — Design a curriculum → Implement the (pilot) program → Conduct short-term reviews / Conduct long-term reviews
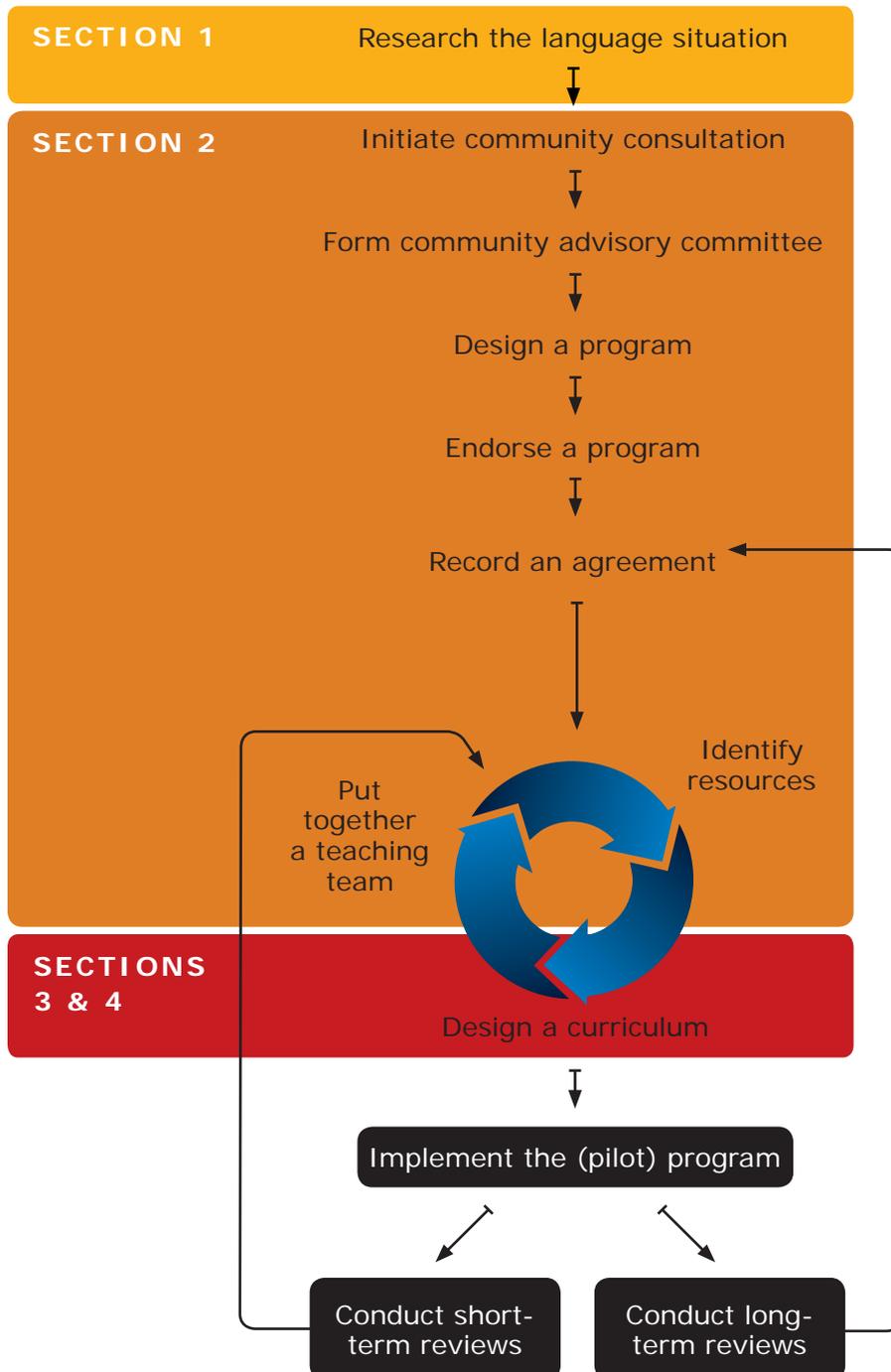
SECTION ONE contains information on the initial processes for researching the language landscape for your area, and initiating the consultation process.

SECTION TWO contains information about forming and maintaining a community advisory committee, reaching an agreement, and designing a curriculum to suit the needs of the school and the community.

SECTION THREE contains basic information about QSA curriculum requirements, and information on where to find more information.

SECTION FOUR includes details of a range of organisations who can support the design of a curriculum, particularly in terms of developing or accessing materials, as well as resources for program management.

Language and culture are highly personal and dealing with them can elicit emotional responses in the community, in students and their parents, and in school staff who engage with the community through the process of implementing and delivering the program.

Experience in other states has shown that the positive energy generated by sharing knowledge, including language, with younger generations can bring communities together. This is also illustrated by the case studies from Queensland schools in the appendices to this document. A well-planned, sensitive and ongoing consultation process that respects the rights and responsibilities of the school, the students and the community can help to ensure the success of a language program.

Important information before you begin

The Aboriginal and Torres Strait Islander Languages programs must be designed and implemented in the context of consultation and collaboration with the local Aboriginal community or Torres Strait Islander community.

The language and the language approach

Decide with the community what language is to be taught.

Decide which approach of the QSA syllabus you are going to take, allowing for continuity from P-10 through to Senior. The choices are:
– *Maintaining language approach*
– *Revitalising language approach*

Before starting an Aboriginal or Torres Strait Islander language program at your school, *consultation with the community must take place.*

A cornerstone to understanding the QSA syllabus and these support materials is the recognition that Aboriginal and Torres Strait Islander people are the owners and custodians of their languages and cultures. This is a concept felt very strongly within Aboriginal and Torres Strait Islander communities.

It is not possible for a school to teach an Aboriginal language or Torres Strait Islander language without the permission and the involvement of the community to which the language and culture belong.

1.1 P–10 programs

Two approaches are available within the QSA syllabuses, depending on the strength of the local language, that is, how widely spoken it is and with what level of proficiency.

- **Maintaining language**

If the students and the community members speak the target language with a high degree of proficiency, then a maintaining language program will be the most appropriate. The maintaining language approach provides for the explicit teaching and learning of a target language and may be offered where the local language (language of the country) is strong.

At present, this may only be possible in a small number of schools in Far North Queensland.

- **Revitalising language**

There are three subtypes of programs within the revitalising language type: Revitalisation, Renewal, and Reclamation.

LINK:
Aboriginal and Torres Strait Islander Languages P–10 Syllabus 2010, Appendix 1, pp. 47 available at www. qsa.qld.edu.au.

TIP:
Assessing the language proficiency of students and community members who have not participated in a structured language learning program is an approximate exercise. You may need to be creative and flexible in terms of what assessment tools you use.
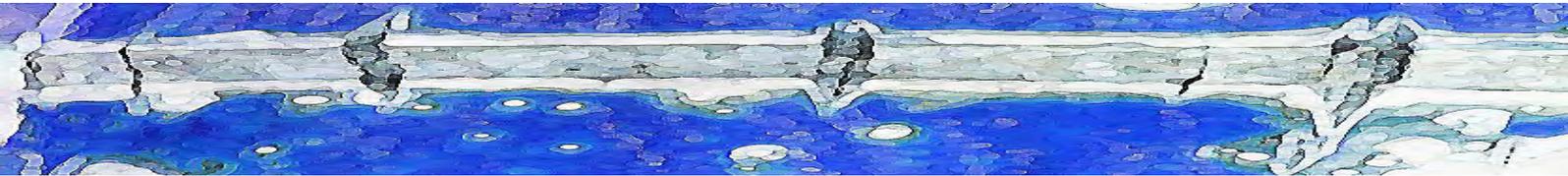
If community members speak the target language with a high degree of proficiency, but the students have little knowledge or no knowledge at all of the language, then a Revitalisation approach will be most appropriate. In this case the speakers will be able to choose relevant available resources and/or be instrumental in developing new ones.

