

# Aboriginal and Torres Strait Islander Languages

Trial Senior Syllabus 2011

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Aboriginal and Torres Strait Islander Languages Trial Senior Syllabus 2011

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# 1 Rationale

The languages of Aboriginal peoples and Torres Strait Islander peoples are the original languages of Australia. As such, they embody the cultural heritage, knowledge, tradition and identities unique to these peoples. Sadly, these languages are threatened by a number of pressures, which are felt by small linguistic groups around the world.

Australian languages have varying levels of documentation and written resources. Languages that are still spoken extensively across generations, particularly those languages that have been used in school bilingual programs, generally have a published grammar, dictionary and other written resources. In the case of many languages, however, known documentation is scant. For others, only a name, or reference term, for the language remains.

For these reasons, language maintenance, revival and development are important to the cultural economy of Indigenous Australians. Indigenous groups across Australia are striving to regaining power through language and culture in order to influence and facilitate Indigenous knowledge systems, ways of knowing, and cultural and spiritual world views.

The senior syllabus in Aboriginal and Torres Strait Islander Languages recognises the value of Australian Indigenous languages, in particular the Indigenous languages of Queensland, and their unique place in Australia's heritage and in its cultural and educational life<sup>1</sup>. It is also a response to Indigenous community aspirations for Indigenous children to learn their own languages, to acquire a deep understanding of the cultural significances and linguistic features of their language, and to strengthen identity and self-esteem.

The syllabus provides for the explicit teaching and learning of a target Indigenous language (TL)<sup>2</sup>. It focuses on instruction in the language of the local community identified as the custodians of the language, as mutually agreed between the school and community. Where the local language has become fragmented, where little linguistic heritage remains, where the language is no longer actively spoken, and/or where known documentation is scarce, the syllabus provides for teaching of a regional or neighbouring language, group of languages or of another Indigenous language accessible within the public domain.

The course provides a unique opportunity for all students to gain an appreciation of the diversity of languages, the interdependence of language, land and cultural knowledge, and linguistic and cultural identity. Learning opportunities enable all students to value and develop pride in the languages and cultures of Indigenous Australians. Recognising the links between language, land, place and culture also reinforces environmental responsibility.

In particular, these learning opportunities will develop in Aboriginal and Torres Strait Islander students an understanding of and pride in the strengths of Aboriginal and Torres Strait Islander cultures and languages.

For non-Indigenous students, the course will develop cultural understanding and reconciliation through establishing and maintaining ongoing culturally safe relationships with Aboriginal and Torres Strait Islander peoples and an engagement with Indigenous knowledge, ways of knowing, and cultures.

For all students, the study of Aboriginal and Torres Strait Islander Languages allows for a deeper understanding of and connectedness to the subtleties and complexities of Aboriginal and Torres Strait Islander languages and cultures.

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<sup>1</sup> *National Statement for Languages Education in Australian Schools*, Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA), Volume 4, Issue 6.

<sup>2</sup> The TL may be the local language, a regional or neighbouring language, a group of languages, a diversity of Indigenous languages and languages records, as agreed to by the local community, or other Indigenous language accessible within the public domain.

## 1.1 Describing the student groups

The Aboriginal and Torres Strait Islander Languages syllabus has been designed for all Queensland students — Indigenous and non-Indigenous — in the senior phase of learning who wish to gain knowledge and skill in Indigenous languages. Prior knowledge of any aspect of the language targeted for study is welcomed but not expected.

Indigenous students include all Aboriginal students and Torres Strait Islander students.

Non-Indigenous students include all students who do not identify as an Aboriginal person or Torres Strait Islander person from Australia.

Note that throughout this document:

- the term “Indigenous” is intended to include Australian Aboriginal people and Torres Strait Islander people
- the term “Australian languages” refers to Aboriginal languages and Torres Strait Islander languages.

The Senior Syllabus in Aboriginal and Torres Strait Islander Languages interacts with Aboriginal and Torres Strait Islander bodies of knowledge that are connected with living communities, traditions and processes.

It is essential, therefore, that Aboriginal and Torres Strait Islander communities define the terms of entry, engagement and exit with their knowledge.

All learning and inquiry processes in this subject must be informed by the Aboriginal and Torres Strait Islander community in which the school and target language exist.

Before offering this subject, schools must:

- refer to Appendix 2 — Community models of knowing
- refer to the examples in Appendix 2
- consult with their local community.

Schools should consult the *Handbook for the Senior Syllabus in Aboriginal and Torres Strait Islander Studies* [www.qsa.qld.edu.au/downloads/senior/snr\\_atsi\\_10\\_handbook.pdf](http://www.qsa.qld.edu.au/downloads/senior/snr_atsi_10_handbook.pdf) for further information regarding protocols for consultation, guidelines for language use and terminology, establishing a supportive climate within the school, and managing and processing information.

Engagement with Aboriginal and Torres Strait Islander knowledges may also occur through the moderation processes associated with the Queensland system of externally moderated school-based assessment. Knowledge provided in this context must be respected.

## 2 Dimensions and objectives

The dimensions are the salient properties or characteristics of distinctive learning for this subject.

The dimensions are described through their objectives and it is these that schools are required to teach and that students should have the opportunity to learn. The objectives are grouped in three dimensions.

Progress in a particular dimension may depend on the qualities and skills developed in other dimensions. Learning through each of the dimensions must be developed in increasing complexity and sophistication over a four-semester course.

Schools must assess how well students have achieved the objectives. The standards have a direct relationship with the objectives, and are described in the same dimensions as the objectives.

### 2.1 Dimensions

The dimensions for a course in this subject are:

- Dimension 1: *Knowing and understanding languages and culture*
- Dimension 2: *Investigating, reasoning and reflecting*
- Dimension 3: *Communicating in the target language*

### 2.2 Objectives

The objectives, grouped by dimension, are as follows:

#### ***Dimension 1: Knowing and understanding languages and culture***

This dimension *Knowing and understanding languages and culture* requires students to acquire knowledge and understanding of Aboriginal languages and Torres Strait Islander languages as systems of meaning, and of their unique linguistic characteristics. In this syllabus, the word “knowledge” may be modified to mean, more accurately, “knowing”. It may be shaped by melding “facts” and opinions, social mores, attitudes and world views. Knowledge does not exist in isolation and Indigenous views of what constitutes knowledge differ from those of non-Indigenous people. In learning about Indigenous languages students will come to know and understand:

- concepts and contexts of language use
- cultural norms and protocols appropriate to the local community in learning about, investigating and using the language of which that community is the custodian
- the relationship between the target Indigenous language (TL) and other Australian languages.

Students will also explore the diversity, distribution and status of Australian Indigenous languages and examine their unique cultural features, particularly the interdependence of languages, identity, land, place and culture.

By the conclusion of the course, students should:

- recall and explain facts, concepts, perspectives and protocols associated with learning and working with the local language (TL) in particular and Aboriginal and Torres Strait Islander languages in general
- identify and describe language features and structures of traditional spoken and written Aboriginal and Torres Strait Islander languages, and/or related languages and creoles, including aspects of language, culture, land, place and identity

- recognise and explain the unique sociocultural contexts and cultural knowledges expressed through Indigenous languages.

### ***Dimension 2: Investigating, reasoning and reflecting***

The dimension *Investigating, reasoning and reflecting* requires that students research, analyse and critically reflect on language, languages choices, and social and cultural features with respect to Aboriginal and/or Torres Strait Islander languages. This should occur within historical, current, and/or possible future contexts, and be in accordance with cultural, language and research protocols.

By the conclusion of the course, students should:

- investigate, reflect on and discuss the sociocultural contexts within the local language in particular and Aboriginal and Torres Strait Islander languages in general, showing respectful engagement with knowledge, language learning and the local community
- analyse and explain the language features and structures of one or more Australian languages, identifying relationships and connections
- analyse, interpret and evaluate texts in the TL or texts about Australian languages to identify and compare beliefs, values, perspectives and practices based on living community knowledge and processes.

### ***Dimension 3: Communicating in the target language***

The dimension *Communicating in the target language* requires that students communicate in the TL at a level appropriate to the state of language health within the local community and the propensity of that community to revive, revitalise or maintain its language.