In situations where the knowledge of language is scant, communities and schools may consider the teaching of a regional language, or contact language varieties such as creoles or other dialects. If, for example, the local community uses an Aboriginal or Torres Strait language other than the local country language, then it may be feasible to run a program in that language. In such a case, both the country of the language to be taught, and the local community, must give their consent for the program to be run, and should be included in the ongoing consultation processes.

The QSA syllabus-based program fulfils the requirements for mandatory language provision in Years 6, 7 and 8 when the following time requirements are met:

–   in Year 6 – 90 minutes per week
–   in Year 7 – 90 minutes per week
–   in Year 8 – 120 minutes per week

If community members have little or no knowledge of the language of their traditional connections, then either a Renewal or Reclamation program will be most appropriate. Which program to choose will depend on the wealth of resources available, and whether there has been a break in the transmission of the language. It will be important to ensure that there is adequate documentation of the language to support a program: partnership with a university or TAFE institution is recommended.

1.2   Years 11 and 12 program

In Years 11 and 12, the minimum number of hours of timetabled school time, including assessment, is 55 hours per semester.

Schools and communities wanting to teach an Aboriginal or Torres Strait Islander language program in Years 11 and 12 need to implement the *Aboriginal and Torres Strait Islander Languages Trial Senior Syllabus 2011*. The Maintaining and Revitalising language approaches are both available.

Aboriginal language and Torres Strait Islander language, knowledge and community principles need to be the foundation upon which the Aboriginal and Torres Strait Islander curriculum is created in this syllabus.

The Aboriginal and Torres Strait Islander Languages syllabus creates a space for Aboriginal and Torres Strait Islander communities to self-define the terms of entry, engagement and exit for schools seeking to meaningfully and mutually inquire into their knowledge.

(Section 4*, QSA Aboriginal and Torres Strait Islander Languages P-10 Syllabus 2010.*)

Rationale

A successful language program will only be achieved if there is a strong commitment from both the community and the school.

As the Aboriginal people and the Torres Strait Islander people are the owners and custodians of their languages, it is vital that all decisions about the language program are made in the context of meaningful consultation between the community and the school.

It is through forging and maintaining a strong, shared commitment that the community and the school will be able to achieve a successful language program.

Schools may find themselves in the situation where issues surrounding ownership of the country and language exist or where, due to historical movements of the Aboriginal people and Torres Strait Islander people, it is unclear which community should be approached.

2.1 Initial steps

Identifying a language champion within the school

Implementing an Aboriginal or Torres Strait Islander language program requires passion and commitment, as well as thoughtful and efficient management across the incubation, consultation, and implementation stages. Identifying a champion from within your school to take on the role of facilitating the program should be done at an early stage in the process. The ideal champion will be an experienced member of staff with good people skills, a passion for the program, and solid project management skills. The champion's role is to support the program and its various stakeholders, including the teaching staff, committee members, and students. In essence, their role is to drive the project, keeping it on track as it evolves, and ensuring that both the program and the individuals involved in it are given appropriate support, and are motivated and engaged.

LINK:
Indigenous Education and Training: http://deta.qld.gov.au/indigenous/

Researching the language

In Queensland there are many Aboriginal and Torres Strait Islander languages, ranging from those spoken regularly to those that are no longer heard.

Depending on the situation, the decision about which language to teach may be resolved at initial or more advanced stages of

consultation. In the information-gathering stage, it will be important to access as much information as possible on the range of potential languages in your area.

Some questions to consider include:
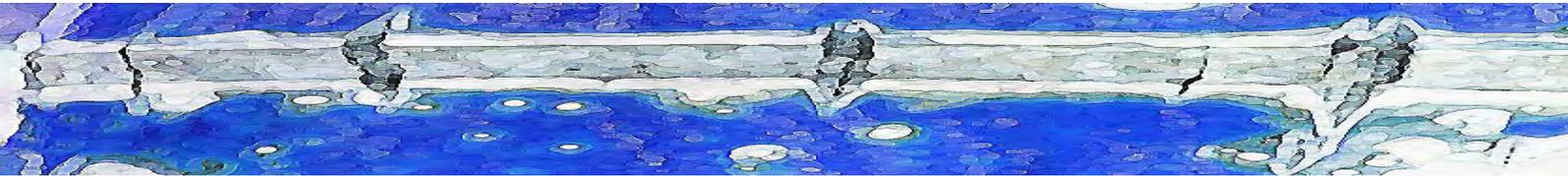
Identify community members who are recognised as having significant knowledge about language and culture.

- which language belongs to the land the school is on (the country language)?
- what language background do students and community members have?

Seek assistance to identify the appropriate people if necessary. In some cases, identification of Elders may not be clear cut.

- what are the aims of the program?
- who is available as a Language and Culture Specialist (speaker) and teacher?
- what resources are available?

Establishing contact

There are schools that already have strong partnerships with their local community. For them this part of the process will be very straightforward, and they may like to advise other schools on the best approaches.

Establish contact

Please note that contact can be made by either the school or the community.

Either the community or the school may initiate contact about introducing a language program.

Getting to know the key community members

Observe protocols when making contact with the key community members.

In most communities, there will be a number of people who are recognised by community members as having significant knowledge about the language and culture.

These people must have a central role in the consultation process.

To help the school identify the appropriate community members with whom to consult, approaches could be made to:

- parents of past and present students, including members of the Aboriginal and Torres Strait Islander communities with connections to the school
- members of community organisations, for example, language or culture groups
- Language and Culture Centres, Land Council and other Aboriginal or Torres Strait Islander organisations
- community volunteers at the school
- Queensland Parks and Wildlife Services, if your school is near a National Park
- other local schools, particularly schools where an Aboriginal or Torres Strait Islander language is already being taught
- University linguistics, Aboriginal and Torres Strait Islander Studies, and Anthropology departments
- TAFE institutions
- QILAC (Queensland Indigenous Languages Advisory Committee)
- AIATSIS (Aboriginal Institute of Aboriginal and Torres Strait Islander Studies)
- The State Library of Queensland

LINKS:

QILAC: http://www.qilac.org.au/

AIATSIS: http://aiatsis.gov.au/

Aboriginal and Torres Strait Islander collections at the State Library of Queensland: http://www.slq.qld.gov.au/coll/aptsi

DERM: http://www.derm.qld.gov.au/

- The Department of Environment and Resource Management (DERM).

Communication protocols

Cultural knowledge tends to be viewed differently in Aboriginal and Torres Strait Islander communities. There is typically a hierarchy concerning who may speak on a particular topic, with Elders and traditional owners having the authority to share information and tell stories. Although younger community members and people from other groups might be aware of information pertaining to an area and its cultural heritage, they will defer to more authoritative individuals, sometimes even claiming ignorance.

Making the initial approach

Principals need to observe protocols when making contact with the identified key community members. The community will be able to provide guidance to the school on the most appropriate method for contacting the relevant community members.

In most communities, there will be a number of people who are recognised by the community as holding significant knowledge about the language and culture. These people must have a central role in the consultation process. Nevertheless, due to the various responsibilities they hold, they may be unable to personally act as advisor or committee member. If they are unable to act as a committee member themselves, they may be able to nominate a proxy to take on an advisory role.
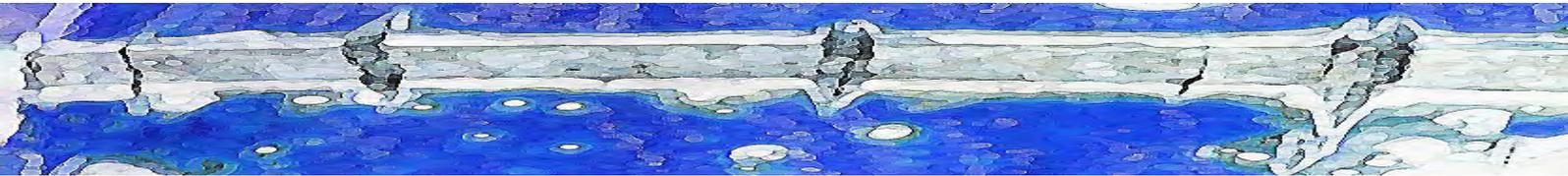
2.2 The consultation process

Commit to ongoing consultation between the community and the school. Keep in mind that:

- the aim is to achieve a mutually-supported design for a language program
- the consultation must be fully documented in a formal agreement
- there is no set time limit on the consultation process
- there are many things that need to be discussed.