The nature of the communication, the level of communicative “proficiency” and the text types used will vary according to the purpose, context, protocols and language resources available. The emphasis on interaction and communication in the identified TL will also depend on the availability of language speakers who can assist with the teaching and development of communication skills.

By the conclusion of the course, students should:

- comprehend TL texts in order to reason and respond to attitudes, perspectives, audience and purpose, cultural meanings and protocols
- use features and communication structures of the TL, including sound, spelling and writing systems, where applicable
- create TL texts to convey meaning in a manner suitable for the cultural context, audience and purpose, using appropriate text types and adhering to protocols.

# 3 Course organisation

## 3.1 Course overview

The course consists of four interrelated areas of study:

- Grounding Australian languages
- Making connections
- Understanding language
- Using language.

Grounding Australian languages and Making connections focus on understanding Australian Indigenous languages in general, and the TL in particular, with regard to historical, sociocultural and linguistic contexts and perspectives, relationships, behaviours and protocols. Understanding language and Using language focus on the functional use of language and, where possible, on the development of some language skills in the target Indigenous language.

The TL may be a local language, a regional or neighbouring language, a group of languages, a diversity of Indigenous languages and languages records, as agreed to by the local community, or other Indigenous language accessible within the public domain. Where the local language is strong, these studies provide opportunity for students to develop some proficiency in the TL, or some level of communication skills. Where local language use has become fragmented or the language is no longer actively spoken, these areas of study enable students to contribute to the revitalisation of the local language by developing additional language records and resources and returning language to the local community.

### 3.1.1 Core subject matter

#### **Grounding Australian languages**

Grounding Australian languages provides a broad understanding of Australian Indigenous languages from historical and current perspectives, and within their linguistic, cultural and sociocultural contexts. It also provides a background for the more focused study of the TL.

Australian Indigenous languages are unique and distinct to this country. Students learn about the history of Aboriginal and Torres Strait Islander languages within a national and local community context, including Indigenous world views, Aboriginal and Torres Strait Islander knowledges, concepts and perspectives. They learn about the cultural and sociocultural aspects of language; for example, how language fits within Aboriginal and Torres Strait Islander communities, the relationships between language and culture, and between language and identity.

Students also look at the broad features and structures of language (sound, spelling and writing systems, grammar, morphology etc.), the role of language in communication, and non-verbal communication styles. In particular, students examine the similarities and differences between Aboriginal languages, Torres Strait Islander languages, creoles and other varieties, and their associated features and structures.

## **Making connections**

Making connections is about understanding the interdependence and connectedness that exist for Indigenous peoples among languages, identity, land and cultures. It is also about the importance of establishing relationships with communities, and understandings of the community, cultural, research and language protocols that must be observed. Concepts of Aboriginal and Torres Strait Islander community self-definition, determination and cultural strengths are formalised in a Community Model of Knowing (CMK) and its three living documents:

- settlement statement
- community inquiry model
- community engagement advice.

Aboriginal and Torres Strait Islander peoples express significant connections to the natural environment, country and places through language. Elements within the natural environment have particular stories, songs and relationships unique to individual language groups and communities and are described in interconnected ways. The language used to describe relationships to country, place, sea and sky changes depending on the context and time.

Students learn that language is deeply connected to Aboriginal and Torres Strait communities, their land and environments. They learn about the language health within the local context and the specific narratives of local people and country associated with language use. Aboriginal and Torres Strait Islander stories and storytelling can occur in a range of modes, including dance, song, and spoken texts, to express relationships with country, place, sea and sky. Learning about language and Aboriginal and Torres Strait Islander communities comes from listening to, and engaging with, local community people.

Communication behaviours and protocols guide the ways in which people interact. Students develop knowledge and understanding of cultural protocols necessary for engaging with Indigenous communities. They learn the protocols for language use and the associated cultural mores that enable them to engage in respectful relationships with local communities.

Students also learn the necessary research skills, including how to apply research protocols and practices, how language should be recorded, and how to keep and maintain written and oral records. This can assist in language maintenance and revitalisation.

## **Understanding language**

Understanding language focuses on experiences in comprehending the TL within a variety of social, cultural and community contexts. It deals with the structural and linguistic features of the TL (whether that be a local language, a language of the region, a group of languages, or a diversity of Indigenous languages and languages records) within its current context and usage.

Students understand the TL by listening, reading and viewing in order to reason and respond to attitudes, perspectives, purposes and intentions. They comprehend oral, written, graphic and artistic communication forms in familiar (rehearsed) and unfamiliar (unrehearsed) situations and exchanges.

## **Using language**

Using language focuses on experiences in and the creative use of the TL within a variety of social, cultural and community contexts. The choice and definition of the TL will depend on school resources and the language program selected.

Students communicate in the TL in situations relevant to their needs, and in a manner suitable for the setting, audience and nature of the communication. They use the TL to convey meaning using familiar words, phrases, text types, modes and mediums. When creating in the TL, students use learned language forms, functions and structures in combination with acquired processes and skills.

## Suggested subject matter

Suitable subject matter, which could relate to any and all of the four areas of study, may be found under the following headings:

- Aboriginal and Torres Strait Islander perspectives
- Community connections
- Protocols
- Language keeping and maintaining
- Australian Indigenous languages
- Communication.

Aboriginal and Torres Strait Islander perspectives	Community connections
<ul style="list-style-type: none"> <li>• historical perspective:               <ul style="list-style-type: none"> <li>– Australian languages since 1788</li> <li>– European settlement, linguistic colonisation and the impact of English</li> <li>– use of language and language contact</li> <li>– the development of pidgins</li> </ul> </li> <li>• current perspective:               <ul style="list-style-type: none"> <li>– distribution and spread/location of Australian languages</li> <li>– diversity of Indigenous languages and language varieties</li> <li>– relationships among Australian languages and language change within languages</li> <li>– number of languages and speakers</li> <li>– language maintenance, change, shift, loss, reclamation</li> </ul> </li> <li>• Indigenous languages in the world:               <ul style="list-style-type: none"> <li>– Indigenous world views</li> <li>– Aboriginal and Torres Strait Islander perspectives and the uniqueness of Australian languages</li> <li>– “endangered” languages of the world</li> <li>– future prospects for Australian languages and other Indigenous languages</li> <li>– language policy and recognition of Australian languages</li> </ul> </li> <li>• Aboriginal knowledges and Torres Strait Islander knowledges:               <ul style="list-style-type: none"> <li>– ownership and the transmission of knowledge</li> </ul> </li> <li>• multilingualism in Aboriginal and Torres Strait Islander communities</li> <li>• localised histories:               <ul style="list-style-type: none"> <li>– family and personal histories</li> <li>– local histories.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• community connections/relationships:               <ul style="list-style-type: none"> <li>– traditional custodianship</li> <li>– relationships in families and beyond</li> <li>– naming of places and place relationships</li> <li>– kinship lore, moieties</li> </ul> </li> <li>• historical traditional Aboriginal and Torres Strait Islander life in the TL community:               <ul style="list-style-type: none"> <li>– history of the region</li> <li>– The Dreaming, and what is known about the ancestors of the TL community</li> </ul> </li> <li>• contemporary Aboriginal and Torres Strait Islander life in the TL community</li> <li>• geographical location of the TL</li> <li>• local language contexts:               <ul style="list-style-type: none"> <li>– languages of the region and their documentation</li> <li>– real-life learning</li> <li>– role of language speakers, linguists, language workers, language centres</li> <li>– community organisations</li> </ul> </li> <li>• ethnographies and localised expertise</li> <li>• language maintenance, language change and language revival in the region</li> <li>• the effects of language contact, language loss and language shift on people of the region</li> <li>• local community languages programs and situations:               <ul style="list-style-type: none"> <li>– understanding the local community</li> <li>– community projects and aspirations</li> <li>– developing community-based products and services</li> <li>– community events</li> </ul> </li> <li>• exploring personal views and comparing with world views and text types (e.g. art, story, performance, writing), meanings, variation, contextual use, social messages, sociocultural perspectives of language use, Aboriginal knowledges and/or Torres Strait Islander knowledges.</li> </ul>