If consensus cannot be reached, maintain regular and open communication with the aim of achieving the desired results in future.

The process of consultation is made up of active involvement and ongoing discussion between the community and the school, with the aim of reaching a mutually supported design for a language program. The consultation process should allow plenty of time for discussion and consideration of issues, and should be multi-faceted, including individual interviews, and both small and large group meetings.

The consultation process will probably commence with a discussion of the aims for the process of consultation, and for the program.

The processes and outcomes of consultation should be fully and appropriately documented in the Agreement (see Section 2.5).

There is no limit on the time required for consultation. The number of meetings held, and the period over which discussions take place for consensus to be reached, will vary depending on local circumstances. Ensure that a clear process is agreed on, with a flexible timeline.

Issues that may require careful consideration to reach a resolution include:

- the community may not wish to have their language taught at the school
- in communities where multiple languages are spoken, a decision may not be reached about which language to teach
- the school and the community may not agree on the choice of language program
- there may be difficulties in finding an appropriate teacher for the language program
- there may be concerns among community members about the program
- the community may want more time to consider matters concerning the program, while the school needs to finalise plans for the semester/year.

Discussion of the aims should include discussion of who will be able to learn the language, whether the course will be available to all students, to self-nominated students, or community-nominated students, restricted to those of Aboriginal or Torres Strait Islander descent, or open to all students in the school.

The community may already be involved in a language program. If this is the case, the school should encourage the move towards a syllabus-based approach, as community-based programs do not fulfil the requirements for mandatory provision of LOTE. However, this ultimately remains the choice of the community.

In some situations, no matter how much effort is put into the consultation process, it may not be possible to reach consensus regarding the teaching of a language in your school.

In these situations it is recommended that regular communication be maintained between the community and the school.

TIP:
When making a decision, always give committee members time between raising an issue for discussion and voting on it. Allow at least two sittings to raise, discuss and resolve an issue.

TIP:
Seek guidance from a community Elder concerning cultural rules that will impact on meetings, such as rules about who may sit in the same room during meetings.

If consensus cannot be reached, the school will need to ensure that another LOTE is taught to meet compliance with mandatory provision of languages in Years 6, 7 and 8.

Selecting a language

In conducting the initial research about languages in your area you will hopefully uncover a rich landscape of languages. Negotiating with the various representatives of those languages, researching the available resources, and so on, may be a complex process. There are a range of possible pathways to follow in choosing a language to teach, and an appropriate syllabus approach to implement.

By the time the community advisory committee comes together, you should have a fair idea that there will be consensus regarding whose traditional land the school is located on, and which people are accepted representatives of that group or groups. Avoid bringing people together before such a resolution is in sight.

The following flow chart illustrates some possible pathways to follow:

2.3 Obtaining the community documents

What are *Community Models of Knowing* documents?

As stated earlier, only Aboriginal and Torres Strait Islander communities can define the protocols and processes for their languages and knowledge.

These protocols and processes inform a body of documents described in the syllabuses as the *Community Models of Knowing* (CMK). These describe the ways in which a community will document or in some other way represent their approach to sharing knowledge, both within the community and the school environment.

The syllabuses provide generic 'samples' of each of the documents as a starting point only. Some communities may like to have further assistance. The documents will differ in every community and may not be intended for sharing with a wider audience. The QSA may be able to provide guidance should this be required.

The CMK documents are made up of the following:

- The *Settlement Statement*: this is the term used within the QSA syllabuses to describe a statement from the local community which defines the local Aboriginal or Torres Strait Islander language and the recognised traditional owners.
- The *Community Inquiry Model*: this is the term used within the QSA syllabuses to describe an outline of community-defined protocols relating to the holding, collecting and sharing of knowledge.
- *Community Engagement Advice*: this is a term used within the QSA syllabuses to outline the terms of engagement between the community and the school applicable to a particular community.

Through these documents the community 'self-defines the terms of entry, engagement and exit for schools seeking to meaningfully and mutually inquire into their knowledge' (from *Aboriginal and Torres Strait Islander Languages P-10 Syllabus 2010,* pp. 4, and *Aboriginal and Torres Strait Islander Languages Trial Senior Syllabus 2011,* pp. 52).

The documents may take many forms and may be presented in a medium chosen by the community. They are 'living documents' and can be revised and reconsidered throughout their existence.

Obtain the community documents

Arrange for documentation of community protocols and processes. The syllabus refers to these as the *Community Models of Knowing (CMK).*

The CMK is put together by the community to clarify the boundaries and restricted areas when engaging with their language and knowledge principles. It is made up of:

- the *Settlement Statement,* which specifies the language and names the traditional owners
- the *Community Inquiry Model,* which defines protocols regarding knowledge sharing
- the *Community Engagement Advice,* which outlines the terms of engagement between the school and the community.
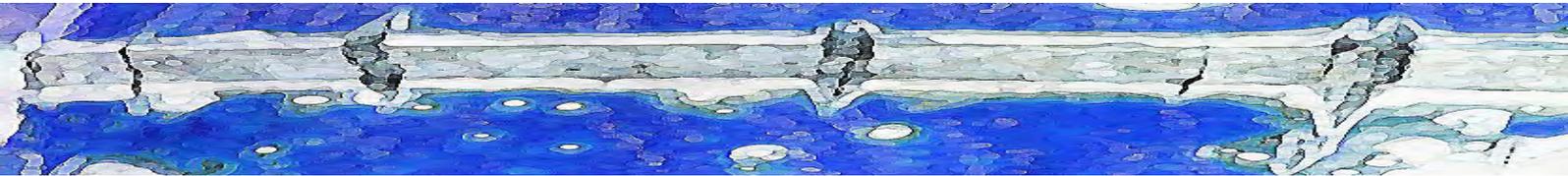
Within the school context, when engaging with the languages and knowledge principles of the community, these documents will assist students, teachers and the community be aware of:

- the boundaries
- what is regarded as open knowledge, and
- which areas of knowledge are deemed by community to have restricted access.

The shape of the CMK documents should be fluid and flexible so as to reflect different ways of representing this knowledge. However, if CMK is being shared with the school for the purposes of this syllabus, then a mutually comprehensible language, interpretation, or translation should be negotiated with the local Aboriginal and Torres Strait Islander community.

Section 4*, QSA Aboriginal and Torres Strait Islander Languages P-10 Syllabus 2010.*

2.4 Agreeing on the classroom and teaching approach

Both the community and the school have vital roles to play in the selection of the language teacher.

In seeking a teacher, or putting together a teaching team, there are a great many things to consider. The community advisory committee may wish to consider the attributes they are seeking, including which attributes are essential, and which are desirable. Some of the attributes you might consider include:

- being a member of a community, or having significant links to a community
- being a fluent or native speaker of the target language
- having training or experience in LOTE methodologies
- having training or experience in cultural awareness teaching
- having training or experience in teaching
- having training or experience in classroom teaching

The teacher

The ideal teacher for the language program would be a registered teacher who is a fluent and authoritative speaker of the language and is familiar with the culture of the local community. If this person meets school requirements, the school will need to appoint them through the appropriate EQ human resources processes and under the appropriate Award. However, if such a person is not available then an alternative teaching arrangement, such as a teaching team, should be implemented.

The teaching team

The teaching team at a school would be made up of a community-approved speaker of the language working with a registered teacher.

The former should be a language and culture specialist who is intimate with the local community's knowledge and practices, aware of the relevant social and historical issues, and connected with the local community.

The language and culture specialist works alongside a registered teacher who is flexible, willing to learn about the community's language and culture, and able to engage with the community.

The precise details of the roles of the language and culture specialist and the registered teacher are best negotiated locally but can be guided by two broad principles:

- the language and culture specialist is the best model for language use and is the source of appropriate cultural information for learners
- success in the language program depends on a mutually supportive team approach in which decisions are made jointly and input is encouraged and expected from both parties.
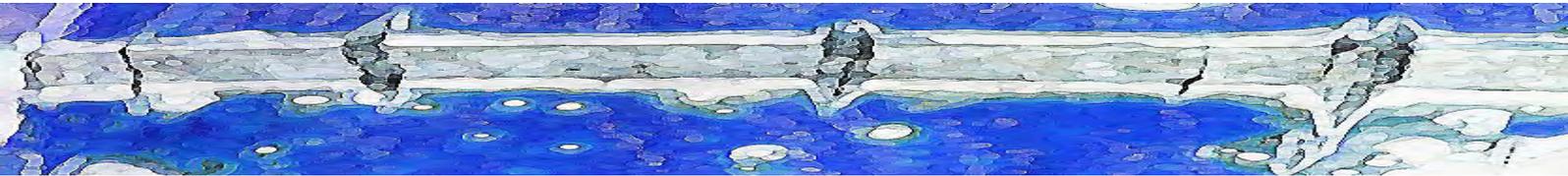
The roles within the teaching team will vary. However, the following factors might influence the situation:

- communicative and cultural competence in the local community domain or the wider Aboriginal languages or Torres Strait Islander languages domain of team members
- knowledge, standing, skills and understanding of the teaching team members
- pedagogical competence of team members
- the changing focus of particular lessons, including the immediate nature of the learning.

A second teacher

Identify a relief teacher

- A second community teacher will be required in case the teacher is absent.
- This person should be familiar with the program.

It is important for the community to identify a second community teacher, who will be the person available to take the class if the regular teacher is absent.

The second teacher could be invited, on a voluntary basis, to:

- be involved in the planning and/or assessment processes
- attend classes to familiarise themselves with the classroom practice and get to know the students.

Such an arrangement will allow for the program to be ongoing in the event of any staffing changes.

Learner groups

Depending on the decision made by the community and the school, the language program may be taught to students in all year levels from Prep to Year 12. Students may identify as non-Indigenous, or as Aboriginal or Torres Strait Islander, and will bring a wide range of experience, knowledge and understandings of Aboriginal and Torres Strait Islander languages and cultures into the language classroom.

The challenge for teaching teams is to acknowledge and cater for this diversity within the language program.

Examples of teaching models

The teaching model will look different in each school context. Below are some possible scenarios:

Consider different teaching models such as:

- the language and culture specialist works with one registered teacher across multiple classes
- the language and culture specialist works with a range of classroom teachers
- the community-approved language and culture specialist is also a registered teacher and may teach across a local circuit of schools.

- **The registered teacher is not attached to a class**

In the primary classroom, schools may timetable the community teacher with a registered teacher who is not attached to a particular class.

This teacher will then accompany the community language teacher as they visit the language class, or classes, which will allow for non-contact time for the regular class teacher.

- **The approved community language teacher is not a registered teacher**

The language program may be delivered to each class individually, with the community teacher entering classrooms across the school and working alongside the regular classroom teacher. In this situation, the community teacher would need to develop working relationships with multiple classroom teachers.

It is suggested that the community teacher have a primary contact in the school with whom they can discuss pedagogical matters. This arrangement would not allow for any non-contact time for the regular classroom teacher.

- **Registered teacher is also a community-approved language teacher**

In some situations, there may be a registered teacher who the community agrees is suitable to teach the language to the students. This teacher may teach smaller groups of students, whole classes, or be on a local circuit catering for students at a number of schools where the same language is taught. This would allow for non-contact time for the regular classroom teacher.
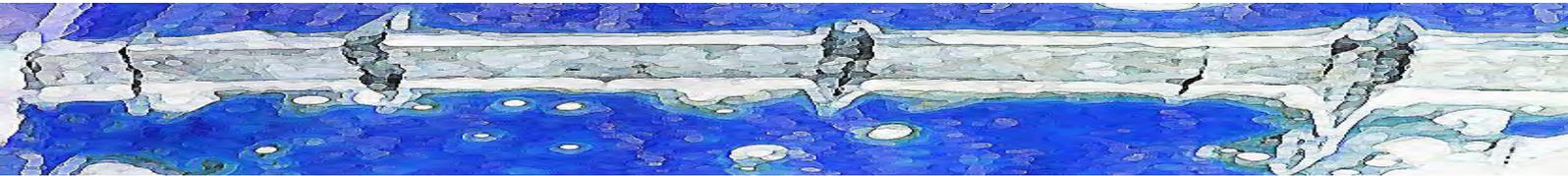
2.5   The Agreement

Once the community and the school have reached consensus concerning all facets of the consultation process, the outcomes can form the Agreement for the language program.

Examples of topics that should be included in this document are:

- recognition and understanding of the community models of knowing
- type of language program to be taught
- involvement of the community in the program
- which language, or languages, is/are to be taught
- who will learn the language (which students and year level/s)
- who will teach the language (and any arrangements required)
- employment/pay conditions
- relief/substitute teacher considerations
- resources — availability and development
- scheduled review dates for Agreement, including the curriculum
- contingency plans — loss of teacher or language program
- amount of notice that will be given should decisions change.

Most language programs will require custom-made materials that are designed to suit planned activities. They are typically the product of collaboration between a language speaker and a LOTE teacher or linguist.

There is a range of issues to be considered when dealing with this material in terms of copyright, intellectual property rights, and cultural sensitivity.

Copyright and Intellectual Property (IP)

The Department ordinarily retains ownership of teaching materials produced by its employees, while the community retains the intellectual property rights to its language and culture. In the majority of circumstances the Department will retain copyright of the material its employees create for the program.

Where the copyright is retained by the Department, the material should be identified with the copyright symbol followed by the words 'State of Queensland (represented by the Department of Education and Training)' and the year the material was created, as below.

> © State of Queensland (represented by the Department of Education and Training) 2011.

It is also appropriate to place an acknowledgement, and thanks, on the material, naming the community and stating that the materials were created with the support of the community, and by drawing on the community's knowledge of their language and culture.

In some circumstances, material could be prepared under a contract that specifies that copyright of some or all material is to be retained by the teacher who prepares them. Approval for such an arrangement would need to be obtained in writing from the Director-General prior to the commencement of the creation of any material.

Where appropriate or necessary, the Department could also:

• licence material to the community for its use; or,
• transfer ownership of the material to the community, who would then issue a licence for its use back to the Department.

Cultural sensitivity

Regardless of the arrangements regarding copyright of material, it is important to be mindful of the need for cultural sensitivity.

As part of the Agreement, the committee should confirm the processes for managing and maintaining materials produced in collaboration with the community. In particular, the committee will need to agree on the circumstances in which specific materials will need to be altered, returned to the community, or their use suspended or discontinued. It may also be necessary to confirm what processes will be followed in these circumstances.

For example, in the case of the death of a speaker featured in materials produced for use in the classroom, those materials may need to be altered, or they may need to be returned to the community and other materials produced to replace them.

Maintaining the Agreement

Each of the signatories, the nominated community members and/or organisation, and the school should each hold copies of the Agreement.

Once the program starts, it is important that the community and school maintain regular communication. In this way they can monitor the effective delivery of the language program and manage any community-school interactions.
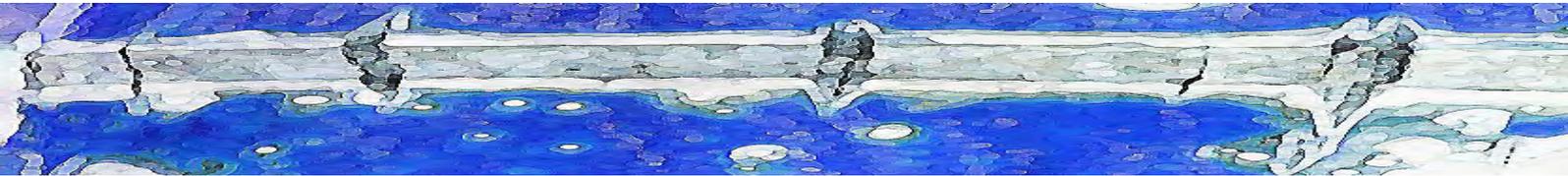
2.6   Whole of school support

Address professional development needs:

- ensure that all teachers at the school have access to appropriate professional development
- identify and address the professional development needs of the teachers involved in the language program
- consider asking the community to run a professional development program.