Protocols	Language keeping and maintaining
<ul style="list-style-type: none"> <li>• protocols for language use, specific to location, time, or author: <ul style="list-style-type: none"> <li>– men’s, women’s and children’s business</li> <li>– permissions</li> <li>– life stages</li> <li>– customs and ceremonies</li> <li>– kinship terms</li> <li>– rights and responsibilities</li> </ul> </li> <li>• cultural protocols: <ul style="list-style-type: none"> <li>– using knowledge meaningfully</li> <li>– working respectfully</li> <li>– secret and sacred business</li> <li>– rights and responsibilities</li> </ul> </li> <li>• community protocols: <ul style="list-style-type: none"> <li>– culturally safe and sustainable practices</li> <li>– aspirations and needs</li> <li>– ownership and control</li> <li>– involvement</li> <li>– negotiation</li> <li>– developing and maintaining partnerships</li> <li>– rights and responsibilities</li> </ul> </li> <li>• research protocols <ul style="list-style-type: none"> <li>– interviewing protocols and techniques</li> <li>– intellectual property</li> <li>– referencing.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• ethics, clearance, permission and consent</li> <li>• accessing and analysing public and private records: <ul style="list-style-type: none"> <li>– accessing language records</li> <li>– research ethics</li> <li>– primary and secondary sources</li> <li>– archival and historical records</li> <li>– archival research (recordings and written sources) and database searches</li> <li>– localised resources</li> <li>– museums, national, state and local libraries, AIATSIS</li> <li>– recording, translating and storing data</li> <li>– negotiating copyright</li> <li>– maintaining confidentiality</li> </ul> </li> <li>• developing and maintaining records: <ul style="list-style-type: none"> <li>– keeping accurate records</li> <li>– developing orthographies</li> <li>– using technology and media</li> <li>– use of multimodal and multimedia technologies</li> <li>– audio, film, video, digital media, software, datashow, world wide web, digital cameras, file conversions, web-based media, databases, file storage</li> </ul> </li> <li>• interpreting records: <ul style="list-style-type: none"> <li>– comparing and contrasting languages and language use across language groups</li> <li>– from a variety of sources (e.g. symbolic, artistic, musical, oral, written, dramatic, dance, song)</li> <li>– from archival materials (exploring historical and current interpretations of sources; translating oral history recordings)</li> </ul> </li> <li>• developing partnerships with local language centres</li> <li>• awareness of language use, recognising and correcting errors</li> <li>• developing products and services</li> <li>• conversion of language: <ul style="list-style-type: none"> <li>– writing oral languages</li> <li>– International Phonetic Alphabet</li> <li>– transcription</li> <li>– developing orthographies</li> <li>– understanding standardisation.</li> </ul> </li> </ul>

Australian Indigenous languages	Communication
<ul style="list-style-type: none"> <li>• features of language</li> <li>• role of language in communication</li> <li>• sound, spelling and writing systems: <ul style="list-style-type: none"> <li>– differences between English and Australian language sounds</li> </ul> </li> <li>• structure of Australian languages: <ul style="list-style-type: none"> <li>– grammars</li> <li>– morphology</li> <li>– differences compared to English and/or other languages</li> <li>– similarities and differences between the TL and culture, English and/or other familiar languages and cultures</li> </ul> </li> <li>• Australian creoles and Aboriginal English varieties: <ul style="list-style-type: none"> <li>– traditional and related languages</li> <li>– pidgins, creoles, Kriol, koines</li> <li>– Aboriginal English varieties (AAE)</li> <li>– Torres Strait Islander languages, Torres Strait Creole</li> <li>– “dialect” versus “language”</li> </ul> </li> <li>• influence of Australian languages on Australian English: <ul style="list-style-type: none"> <li>– word borrowings, especially of flora and fauna terms</li> <li>– language engineering</li> <li>– place names</li> </ul> </li> <li>• cultural contexts of language</li> <li>• sociocultural aspects of Australian languages: <ul style="list-style-type: none"> <li>– relationships between languages and culture</li> <li>– language and identity</li> <li>– relationships among language, culture and group identity, and language, culture and the environment</li> <li>– language and kinship systems</li> <li>– understanding the social messages and sociocultural perspectives of language use</li> </ul> </li> <li>• Aboriginal stories and/or Torres Strait Islander stories and storytelling: <ul style="list-style-type: none"> <li>– personal and family histories</li> <li>– cultural positions</li> <li>– literature, poetry and the arts</li> <li>– language stories, spiritual stories, creation beliefs</li> <li>– stories, songs and relationships about sky and constellations unique to individual language groups and communities</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• communication styles, including oral, written, symbolic and non-verbal (signs, sign language and body language)</li> <li>• linguistic classification of the TL</li> <li>• comparisons between the TL and English and/or other Australian languages</li> <li>• characteristics and structure of local and regional languages: <ul style="list-style-type: none"> <li>– grammars; understanding grammatical conventions</li> <li>– phonology (sound system)</li> <li>– morphology (how words are formed)</li> <li>– syntax (how words are put together to form meaningful sentences)</li> <li>– semantics (the study of meaning)</li> <li>– spelling and writing systems</li> <li>– differences between English and Australian language structures and sounds</li> <li>– vocabulary</li> <li>– text types and textual features</li> <li>– metaphor and idiom</li> </ul> </li> <li>• word building, sentences, clauses, phrases, word categories, tense marking, case endings, suffixes, phonemes, consonants, vowels: <ul style="list-style-type: none"> <li>– terminology for plants, animals, natural elements</li> <li>– terminology for body parts and their metaphors in the land, landscape and cultures</li> </ul> </li> <li>• comprehending language: <ul style="list-style-type: none"> <li>– listening: <ul style="list-style-type: none"> <li>▪ speech patterns and pronunciation</li> <li>▪ music and song</li> <li>▪ dialogues</li> <li>▪ stories and narratives</li> <li>▪ interviews</li> <li>▪ listening for understanding (e.g. instructions) and emphasis</li> <li>▪ the role of silence</li> </ul> </li> <li>– reading and viewing: <ul style="list-style-type: none"> <li>▪ stories and narratives</li> <li>▪ documents (research)</li> <li>▪ text analysis</li> <li>▪ the role of gesture and body language</li> </ul> </li> </ul> </li> <li>• conveying meaning: <ul style="list-style-type: none"> <li>– speaking and signing: <ul style="list-style-type: none"> <li>▪ oral communication</li> <li>▪ vocabulary and grammar</li> <li>▪ speech patterns and pronunciation</li> <li>▪ correct pronunciation of words drawn from Australian/local languages and in the public domain</li> </ul> </li> </ul> </li> </ul>

Australian Indigenous languages	Communication
<ul style="list-style-type: none"> <li>– Aboriginal and Torres Strait Islander songs, dances and visual arts</li> <li>– concepts (e.g. the Dreaming)</li> <li>• the interdependence of languages, identity, land and cultures:               <ul style="list-style-type: none"> <li>– language and country; language and place; language, culture and environment</li> <li>– cultural and group identity</li> </ul> </li> <li>• descriptions of animals, plants and other living and non-living things</li> <li>• Indigenous scientific knowledge of local environments and phenomenon, resource use and sustainability.</li> </ul>	<ul style="list-style-type: none"> <li>– writing:               <ul style="list-style-type: none"> <li>▪ presenting/communicating information</li> <li>▪ creating texts</li> <li>▪ stories and narratives</li> </ul> </li> <li>• use of non-verbal language — body language (gestures, posture, facial expressions, eye contact)</li> <li>• dramatic forms</li> <li>• visual forms (painting, drawing, 3-D representation)</li> <li>• musical forms — singing</li> <li>• performing — dancing</li> <li>• symbolic representations and interpretations.</li> </ul>

### 3.1.2 Elective themes and topics

The themes and topics provide the contexts for language teaching and learning. They provide opportunities for the teaching and learning of the course dimensions, the achievement of the objectives, coverage of the four areas of study, the underlying organising principles, and Indigenous languages inquiry skills. In identifying language content for the course of study, teachers could use the following themes to establish topics through which students will experience and use language:

- family and community
- country, place, sea and sky
- stories and storytelling
- leisure and recreation
- school and post-school options
- science and technology
- social issues.

Topics should be chosen for reasons of interest, enjoyment and relevance rather than for their specific contribution to linguistic progression. Sequencing of topics should be coherent to ensure linguistic consolidation is achieved.

#### Suggested themes and topics

Theme 1: Family and community	Theme 2: Country, place, sea and sky
<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• personal description, personal identity, family relationships</li> <li>• home and family life; kinship</li> <li>• contemporary community life</li> <li>• community Elders and local identities</li> <li>• personal and family histories</li> <li>• local and regional histories</li> <li>• community ancestors</li> <li>• celebrations and special occasions</li> <li>• customs, protocols and appropriate ways of behaving</li> </ul>	<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• animals, plants, other living and non-living things</li> <li>• local (natural) environments and phenomena</li> <li>• physical features of country/place</li> <li>• geography and climate</li> <li>• the seasons (weather, plants, animals and community activities)</li> <li>• landscapes, seascapes and cityscapes</li> <li>• conservation and sustainability practices, past and present</li> </ul>

<b>Theme 3: Stories and storytelling</b>	<b>Theme 4: Leisure and recreation</b>
<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• personal and family histories</li> <li>• literature, poetry and the arts</li> <li>• language stories, spiritual stories, creation beliefs, stories of particular areas</li> <li>• songs, dances and visual arts</li> <li>• stories, songs and relationships about the sky and constellations</li> <li>• traditional and Dreaming stories (including web-based and animated Dreaming stories)</li> <li>• stories from <i>Bipo Bipo taim</i></li> <li>• Aboriginal writers and Torres Strait Islander writers</li> </ul>	<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• sports and keeping fit</li> <li>• hobbies and interests</li> <li>• holidays and travel</li> <li>• tools, weapons and games — fire, shelter, weapons, toys</li> <li>• the media — radio, TV, films, newspapers, magazines</li> <li>• visual and performing arts</li> <li>• popular culture</li> <li>• Aboriginal and Torres Strait Islander artists</li> </ul>
<b>Theme 5: School and aspirations</b>	<b>Theme 6: Science and technology</b>
<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• school</li> <li>• future plans; further study</li> <li>• part-time work and work experience</li> <li>• jobs and careers</li> </ul>	<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• science — inventions, medicine, space exploration</li> <li>• information technology — DVDS, internet, emails, mobile phones/PDAs and other digital media</li> <li>• technology past and present — tools, utensils, clothing</li> <li>• technology and design</li> </ul>
<b>Theme 7: Social issues</b>	<b>Notes</b>
<p><b>Topics</b></p> <ul style="list-style-type: none"> <li>• current affairs</li> <li>• environment</li> <li>• globalisation</li> <li>• health issues</li> <li>• adolescence and youth issues</li> <li>• government — policies and services</li> <li>• consumerism, advertising</li> <li>• unemployment</li> </ul>	<ol style="list-style-type: none"> <li>1. Teachers have the flexibility to use these topics as the focus of discussion or to prepare students for direct experience in these areas.</li> <li>2. Teachers may develop topics not specified above.</li> </ol>

### **3.1.3 Using Indigenous languages inquiry skills in Aboriginal and Torres Strait Islander languages**

An inquiry process in a study of language is a way of thinking and problem solving that positions intercultural understanding at the centre of student learning and that should be embedded in the teaching and learning activities. Intercultural understanding is a key component in a languages inquiry model and allows students to focus on an issue from multiple perspectives, i.e. it is the ability to know and view the world, not from the single perspective of one's own first language and culture, but from multiple perspectives gained through the study of additional languages and cultures.

Language cannot be separated from its social and cultural contexts. It involves the integration of language, culture and learning and helps learners to know and understand the world around them, and to understand commonality and difference, global connections and patterns.

Intercultural language learning requires that students adopt an inquiring state of mind, that they notice and question assumptions and reorient themselves in relation to others. In this inquiry process, the student analyses a collection of texts (spoken, written, signed, visual and/or artistic) in order to identify a focus for the inquiry. Information needs to be reorganised and evaluated in order to reach a decision, draw a conclusion or propose a strategy.

As part of this, the student reflects on:

- values that underpin texts
- personal values and beliefs
- community values.

In this way, intercultural understanding is integral to the inquiry process and is evident in the decisions made and strategies proposed. Learning by inquiry facilitates a deep engagement by students with the language they study.

The course should enable students to engage in and become aware of various intercultural contexts that encompass a variety of people and lifestyles within a culture. Students should be aware of the differences that exist within cultures as well as the common features that permeate them.

In this subject, in addition, students use Indigenous inquiry skills to develop and explore their knowledge of Aboriginal and Torres Strait Islander languages, cultures and communication modes, according to agreed community and school processes. They use skills uniquely associated with inquiry into and with Aboriginal and Torres Strait Islander communities. These skills are associated with reciprocating knowledge, deep listening, reflecting and revisiting, respectful interactions, and managing and recognising community protocols. Indigenous principles such as community responsibility, lifelong learning, cross-generational resonance and revisiting inform the development of these skills.

Together, language inquiry skills and Indigenous inquiry skills inform student learning within each area of study and across all dimensions of the course. They are informed by the Aboriginal or Torres Strait Islander community in which the school and target language exist. It is recommended that concepts of Aboriginal and Torres Strait Islander community self-definition, determination and cultural strengths be formalised into a community model of knowing (CMK) generated and owned by the community (see Appendix 2). This model is at the heart of Indigenous inquiry skills and creates the space for Aboriginal and Torres Strait Islander processes in course design and implementation. It is the basis for authentic community relationships and Indigenous inquiry underpinning the teaching and learning of Aboriginal and Torres Strait Islander Languages.

In recognising and demonstrating Indigenous inquiry skills associated with Aboriginal and Torres Strait Islander communities, languages and culture, students:

- develop inquiry processes infused with Aboriginal and Torres Strait Islander knowledge traditions
- respond to and reflect on localised Aboriginal and Torres Strait Islander community ways of inquiry.

### ***Indigenous inquiry skills***

Indigenous inquiry skills involve inquiring, responding and reflecting.

#### **Inquiring**

- identifying, applying and justifying culturally and personally safe practices when investigating Indigenous knowledge
- planning and undertaking investigations based on negotiated and agreed guidelines.

#### **Responding**

- recognising agreed community/school protocols and practices for listening to, reading, viewing, speaking and writing about Aboriginal and Torres Strait Islander knowledges
- participating in group discussions and learning activities about Aboriginal and Torres Strait Islander knowledges

**Note:** Indigenous discussion in this syllabus requires students to consider topics in a process that allows all participants to have a voice and to form reciprocal relationships for exchange or exploration of ideas with mutual respect. Students negotiate meaning from various positions and sources to decide on topics or issues that are discussed. Indigenous discussion is a skill that also invokes making connections with ideas or topics over time.

- applying listening and other communication strategies in group discussions and negotiations
- communicating ideas and Indigenous principles using a range of appropriate texts
- communicating the relationship between ideas and Indigenous principles that are specific to an inquiry purpose.

#### **Reflecting**

- identifying agreed community and schools behaviours, skills and actions and considering how they influence language use patterns in the TL
- thinking about how aspects of storytelling influence the way language is learned
- comparing the ways in which meaning is expressed in language and the interrelationships between language and culture
- reflecting on the purpose of language use and specific elements of cultural safety
- reflecting on learning to evaluate and apply new understandings and future applications
- evaluating the appropriateness of language choices in TL texts for purpose, context and audience.

### ***3.1.4 Course organising principles***

Effective communication in an Aboriginal language or Torres Strait Islander language requires an appreciation of the interaction between language, community, land and place. It also requires linguistic ability, cultural understanding and cultural sensitivity.

To communicate effectively, students should:

- know, understand and apply Indigenous knowledge principles
- be aware of the sociocultural context in which they are operating

- have an understanding of the linguistic features of the language being used
- become familiar with strategies used to understand and use language
- encounter and manipulate a range of text types
- develop intercultural understanding.<sup>3</sup>

Through the areas of study, their related themes and topics, and associated text types, this course seeks to develop in students an understanding of the interrelationships between language and community, and an awareness that language varies within sociocultural contexts.

There are four organising principles for Aboriginal and Torres Strait Islander Languages:

- Indigenous knowledge principles
- Linguistic development
- Sociocultural context
- Literary and non-literary text types.

These principles underpin language learning in communicative contexts and will be evident in the units based on the areas of study (see Section 3.4) and the assessment program for the course (see Section 4.5).