The school's Aboriginal or Torres Strait Islander language program champion will be the ideal person to identify and advise on, and perhaps make arrangements for, the particular types of support your school community requires.

When an Aboriginal or Torres Strait Islander language program is introduced at your school, all of the teachers in your school should have professional development about Aboriginal and Torres Strait Islander culture and perspectives. These may tie in with other initiatives already underway, such as *Closing the Gap, Embedding Aboriginal and Torres Strait Islander Perspectives in Schools*, following advice from the *Aboriginal and Torres Strait Islander Languages Statement* or the school Reconciliation Action Plan.

In addition, the specific needs of the teachers involved in the language program should be identified, and necessary support and professional development arranged as required.

Further information about appropriate professional development programs is available by contacting the Indigenous Schooling Support Units (ISSUs).

Schools may also wish to consider inviting the community to run professional development programs on the language and culture.

While many LOTE teachers or teaching teams can draw on a wealth of pre-existing resources and programs, and established networks of specialised training and support, designing and teaching a course in Aboriginal or Torres Strait Islander languages will involve creating most of the resources and teaching materials and building up networks.

While developing the curriculum to be implemented in your school, teaching staff will need practical support in terms of skills development and resources.

Putting together a curriculum for teaching an Aboriginal or Torres Strait Islander language is complicated by the fact that communities have complex rules about sharing private and public language and knowledge.

Creative, sensitive and flexible interpretation and discussion of the curriculum can open up a productive dialogue between the school and the community, particularly the members of the consultative committee and the teaching team.

Write the curriculum documents.

Once the community and the school have agreed to teach a QSA syllabus-based approach to the language program, it will be necessary to write the program's curriculum documents.

The Syllabus documents specify strands and dimensions that must be addressed by the course if it is to fulfil the requirements of a LOTE subject. They include not just language learning, but learning about the Aboriginal and Torres Strait Islander language context.

LINK:
Aboriginal and Torres Strait Islander Languages P-10 Syllabus 2010 pp. 9-21

3.1 The P–10 syllabus

Organisation

The framework of the curriculum content is organised in three stages:

LINK:
Aboriginal and Torres Strait Islander Languages P-10 Syllabus 2010, Appendix 6, pp. 38-52 for information about the content and pp. 9-15 for information about the content descriptions only.

P-10 syllabus

- The content is organised in three stages.
- Each stage has four strands, which mirror the overall aims of the program.
- Each strand has:
  - content descriptions outlining what students need to be taught.
  - elaborations that provide additional descriptions and assistance for teachers.

- beginner
- elementary
- lower intermediate

Communities and schools can determine the appropriate language level for each year level. For example, Years 1 to 3 students may be at Beginner level at the commencement of the course. For each stage there are four strands that characterise learning and provide the framework for the course of study:

- knowledge and understanding of Aboriginal and Torres Strait Islander languages
- community connections
- communicating using the target language
- Indigenous inquiry skills

These match the overall aims of the syllabus.

Within each strand there are:

Content descriptions

Content descriptions are statements that describe the knowledge, concepts, skills and processes that all students need to be taught and which students are to be given multiple opportunities to learn.

The QSA syllabus fulfils the requirements for mandatory language provision in Years 6, 7 and 8 where the following time requirements apply:

- in Year 6, 90 minutes per week
- in Year 7, 90 minutes per week
- in Year 8, 120 minutes per week.
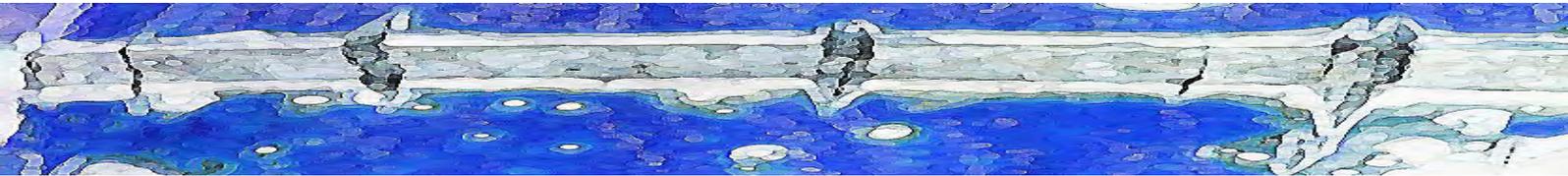
Elaborations

The content elaborations take the form of additional descriptions, examples of contexts, or of teaching points. They are designed to assist teachers to develop a common understanding about what is to be taught to students. They are not intended to be indicators of achievement, nor are they a set of complete or even comprehensive content points that all students need to be taught.

Content

Each of the QSA syllabuses is designed to cater for all languages and thus includes some tasks that may not be relevant for your chosen language.

The specific language and cultural content for the school program will be determined in consultation with the community.

QSA can provide information relating to the implementation of the syllabus.

Assessment

Each syllabus supplies achievement standards, which provide a shared understanding about the quality of student achievement for teachers, parents, students and the community.

The achievement standards are linked to the strands and content descriptions. Explicit descriptions of the quality of student learning identify the characteristics necessary to enable students to progress to the next level of learning. Using a five-point scale, the achievement standards describe how well a student has demonstrated their learning based on a collection of evidence.

Achievement standards have been written for each year level for: *Knowing and understanding Aboriginal and Torres Strait Islander languages; Connecting with the local community;* and *Communications and Indigenous inquiry skills.*

Schools decide the instruments to be used for assessment and/or each assessment instrument.

Design the assessment

While the specific content will be determined by the community, the schools decide the assessment.

3.2 Years 11 and 12 syllabus
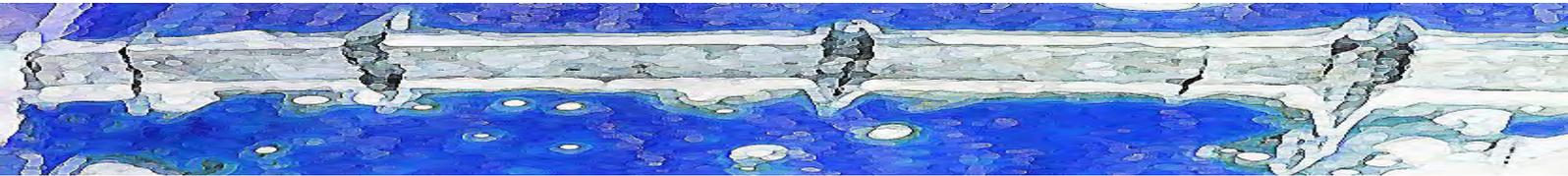
The *Aboriginal and Torres Strait Islander Languages Trial Senior Syllabus 2011* is part of the suite of the QSA's subjects that contribute towards tertiary entrance and the Queensland Certificate of Education.

The dimensions of the curriculum for this subject are:

Dimension 1: Knowing and understanding languages and culture

Dimension 2: Investigating, reasoning and reflecting

Dimension 3: Communicating in the Target Language.

A significant component of the syllabus (Dimensions 1 and 2) includes meta-linguistic studies in history, sociolinguistics, linguistics and ethics, which will be delivered in English (Dimensions 1 and 2). Language competence is reflected in both the first and the third dimensions.

The curriculum should be reviewed at agreed dates and feedback and suggestions for improvement put into practice and/or documented.

Schools intending to implement this syllabus are advised to note the advice given in the boxed section of the *Aboriginal and Torres Strait Islander Languages Trial Senior Syllabus 2011*, p. 3.