### **Indigenous knowledge principles**

Indigenous knowledge in this syllabus refers to the local and unique knowledge of Indigenous people that in Aboriginal and Torres Strait Islander contexts is interrelated with deep understanding, knowing, and practices of being and living in the world. Indigenous knowledge principles are those that emerge from Aboriginal and Torres Strait Islander knowledge practices, processes and management, both inside and outside Aboriginal and Torres Strait Islander communities. These knowledge principles, which guide engagement with Aboriginal and Torres Strait Islander languages and knowledge, have emerged from Aboriginal and Torres Strait Islander peoples' voices.

Indigenous knowledge principles are infused across the course and assist both with learning Aboriginal and Torres Strait Islander languages and respectful interaction with Aboriginal and Torres Strait Islander communities.

Indigenous knowledge principles include:

- respect
- community responsibility
- reciprocating knowledge
- deep listening to all things
- cross-generational resonance
- revisiting
- interconnectivity.

### **Linguistic development**

This principle links the roles of language knowledge and sociocultural awareness in exchanging and negotiating meaning, the basis of communication, through the use of verbal and non-verbal symbols in spoken, written, visual and artistic modes. It refers to the language demands made on students in terms of knowledge, cognitive processes and language skills.

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<sup>3</sup> *The National Statement for Languages Education in Australian Schools. National Plan for Languages Education in Australian Schools 2005–2008.*

In Aboriginal and Torres Strait Islander Languages, students are required to develop language ability through their knowledge and understanding of the language features and structures of the target language.

### **Sociocultural context**

Effective communication in language requires not only linguistic ability but also a knowledge and understanding of social and cultural factors and an appreciation of their interactions. Through the use of language, members of Aboriginal and Torres Strait Islander communities make individual and collective meaning of experience and represent Indigenous knowledge, understanding, values and attitudes.

Culture is an inherent part of language. Through language study students acquire knowledge about the ideas, behaviours, manifestations and symbols shared by Aboriginal peoples and Torres Strait Islander peoples in different environments and at different periods in their history. A student's sociocultural knowledge and awareness will be gained through respectful engagement with the local community and by interpretation of spoken, written, visual and artistic texts.

Through respectful engagement with the local community and exposure to authentic materials and realistic situations, students will gain an appreciation of how speakers of the local language engage in community and with the world. It is important that local voices fill the spaces within the curriculum that have been created for Aboriginal and Torres Strait Islander input and resonate throughout the course of learning. This space is not only concerned with Indigenous teaching content but also with the processes that facilitate such learning.

### **Literary and non-literary text types**

In developing their linguistic abilities students will use a wide range of spoken, written and visual texts, both literary and non-literary. These text types have recognisable structures and are related to audience, purpose, context and culture. Although they are categorised as literary and non-literary, they will overlap.

Students are expected to encounter and manipulate a range of text types in their learning and assessment program.

Examples of suitable text types that indicate the range through which students convey meaning and comprehend can be accessed on the Aboriginal and Torres Strait Islander Languages subject page of the QSA website <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>.

## ***3.1.5 Designing a course of study in Aboriginal and Torres Strait Islander languages***

**When designing a course of study in Aboriginal and Torres Strait Islander languages, schools must begin by engaging with their local community.**

The local Aboriginal or Torres Strait Islander community concepts of self-definition, determination and cultural strength must be formalised in a Community Model of Knowing (CMK).

This involves negotiating and formalising the three living documents of the community models of knowing — a settlement statement, a community inquiry model (CIM), and community engagement advice (see Appendix 2).

The decision about the approach to the study of the local language, whether maintaining language or revitalising language, is part of this consultation.

The direction of the course, the nature of the learning experiences and the assessment program are determined by the dimensions and their respective objectives. Students must be provided with multiple opportunities to achieve these objectives over the course of study.

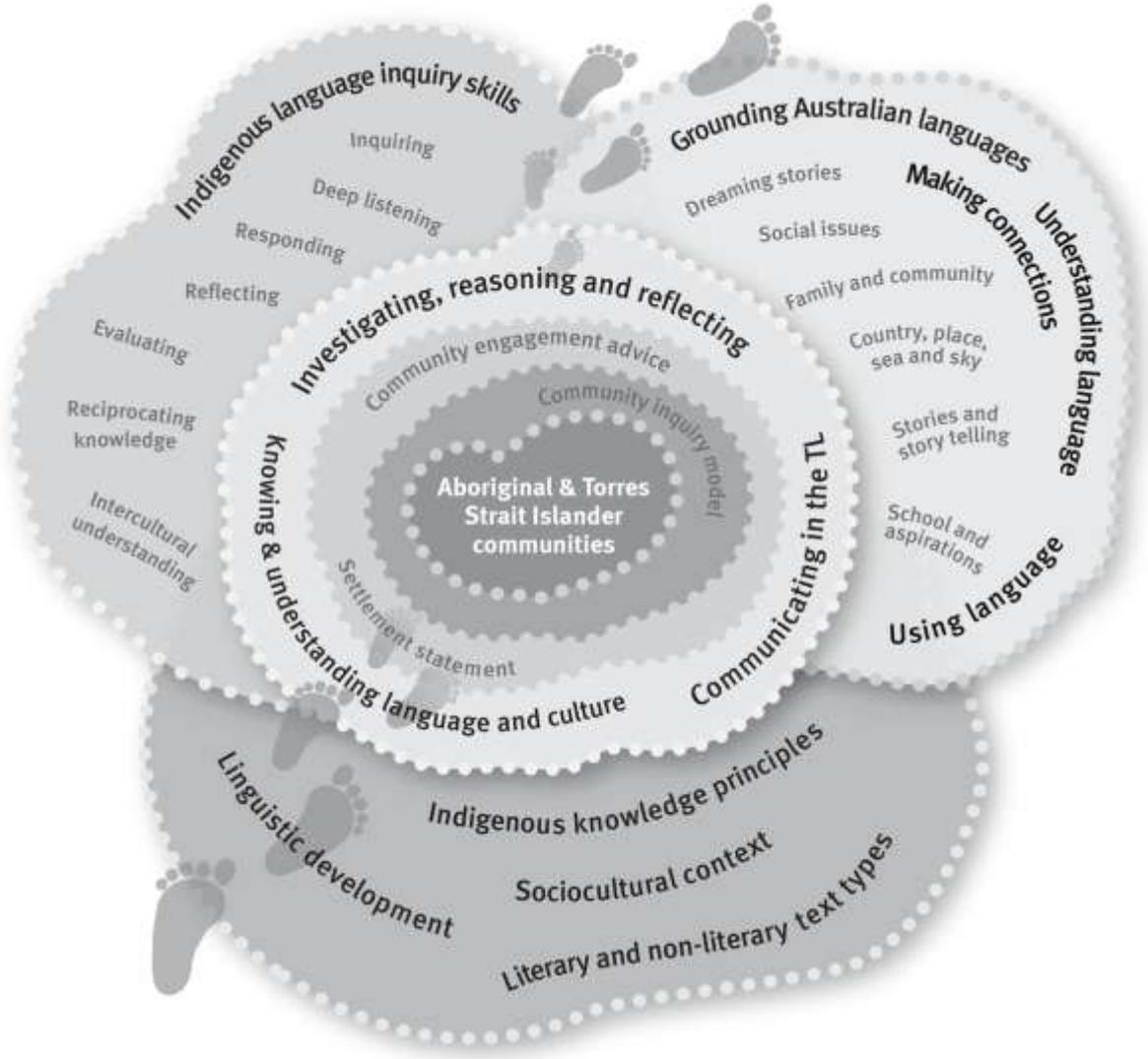
The mandated areas of study and the suggested themes and topics must be considered holistically to ensure that each area of study is covered in every theme/topic selected for the course.

As Grounding Australian Languages is seen as a foundational area of study it should form a significant part of the earlier topics of the course. Aspects of this area will be revisited throughout the four-semester course.

Subject matter from Making connections, Understanding language and Using language will be balanced across the course of study. Relevant aspects from each area will be evident in each theme and/or topic. Courses should be developed to enable related elements from the areas of study to be linked, to allow for coverage of the dimensions and objectives, and to provide a variety of learning experiences for students.