TIP:
Distributing courtesy copies of curriculum materials to contributors is a meaningful way to thank those who have contributed to their creation, and also good public relations conduct.

3.3   Available resources

Access relevant resources through the community and other sources.

It is very important to have appropriate, relevant resources in the language classroom.

Some language centres or community groups may have access to language-specific resources. During consultations, any available resources should be identified and mapped.

Teachers will need to develop appropriate resources to use in the language classroom, with the permission of the community.

Resources that are currently available are listed below.

Indigenous Schooling Support Units

Indigenous Schooling Support Units (ISSUs) deliver professional development and support programs to teachers and schools. There are currently four units across the state: Far North Queensland, North Queensland, Central Queensland and Central Southern Queensland.

Indigenous Schooling Support Unit (Central Southern Queensland) Library

ISSU CSQ has a comprehensive library collection that includes books, DVDs, puzzles, artefacts, puppets, and toys with an Aboriginal and Torres Strait Islander focus. Membership is free and valid for one year.

FNQ Indigenous Schooling Support Unit (Language Perspectives Group)

The Language Perspectives Group supports educators to develop knowledge and skills about language and language learners.

Aboriginal and Torres Strait Islander Studies Handbook

Produced by the QSA to complement *Aboriginal and Torres Strait Islander Studies (2009)*, this resource provides reference information on sensitive issues (pp. 6-17) and guidance on the use of appropriate language and terminology (pp. 18-31) when teaching about Aboriginal and Torres Strait Islander cultures.

Binabar Books

Binabar Books is a producer of educational books for primary school students. These include Aboriginal language or Torres Strait Islander language words from the area in which they are to be used. Audio Reader pens allow for the books to be accompanied by spoken language and music. The books can be printed for use with or without the use of Audio Reader pens.

LINK:
ISSUs: www. issustaff.net.au/issu.

Contact details for the ISSUs can also be accessed via OnePortal.

LINK:
Further information can be found at www.learningplace. com.au/ deliver/content. asp?pid=45308

LINK:
Further information about the Language Perspectives Group can be found at:

http://language perspectives.org.au/

LINK:
Further information can be found at www.qsa.qld.edu. au.

LINK:
Further information can be found at www.binabar.com.
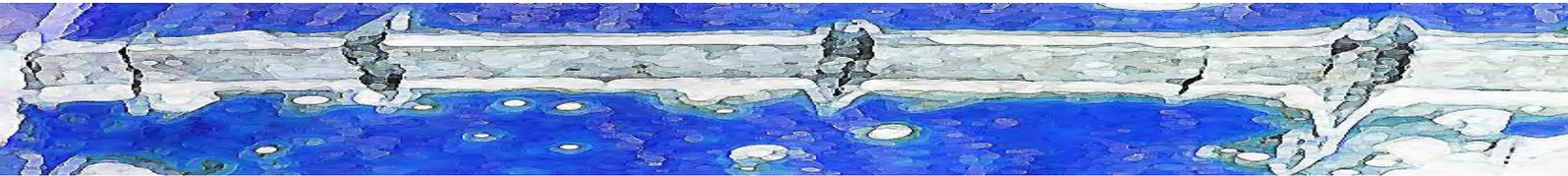
Miromaa

This multimedia database software is designed for digitising traditional languages and creating language tools. It has the potential to be used within the language classroom and is available by licence.

Sharing Culture

This software has been designed for primary school students. It can be used to develop culturally-appropriate resources and interactive activities for students and is available by licence.

Institute for Aboriginal Development Press

IAD Press is based at the Institute for Aboriginal Development in Alice Springs. IAD Press publishes books by Aboriginal and Torres Strait Islander people or those who acknowledge their significant involvement. IAD's titles present aspects of language, art, history and culture, and engage with contemporary issues through young peoples' fiction, short stories and poetry.

Black Ink Press

This is a community-based publishing venture based in Townsville. It supports both Aboriginal and Torres Strait Islander languages, and emerging writers and artists, in order to create contemporary illustrated books especially for young Aboriginal and Torres Strait Islander readers.

4.1 Some basic strategies for second-language learning

This information should be considered when making decisions about teachers for the language program.

It could also be of assistance to members of the teaching team who have not taught second languages before — particularly when working with younger learners. It has been adapted from *Adnyamathanha Years R to 10* with permission from the Department of Education and Children's Services, Government of South Australia.

Teaching teams should:

- provide a great deal of varied contextual support, for example, pictures, gestures, demonstrations, shared books, labels, illustrations, captions, modelled reading and writing

- create opportunities for a great deal of listening, and should move to speaking when learners are ready

- provide ample language-learning support, for example, by doing exercises before, during and after activities

- expose learners to short texts with visual clues, and repeated language

- use subject matter close to or within learners' experiences

- provide for experiences and learning about culture and about language

- localise the program and seek feedback from learners about their learning and their engagement

- provide a balance of activities and tasks that support the development of students' listening, speaking, reading and writing skills

- draw comparisons between the target language and English, and the target language and other languages and cultures

- make provision for the range of learner needs and learning styles.

4.2   Aboriginal and Torres Strait Islander learners: information for teachers

This information should be considered when making decisions about teachers for the language program, and could be of assistance to members of the teaching team who do not identify as Aboriginal or Torres Strait Islander.

Aboriginal and Torres Strait Islander learners:	Implications for the teaching team:
may be familiar with some of the target language, or be adding the target language to their language repertoire	• be flexible in your teaching, allowing for students who are learning the target language, refreshing their knowledge, or developing existing fluency.
may be person-motivated	• establish positive, personal relationships based on mutual respect and trust • allow time for relaxed, informal interactions with learners • focus on activities in modules that have relevance to learners; develop other relevant activities • take a positive interest in learners' backgrounds • share own backgrounds with learners • hold high expectations for the achievement of learning outcomes and share these with the learners
may enjoy cooperative approaches to language learning, particularly with close friends and relations	• organise classroom activities and layout in ways that promote cooperative approaches to learning • organise classroom materials to allow for sharing and responsible common ownership • encourage use of the target language as the language of classroom interaction
may have a highly developed sense of family loyalties and responsibilities, and have many responsibilities at home	• involve learners in classroom responsibilities and organisation • encourage mutually-supportive networks among learners • involve family, relatives and community members in classroom activities and events • promote productive and positive interaction patterns between all learners • establish clear classroom routines and expectations
may bring their own home language to the target language classroom	• promote awareness of different ways of speaking and encourage respect for diversity • encourage family members to share home language use in the target language lessons
may have some form of hearing loss; learners who cannot hear well are less likely to enjoy equitable learning outcomes	• know the learners who suffer hearing loss • organise the language room in ways that address learners' hearing needs, for example, seating, lighting, direct visual contact, acoustics • monitor background noise from classroom equipment such as air-conditioners • manage learning behaviours so as to minimise unnecessary noise • adopt teaching styles that are inclusive of learners with hearing loss • seek information, advice and support about hearing conditions such as otitis media.

Adapted from *Adnyamathanha Years R to 10* with permission from the Department of Education and Children's Services, Government of South Australia.

4.3 Storytellers and storytelling

Aboriginal and Torres Strait Islander communities are oral cultures: the spoken word is the record of histories, environmental and social knowledge, and everyday events. Storytelling is central in such systems.

Storytelling occupies a special place in language programs, and teaching teams are encouraged to include it in planned ways with a range of learner groups. It can have a contemporary as well as traditional focus, and some general principals can guide the process:

- storytelling should ideally be to small groups
- the setting should be informal and comfortable
- stories should be told by the language and culture specialist
- the storyteller should seek to maximise the use of the target language. However, if the intent is primarily the transmission of cultural knowledge to learners, the inclusion of target language words and phrases in an English telling will suffice
- the story content should be appropriate to the age and gender of the listeners
- the story length and delivery style should similarly take account of the needs of different learners
- to the extent that the story is told in the target language, the language used should broadly reflect the abilities of the learners in the language program. That is, the language should ideally:
    - contain repetitive elements
    - be 'simple'
    - contain elements that are predictable
    - be delivered slowly
    - be told and retold
- if interpretation is needed for learner understanding, it is appropriate that this happen following a first telling.

Follow-up activities, tasks and exercises might include discussion of:

    - the content of the story
    - the characters
    - the things to be learnt from the story

These discussions may take place in English.

Adapted from *Adnyamathanha Years R to 10* with permission from the Department of Education and Children's Services, Government of South Australia.

Appendix 1: A checklist for principals

Below are some discussion points to assist schools and communities with their consultations.

Please note that this is not an exhaustive list and may be adapted as required.

- [ ] Who will act as the school champion for the language program?

- [ ] What is the traditional language of this country?

- [ ] Is there more than one language in this area?

- [ ] Who are the traditional language custodians?

- [ ] Is this disputed? If so, by whom?

- [ ] Has the community identified which student groups they wish to teach their language to?

- [ ] Has it been determined what the language program 'looks' like?
  For example: is the language written and/or oral? Are there resources, dictionaries, texts, grammar resources and so on?

- [ ] Who will teach the classes?

- [ ] How will a community teacher be selected by the community and what are the EQ HR requirements?

- [ ] Have measures been set in place for reviewing and monitoring the success of the program?

Appendix 2: Case studies

Case Study 1: Waterford State School

At Waterford West State School, the Yugumbeh language program was established for a number of reasons, including the presence of supportive, established relationships with the community, enthusiastic teachers, and a supportive principal. The results are inspirational.

Jingeri Wahlu* from Waterford West State School (**Greetings, you! in Yugumbeh*)

Recently, I had the pleasure of hearing my school choir sing the Australian national anthem in Yugumbeh. Children of different cultural backgrounds, different ages and different colours mastered the words and the tune and sang proudly. It was a wonderful moment.

Waterford West State School is a Band 9 school with around 600 students, located in a low socio-economic community in central Logan. The number of Indigenous students varies between 10% and 14% each year and enrolment includes students from 23 other racial groups.

We didn't have a Language other than English (LOTE) program until recently, but we have had a cultural studies program (delivered by a teacher librarian who was Indigenous), strong community links, and a history of embedding Indigenous perspectives in the curriculum. We also have an Indigenous and Torres Strait Islander Liaison Officer whose teacher aide role has been altered to meet community needs, and include home visits and classroom assistance.

The main reason behind the cultural studies program was to enhance the relationship with the local community, and when the teacher librarian was transferred, it was important to reinstate those links. Much of the success of programs like this one relies on the individuals concerned.

In 2011, I appointed a Cultural Studies teacher who was Indigenous. Before even beginning his contract, he demonstrated his enthusiasm by voluntarily attending a Yugumbeh language professional development at Beenleigh. He then began including elements of Aboriginal language in his teaching and a stronger emphasis on Indigenous culture in the curriculum.

His drive and approach made a huge difference. The Yugumbeh are not his native people, but he has built links with them, and he makes a point of consulting the community and actively seeking their feedback in an ongoing way. Some people can try to push too hard in introducing a program of this nature. He didn't. Far more than just providing an emphasis on Indigenous language and culture, he has now become a conduit between the school and the parents in the community.

He doesn't stand alone in this, however. There is a team behind him, and there has also been support from the Indigenous Leadership Institute. The school continues to provide the financial resources and teacher-aide time necessary to make the most of this opportunity.

Because of the mandatory introduction of LOTE, we taught Japanese to all students in Years 6 and 7 this year. This allowed us the time and space to develop the Aboriginal Language curriculum (QSA syllabus), which will replace Japanese in 2012, and be delivered to all year levels (except Year 7, which will continue the studies they began this year in Year 6).

We still place a lot of importance on positive community relationships. The approach we've taken has provided the best possible support for our students in a holistic way, catering for their academic, social and physical well-being.
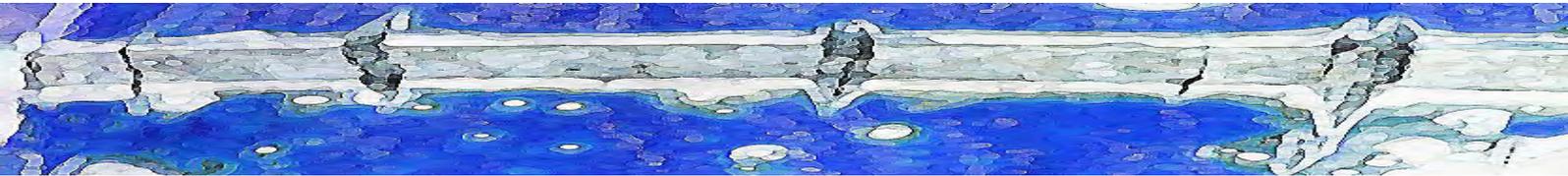
Like many principals, I encourage students to always be proud of who they are and where they come from. There were concerns that this program might be divisive. In fact, it's been the opposite. Concentrating on the history, on the growth, and on connections to our area has proven to be a uniting factor. This is now a point of difference for our school and our students — *all* students.

If you are in any doubt, you should hear our choir sing.

Di Carter, Principal, Waterford West State School

Case Study 2: Crescent Lagoon State School

Teachers at Crescent Lagoon State School try to find excuses to go into the Dharumbal culture and language classes — not just because they're such fun, but also because they learn something every time. This program started because of an extraordinary Dharumbal Elder and her passion for teaching about her culture and language. It continues to go from strength to strength because of the energy and commitment of the teachers and staff.

Crescent Lagoon State School is a Band 8 school with around 410 students, 20% of whom are Indigenous.

Dharumbal Culture and Language Program at Crescent Lagoon State School

Aunty Nyoka Hatfield is a Dharumbal descendant with a dream of teaching her culture and language to Australian children. She has a belief that if children grow up knowing each other's culture, they will have a better understanding of each other's needs, which will lead to a better Australia for everyone.

Her enthusiasm is contagious and, in 2008, Alan Bird, Manager of an Indigenous School Support Unit, put her in touch with Kaylene Wright, who was acting principal at Crescent Lagoon State School. Since Aunty Nyoka had been adopted as an Elder at Crescent Lagoon five years before, it was a good match. Kaylene accepted the challenge and the Dharumbal Culture and Language Program began.

Aunty Nyoka started the program on a voluntary basis, which caused some other Dharumbal members to be concerned about the program being delivered without payment to the community, and whether the program would be taken seriously. The timing was right, however, because Education Queensland had recognised the Embedding Aboriginal and Torres Strait Islander Perspectives in Schools (EATSIPS) agenda as a priority. This added validity to the Dharumbal program. Since Aunty Nyoka also taught (and continues to teach) the language in other venues in Rockhampton, she brought a great deal of credibility to the program as well.

Paul Nicholson returned to the school as Principal after the first year of the program and, recognising its worth, injected even more energy into it. The decision was made to target the early years. Young children are natural language learners and they loved it. Within six months, it was clear that they were much more culturally aware than they had been before.

The teachers were too, having taken the opportunity to actively participate in the lessons. Many have since embedded the language into their classrooms. They are now the driving force behind the ongoing success of this program and the key to its longevity in the school.

Aunty Nyoka, the original driving force, was asked by Chantal Woods (the Head of Curriculum) to write a program for Crescent Lagoon. This was a very important stage of the program, because by documenting it they acknowledged its worth. It wasn't easy to write. There was no blueprint for melding the course into the curriculum. Aunty Nyoka didn't want to compartmentalise the program, which she wanted to be part of a holistic approach.

However difficult it was, the enthusiasm continued in the classroom, as both Indigenous and non-Indigenous students continued to soak up Aunty Nyoka's knowledge and extend their own.