Underpinning the entire course and central to its implementation are Indigenous languages inquiry skills and the organising principles.

This design framework is represented in the following diagram.



### 3.1.6 Time allocation

The minimum number of hours of timetabled school time, including assessment, for a course of study developed from this syllabus is 55 hours per semester. A course of study will usually be completed over four semesters (220 hours).

## 3.2 Advice, guidelines and resources

The following advice, guidelines and resources support the implementation of the syllabus, and unless otherwise stated, are available from the Aboriginal and Torres Strait Islander Languages subject page of the QSA website <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>.

### *Aboriginal and Torres Strait Islander perspectives<sup>4</sup>*

The Queensland Studies Authority (QSA) recognises Aboriginal and Torres Strait Islander peoples, their traditions, histories and experiences from before European settlement and colonisation through to the present time. To strengthen students' appreciation and understanding of the first peoples of the land, opportunities exist in the syllabus to encourage engagement with Aboriginal and Torres Strait Islander:

- frameworks of knowledge and ways of learning
- contexts in which Aboriginal and Torres Strait Islander peoples live
- contributions to Australian society and cultures.

In Aboriginal and Torres Strait Islander Languages there is opportunity to explore:

- the cultural significances and linguistic features of Australian and Queensland Indigenous languages and their unique place in Australia's heritage and in its cultural and educational setting
- Indigenous knowledge and ways of knowing through establishing and maintaining ongoing culturally safe relationships with Aboriginal and Torres Strait Islander peoples
- the links between language, land and culture that reinforce environmental responsibility.

There is also opportunity to develop or build on communication skills in a traditional language by interacting with the language community and a range of target language resources. This enables students to develop respect for language custodians as they obtain, analyse and exchange information, express their own ideas, and understand socially and culturally appropriate language use.

Guidelines about Aboriginal and Torres Strait Islander perspectives and resources for teaching can be accessed on the QSA website at <[www.qsa.qld.edu.au/577.html](http://www.qsa.qld.edu.au/577.html)>, and on the Aboriginal and Torres Strait Islander Languages subject page at <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>.

### *Composite classes*

This syllabus enables teachers to develop a course that caters for a variety of ways to organise learning, such as combined Years 11 and 12 classes, combined campuses, or modes of delivery involving periods of student-managed study. This resource provides guidelines about composite classes.

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<sup>4</sup> The Queensland Government has a vision that Aboriginal and Torres Strait Islander Queenslanders have their cultures affirmed, heritage sustained and the same prospects for health, prosperity and quality of life as other Queenslanders. The QSA is committed to helping achieve this vision and encourages teachers to include Aboriginal and Torres Strait Islander perspectives in the curriculum.

### 3.3 Educational equity

Equity means fair treatment of all. In developing work programs from this syllabus, schools need to provide opportunities for all students to demonstrate what they know and what they can do. All students, therefore, should have equitable access to educational programs and human and material resources.

Guidelines about educational equity and resources for devising an inclusive work program can be accessed on the QSA website at <[www.qsa.qld.edu.au/10188.html](http://www.qsa.qld.edu.au/10188.html)> and on the Aboriginal and Torres Strait Islander Languages page <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>.

#### **General capabilities**

Students require a number of skills and dispositions in preparation for life and work. These include “planning and organising, the ability to think flexibly, to communicate well and to work in teams ... the capacity to think creatively, innovate, solve problems and engage with new disciplines”, according to the *Melbourne Declaration on Educational Goals for Young Australians*<sup>5</sup>. The Australian Curriculum identified seven general capabilities for their entitlement curriculum. These are:

- Literacy
- Numeracy
- Information and communication technology (ICT) competence
- Critical and creative thinking
- Personal and social competence
- Ethical behaviour
- Intercultural understanding.

It is the responsibility of teachers to continue to develop the general capabilities established in the P–10 Learning areas that are appropriate to Aboriginal and Torres Strait Islander Languages.

#### **Learning experiences and sample resources**

This resource provides guidelines for learning experiences and unit/s of work, along with sample unit/s of work.

#### **Reference materials**

This resource provides links to reference materials, text and reference books, websites, newspaper reports, periodicals, electronic media and learning technology, and organisations and community resources for the subject.

#### **Work program requirements**

A work program is the school’s plan of how the course will be delivered and assessed, based on the school’s interpretation of the syllabus. It allows for the special characteristics of the individual school and its students. Work program requirements, checklists and samples are available on the Aboriginal and Torres Strait Islander Languages subject page of the QSA website. Instructions for online submission of work programs are available from <<https://www.qsa.qld.edu.au/wponline/login.qsa>>.

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<sup>5</sup> Ministerial Council on Education, Employment, Training and Youth Affairs 2008, *Melbourne Declaration on Educational Goals for Young Australians*, accessed 5 May 2011, <[www.mceecdya.edu.au/mceecdya/publications,11582.html](http://www.mceecdya.edu.au/mceecdya/publications,11582.html)>.

## 4 Assessment

Assessment is an integral part of the teaching and learning process. For Years 11 and 12 it is the purposeful, systematic and ongoing collection of information about student learning outlined in the senior syllabuses.

In Queensland, assessment is standards based. The standards for each subject are described in dimensions, which identify the valued features of the subject about which evidence of student learning is collected and assessed. The standards describe the characteristics of student work.

The major purposes of assessment in senior Authority subjects are to:

- promote, assist and improve learning
- inform programs of teaching and learning
- advise students about their own progress to help them achieve as well as they are able
- give information to parents and teachers about the progress and achievements of individual students to help them achieve as well as they are able
- provide comparable levels of achievement in each Authority subject which may contribute credit towards a Queensland Certificate of Education
- provide base data for tertiary entrance purposes
- provide information about how well groups of students are achieving for school authorities and the State Education and Training Minister.

### 4.1 Principles of exit assessment

All the principles of exit assessment must be used when planning an assessment program and must be applied when making decisions about exit levels of achievement.

A standards-based assessment program for the four-semester course of study requires application of the following interdependent principles:

- Information is gathered through a process of continuous assessment, i.e. *continuous assessment*.
- Balance of assessment is a balance over the course of study and not necessarily a balance over a semester or between semesters, i.e. *balance*.
- Exit achievement levels are devised from student achievement in all areas identified in the syllabus as being mandatory, i.e. *mandatory aspects of the syllabus*.
- Assessment of a student's achievement is in the significant aspects of the course of study identified in the syllabus and the school's work program, i.e. *significant aspects of the course of study*.
- Selective updating of a student's profile of achievement is undertaken over the course of study, i.e. *selective updating*.
- Exit assessment is devised to provide the fullest and latest information on a student's achievement in the course of study, i.e. *fullest and latest*.

While most students will exit a course of study after four semesters, some will exit after one, two or three semesters.

## Continuous assessment

Judgments about student achievement made at exit from a course of study must be based on an assessment program of continuous assessment.

Continuous assessment involves gathering information on student achievement using assessment instruments administered at suitable intervals over the developmental four-semester course of study.

In continuous assessment, all assessment instruments have a formative purpose — to improve teaching and student learning and achievement.

When students exit the course of study, teachers make a summative judgment about their levels of achievement in accordance with the standards matrix.

The process of continuous assessment provides the framework in which the other five principles of exit assessment operate: balance, mandatory aspects of the syllabus, significant aspects of the course, selective updating, and fullest and latest information.

## Balance

Judgments about student achievement made at exit from a course of study must be based on a balance of assessments over the course of study.

Balance of assessments is a balance over the course of study and not a balance within a semester or between semesters.

Balance of assessments means judgments about students' achievements of all the dimensions are made a number of times using a variety of assessment techniques and a range of assessment conditions over the developmental four-semester course.

See also Section 4.6 Requirements for verification folio.

## Mandatory aspects of the syllabus

Judgments about student achievement made at exit from a course of study must be based on mandatory aspects of the syllabus.

The mandatory aspects are:

- the objectives of the dimensions *Knowing and understanding languages and culture*, *Investigating, reasoning and reflecting* and *Communicating in the target language*
- the four areas of study: Grounding Australian languages, Making connections, Understanding language, and Using language.

To ensure that the judgment of student achievement at exit from a four-semester course of study is based on the mandatory aspects, the exit standards for the dimensions stated in the standards matrix (refer to Section 4.8.2) must be used.