The Culture and Language Program is currently being delivered to approximately 200 students at Prep to Year 3 levels. The intent is to roll it out to Year 4 next year and to progressively introduce it to higher year levels over time.
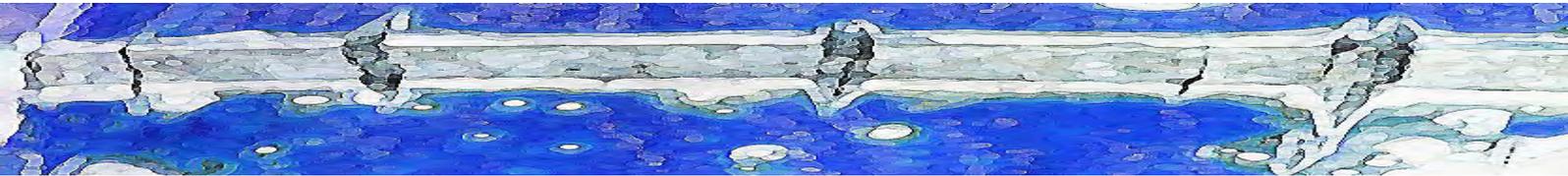
Aunty Nyoka acknowledges the support of the teachers of the school. They in turn say that without a good working relationship with an Indigenous Elder who had the ability, the commitment and the credibility she has, the program would not have been as successful. The fact that her own children and grandchildren attended Crescent Lagoon added an extra level of connection.

Whoever is responsible, it is obvious that the program is making a big difference to the school. I only moved to Crescent Lagoon as Principal recently, and I can assure you that it is quite an experience to have entire classes of students greet and farewell me in fluent Dharumbal.

It does take resources, it does take energy, and it certainly requires the right people to be involved, but it is well worth the effort.

Lindy-Lou Brown, Acting Principal, Crescent Lagoon State School
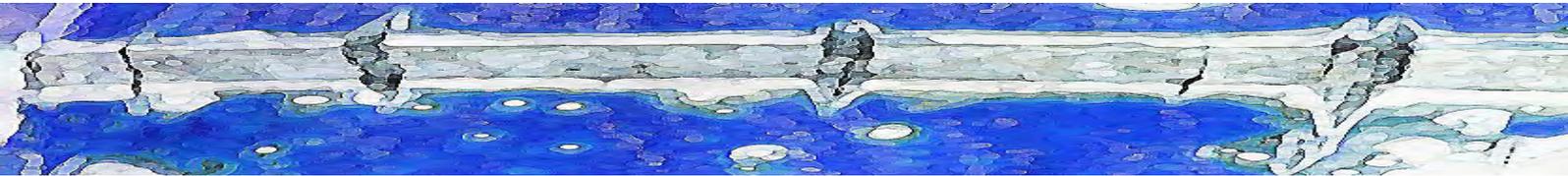
Appendix 3: Sample agreement

This is an example of what an agreement may look like between the community and the school.

It is recommended that the agreement reached and written appropriately reflects the local context and the specific requirements of the community and the school.

AGREEMENT

This agreement is between the xx people from xx and Xx School concerning the teaching and learning of xx language.

It was agreed to on date and signed by xx, a representative from the Xx people and xx, the Principal of Xx School.

This agreement will stand for a period of xx years and will be reviewed on date.

All parties are to retain a signed copy of this agreement for their records.

_____   _____
Community representative name   School Principal signature name

_____   _____
Community representative signature   School Principal signature

_____   _____
Date   Date

Language to be taught

Representatives of the Xx people agree to teach the Xx language on Xx country. Xx school acknowledges the decision made by the Xx community and agrees to the teaching of Xx language in the language program.

[OR]

Representatives of the Xx people agree to teach the Xx language on Yy country. Xx school acknowledges the decision made by the Xx community and agrees to the teaching of Xx language in the language program. Yy community agrees to the teaching of Xx language on Yy country.

Community Models of Knowing

The Xx school recognises and understands the Xx people's settlement statement, community inquiry model and community engagement advice as the Community's Models of Knowing. Xx school recognises that contained within these documents are the community's defined terms of entry, engagement and exit of inquiry into the knowledge of the Xx people. This information will inform the content of the curriculum and the Xx school respects the limits regarding the sharing of this information and any parameters and protocols involved with inquiry into the knowledge of the Xx people.

The language program

It has been agreed that the school will teach the QSA Syllabus. This program will follow the QSA Maintaining language/Revitalising language approach.

Students will commence their learning of Xx language at beginner/elementary/lower intermediate stage in Year xx and conclude their studies at beginner/elementary/lower intermediate stage in Year xx.

Both parties agree to the teaching of this program for xx years.

The program will be taught to Year xx students for xx minutes per week, Year xx students for xx minutes per week [repeat as necessary]

The curriculum will follow the QSA syllabus with the content informed by the parameters specified in the community models of knowing documents.

Teachers of Xx language will work closely with both the community and the school in matters related to curriculum.

It is agreed that the language teacher will meet with a nominated representative member of the Xx people twice per term/once per term/weekly to ensure inquiry into the community knowledge is appropriate.

Students

As noted previously, the Xx language will be taught to students in Year xx – Year xx.

It is agreed that the language program will be mandatory/ will not be mandatory for students in Years xx and the students will be only those who identify as Aboriginal or Torres Strait Islander/ inclusive of all students

Teachers

It is agreed that Name 1 will teach the language program at Xx school. Name 1 has been approved by the community and the school and is qualified to teach the language as they [complete this section].

Name 1 is/is not a registered teacher and will receive support from Name/position of Xx school/training institution.

To ensure continuity of program, it has been agreed that Name 2 will be the relief teacher of xx language.

Name 2 is/is not a registered teacher and will receive support from Name/position of Xx school/training institution.

The teaching arrangements to address legislative requirements entail [complete this section].

Names 1 & 2 will be employed as registered LOTE teacher/ Language and Culture specialist under Xx Award.

Resources

It is agreed that any resources developed for use in the language program will be the intellectual property of [adapt as necessary using information provided on pp. 19 and 20]

Resources produced by other communities will be checked by the xx people to ensure appropriateness of content and language prior to use within the classroom and the ownership of these resources will be respectfully acknowledged.

Changes to the program

It is agreed to teach the Xx language at Xx school for a period of xx years.

During this time, if decisions change, it is agreed that Xx people will discuss these matters with Xx school and every effort will be made to negotiate a solution until the end date of the language program.

Program renewal

At the end of the specified period, representatives of the Xx people and the Xx school principal will initiate a review process and consult to establish a permanent program.

It is agreed that discussions will commence on or before date to decide on any changes that need to be made to the language program or the agreement. Either party may decide at this time to no longer continue with the language program.

Ongoing consultation

It is agreed that community representative/s will meet with the Principal on a term/semester/ yearly basis to discuss the language program at Xx school. These meetings will be held at xx and will be arranged by the community representative/ Principal.
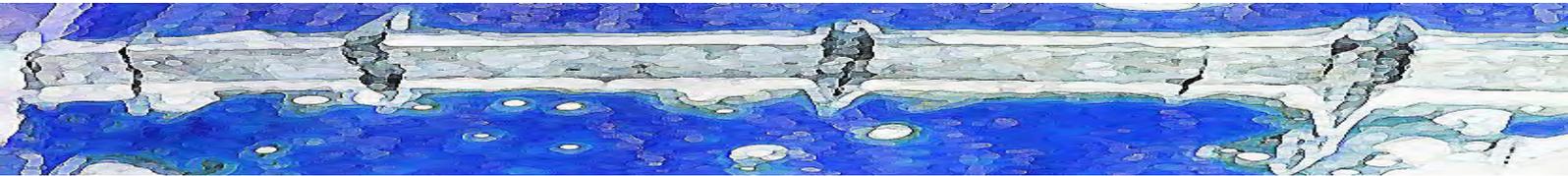
Appendix 4: Key terms

Aboriginal or Torres Strait Islander community

A group of people with shared ancestry, language, place of residence or other acknowledged common experience.

Language program

A school-based project, run in collaboration with an Aboriginal or Torres Strait Islander community, which teaches children to speak a language, and to understand the country and culture related to that language.

LOTE

Languages other than English.

Target language

The language taught in a LOTE program. In this document, often an Aboriginal or Torres Strait Islander language.