## Significant aspects of the course of study

Judgments about student achievement made at exit from a course of study must be based on significant aspects of the course of study.

Significant aspects are those areas described in the school's work program that have been selected from the choices permitted by the syllabus to meet local needs.

The significant aspects must be consistent with the objectives of the syllabus and complement the developmental nature of learning in the course over four semesters.

## **Selective updating**

Judgments about student achievement made at exit from a course of study must be selectively updated throughout the course.

Selective updating is related to the developmental nature of the course of study and works in conjunction with the principle of fullest and latest information.

As subject matter is treated at increasing levels of complexity, assessment information gathered at earlier stages of the course may no longer be representative of student achievement. Therefore, the information should be selectively and continually updated (not averaged) to accurately represent student achievement.

Schools may apply the principle of selective updating to the whole subject-group or to individual students.

## **Whole subject-group**

A school develops an assessment program so that, in accordance with the developmental nature of the course, later assessment information based on the same groups of objectives replaces earlier assessment information.

## **Individual students**

A school determines the assessment folio for verification or exit (post-verification). The student's assessment folio must be representative of the student's achievements over the course of study. The assessment folio does not have to be the same for all students; however, the folio must conform to the syllabus requirements and the school's approved work program.

Selective updating must not involve students reworking and resubmitting previously graded responses to assessment instruments.

## **Fullest and latest information**

Judgments about student achievement made at exit from a course of study must be based on the fullest and latest information available.

- "Fullest" refers to information about student achievement gathered across the range of objectives.
- "Latest" refers to information about student achievement gathered from the most recent period in which achievement of the objectives is assessed.

As the assessment program is developmental, fullest and latest information will most likely come from Year 12 for those students who complete four semesters of the course.

The fullest and latest assessment data on mandatory and significant aspects of the course of study is recorded on a student profile.

## **4.2 Planning an assessment program**

To achieve the purposes of assessment listed at the beginning of this section, schools must consider the following when planning a standards-based assessment program:

- dimensions and objectives (see Section 2)
- course organisation (see Section 3)
- principles of exit assessment (see Section 4.1)
- variety in assessment techniques over the four-semester course (see Section 4.5)
- conditions in which assessment instruments are undertaken (see Section 4.5)

- verification folio requirements, i.e. the range and mix of assessment instruments necessary to reach valid judgments of students' standards of achievement (see Section 4.6)
- post-verification assessment (see Section 4.6.1)
- exit standards (see Section 4.7).

In keeping with the principle of continuous assessment, students should have opportunities to become familiar with the assessment techniques that will be used to make summative judgments.

Further information can be found on the Aboriginal and Torres Strait Islander Languages page of the QSA website <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>.

### 4.3 Special provisions

Guidance about the nature and appropriateness of special provisions for particular students may be found in the QSA's *Policy on Special Provisions for School-based Assessments in Authority and Authority-registered Subjects* (2009), available from <[www.qsa.qld.edu.au/2132.html](http://www.qsa.qld.edu.au/2132.html)>.

This statement provides guidance on responsibilities, principles and strategies that schools may need to consider in their school settings.

To enable special provisions to be effective for students, it is important that schools plan and implement strategies in the early stages of an assessment program and not at the point of deciding levels of achievement. The special provisions might involve alternative teaching approaches, assessment plans and learning experiences.

### 4.4 Authentication of student work

It is essential that judgments of student achievement be made on accurate and genuine student assessment responses. Teachers should ensure that students' work is their own, particularly where students have access to electronic resources or when they are preparing collaborative tasks.

*The A–Z of Senior Moderation* contains a section on authenticating student work <[www.qsa.qld.edu.au/1426.html](http://www.qsa.qld.edu.au/1426.html)>. This provides information about various methods teachers can use to monitor that students' work is their own. Particular methods outlined include:

- teachers seeing plans and drafts of student work
- student production and maintenance of documentation for the development of responses
- student acknowledgment of resources used.

Teachers must ensure students use consistent accepted conventions of in-text citation and referencing, where appropriate.

Further advice on drafting of student assessment responses is available on the Aboriginal and Torres Strait Islander Languages page of the QSA website <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>.

### 4.5 Assessment techniques

The techniques and associated conditions of assessment most suited to the judgment of student achievement in this subject are described in the following sections. The dimensions to which each technique is best suited are also indicated.

For each dimension, standards are described. Schools decide the instruments to be used for assessment. For each assessment instrument, schools develop instrument-specific standards from the syllabus standards descriptors for relevant dimensions (see Section 4.8.2 Standards matrix). These instrument-specific standards are used for making judgments about the quality of students' responses. Students must be given instrument-specific standards for each assessment instrument.

Where students undertake assessment in a group or team, instruments must be designed so that teachers can validly assess the work of individual students and not apply a judgment of the group product and processes to all individuals.

**For all assessment techniques used, in both task design and student responses:**

- **Indigenous knowledge systems and processes must be respected.**
- **The intellectual and cultural property rights of Indigenous peoples must be respected and preserved.**

### **4.5.1 Supervised written**

#### **Purpose**

This technique assesses a range of cognition through written responses produced independently, under supervision and in a set timeframe to ensure authenticity.

#### **Description**

- A supervised assessment may include one or more items.
- Conditions must be explained on the assessment instrument.
- Items will be in response to questions or statements. Questions or statements are typically unseen. If seen, teachers must ensure the purpose of this technique is not compromised.
- Stimulus materials may also be used. Stimulus materials may be seen or unseen.
- Unseen questions, statements or stimulus materials should not be copied from information or texts that students have previously been exposed to or have directly used in class.

#### **Dimensions to be assessed**

Supervised written assessments may be used to determine student achievement in objectives from:

- *Knowing and understanding languages and culture*
- *Investigating, reasoning and reflecting*
- *Communicating in the TL.*

#### **Types of items that could be included**

##### **Extended written response**

- Items require sustained analysis, synthesis and evaluation to fully answer a problem, question or hypothesis.
- Students provide a response to a seen or unseen question or statement, and seen or unseen supplied sources/stimuli.
- The response could be an analytical exposition format/genre.

If an extended piece of writing is chosen, it is best if it is the only item, as this will better allow students to demonstrate the full range of standards.

##### **Short responses**

- Items may include response to stimulus activities that require:
  - explanations longer than one sentence
  - ideas maintained, developed and justified
  - full sentence responses, constructing a piece of prose that may have one or several paragraphs.

- Items may also include multiple-choice, single-word, true/false, or sentence answers. These types of questions are useful for assessing content knowledge and are difficult to construct if trying to elicit meaningful high-order cognitive responses.

### ***Other type/s***

- **Language comprehension**

- tasks require students to demonstrate comprehension of spoken and written TL texts, in situations relevant to their communication needs
- Listening tasks:
  - require students to listen to authentic listening texts differing in length, purpose and style, based on familiar material. The language used should be clearly articulated, standard usage for the TL, and spoken in the slower range of normal background speaker rate.
  - texts include interviews, announcements and messages, advertisements, conversations (of others), selected news bulletins and media commentaries, stories
  - written responses in English (SAE or Aboriginal English) could include providing short (paragraph) answers, writing or completing a summary, retelling a story, re-presenting and reorganising information for purposes such as deciding, judging and evaluating based on information extracted.
- Reading tasks:
  - require students to read a variety of authentic texts that differ in length, purpose and complexity
  - texts include magazine and newspaper articles, web pages and internet articles, personal, business or other formal letters, emails, literary texts (e.g. poems, short stories), travel brochures, advertisements, instructions
  - written responses in English (SAE or Aboriginal English) could include: short (paragraph) answers, writing or completing a summary, retelling a story, re-presenting and reorganising information, comparing different reports of the same event, making and justifying judgments.

- **Creating in the TL (writing tasks)**

- require students to know and use features of language to create written texts in the TL, to respond in situations relevant to their communication needs, and in a manner suitable for the setting, audience and text type
- students write texts differing in length, purpose and style
- texts include personal and formal letters, emails, school magazine articles, personal journal entries, postcards, invitations and reply notes, commentaries on a series of images, responses to stimulus material.

## Conditions clearly stated on the assessment

Year 11	Year 12
<ul style="list-style-type: none"> <li>• Recommended time: <b>1–1.5 hours</b>.</li> <li>• Perusal times may be added as required.</li> <li>• Use of support materials or technologies, e.g. notes, other reference materials, calculators or computers, may be appropriate.</li> <li>• Questions may be seen or unseen.</li> <li>• Word lengths:               <ul style="list-style-type: none"> <li>– short responses: <b>50–250 words</b> in English, or the “equivalent” in the TL (diagrams not included in word count)</li> <li>– extended written response: <b>400–600 words</b>.</li> </ul> </li> <li>• If students use computers to respond to these assessments, schools must ensure that the purpose of this technique is maintained.</li> <li>• Listening/reading comprehension tasks:               <ul style="list-style-type: none"> <li>– task instructions and questions will be in English</li> <li>– student responses will be in English</li> <li>– in general, texts should be heard twice</li> <li>– complex texts may be heard three times</li> <li>– the length of listening texts should be appropriate to the text type. (Listening and reading tasks assess comprehension, not memory.)</li> <li>– judicious pauses in longer texts are allowed</li> <li>– each task should allow for responses to cover all aspects of the dimension/s being assessed.</li> </ul> </li> <li>• Writing tasks:               <ul style="list-style-type: none"> <li>– the length will depend on the text type, but at least one task must require an extended passage of writing of approximately <b>150 words</b> in English, or the “equivalent” in the TL</li> <li>– written stimulus material in English or the TL should neither impede nor assist students in demonstrating their writing abilities</li> <li>– written tasks used for assessment must not be given in advance</li> <li>– instructions will be given in English</li> <li>– each written task and text type should be set in an authentic social context, with a specific audience nominated, and a realistic purpose.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Recommended time: <b>1.5–2 hours</b>.</li> <li>• Perusal times may be added as required.</li> <li>• Use of support materials or technologies, e.g. notes, other reference materials, calculators or computers, may be appropriate.</li> <li>• Questions may be seen or unseen.</li> <li>• Word lengths:               <ul style="list-style-type: none"> <li>– short responses: <b>50–250 words</b> in English, or the “equivalent” in the TL (diagrams not included in word count)</li> <li>– extended written response: <b>600–800 words</b>.</li> </ul> </li> <li>• If students use computers to respond to these assessments, schools must ensure that the purpose of this technique is maintained.</li> <li>• Listening/reading comprehension tasks:               <ul style="list-style-type: none"> <li>– task instructions and questions will be in English</li> <li>– student responses will be in English</li> <li>– in general, texts should be heard twice</li> <li>– complex texts may be heard three times</li> <li>– the length of listening texts should be appropriate to the text type. (Listening and reading tasks assess comprehension, not memory.)</li> <li>– judicious pauses in longer texts are allowed</li> <li>– each task should allow for responses to cover all aspects of the dimension/s being assessed.</li> </ul> </li> <li>• Writing tasks:               <ul style="list-style-type: none"> <li>– the length will depend on the text type, but at least one task must require an extended passage of writing of approximately <b>200 words</b> in English, or the “equivalent” in the TL</li> <li>– written stimulus material in English or the TL should neither impede nor assist students in demonstrating their writing abilities</li> <li>– written tasks used for assessment must not be given in advance</li> <li>– instructions will be given in English</li> <li>– each written task and text type should be set in an authentic social context, with a specific audience nominated, and a realistic purpose.</li> </ul> </li> </ul>

## Advice for teachers

- Consider and apply the appropriate protocols for community engagement and access to and use of Indigenous knowledge and language.
- Format the assessment to allow for ease of reading and responding.
- Consider the language needs of the students and avoid ambiguity.
- Ensure the questions allow the full range of standards to be demonstrated.
- Consider the instrument conditions in relation to the requirements of the question/stimulus.
- Outline any permitted material in the instrument conditions, e.g. one page of handwritten notes.
- Determine appropriate use of stimulus materials and student notes. Ensure stimulus materials are succinct enough to allow students to engage with them in the time provided; if they are lengthy, consider giving students access to them before the assessment.
- Provide students with learning experiences that support the types of items, including opportunities to respond to unseen tasks using appropriate communication strategies.
- Indicate on the assessment the dimensions and objectives that will be assessed, and explain the instrument-specific standards.

### 4.5.2 Research

#### Purpose

This technique assesses research practices into Aboriginal or Torres Strait Islander languages and the outcomes of the application of that research.

#### Description

- Research practices include locating and using information that goes beyond the data students have been given and the knowledge they currently have.
- A research assessment may be presented in a variety of modes. Research conventions (e.g. referencing) must be followed regardless of the mode of presentation.
- Research in Aboriginal and Torres Strait Islander is based on the application of:
  - Indigenous knowledge, understanding, ways of working and conceptual understandings
  - Indigenous inquiry skills
  - language and communication skills.
- Most research responses will follow an Indigenous languages inquiry approach and include:
  - the establishment of a research purpose or question that focuses on Aboriginal and/or Torres Strait Islander languages and which positions Indigenous inquiry skills and intercultural understanding at the centre of student learning
  - the generation and/or collection of primary and/or secondary data/information
  - students' independent collection of information/data from a variety of sources
  - the sorting and analysis of data/information — examining and evaluating validity and value
  - synthesis of data/information
  - development of research outcomes, conclusions and evaluation, with justifications
  - development of skills and processes infused with Aboriginal and Torres Strait Islander knowledge traditions and principles.
  - This assessment occurs over a period of time, in class and often in students' own time.

## ***Dimensions to be assessed***

Research assessments may be used to determine student achievement in objectives from:

- *Knowing and understanding languages and culture*
- *Investigating, reasoning and reflecting*
- *Communicating in the TL.*

## ***Types of items that could be included***

A research response may be presented in a variety of modes including written, spoken and/or multimodal.

### ***Language investigations***

- A language investigation requires students to conduct research into Australian Indigenous languages, in particular the local TL.
- It requires students to demonstrate their understanding of, and respect for, cultural norms and protocols appropriate to specific communities in learning, using and investigating the knowledge and language of which the community is the custodian.
- Students provide a response to a topic, question or issue relevant to the local language, regional/neighbouring language/s, a group of languages, or other Australian Indigenous languages accessible within the public domain.
- Students may develop a word list, dictionary, grammar or similar product as a result of their language investigation. Supporting documentation that outlines the research processes undertaken and explains the choices made would be required.
- Students may choose to conduct their research in libraries and language centres, using archival material, using electronic databases, in the field with target language speakers, or by using a combination of all these methods. If fieldwork is chosen, students may choose to conduct their research as a survey or use other research techniques, such as observation, interviewing, or active participation in contemporary life in the community.
- Research conventions (e.g. referencing) or similar must be adhered to. This assessment occurs over a period of time, in class and often in students' own time.
- Students may present their language investigations in SAE, Aboriginal English and/or the TL. If presented in English, the study should include examples of linguistic and/or sociocultural features of the TL and/or one or more other Australian languages.

### ***Other types***

#### ***Written research responses***

##### **Analytical exposition**

- Examples include essay, magazine article, paper, research assignment.
- Students provide a response to a specific question or issue.
- The response may be supported by references or, where appropriate, tables of data, diagrams and flow charts.
- The response could be a persuasive argument or informative text.

##### **Report**

- Examples include research report, experimental investigation and project.
- Students make a decision regarding the question, hypothesis or issue under investigation and support the decision with logical argument.

- The report may be in response to observations made and conclusions drawn from various sources, including case studies or experimental outcomes.
- A report will normally be presented with section headings. It will often include tables, graphs or diagrams and the analysis of statistical data.

### **Spoken research response**

- Examples may include interviews, debates, webcasts, podcasts, and seminar presentations.

### **Multimodal research response**

- Examples may include presentations, conferences, and digital presentations.

### **Further guidance**

- A multimodal presentation is one that uses a combination of modes, such as visual, electronic, physical, audio and/or spoken modes. It must combine a minimum of two modes, with both significantly contributing to the presentation and assessment decisions. Possible multimodal presentations include documentaries, digital presentations, e.g. webpages, computer simulations and presentations using software.
  - Teachers must ensure that the full range of standards is possible when using spoken or multimodal techniques. The student’s spoken or multimodal response is the focus for assessment decisions; however, supporting documentation will be required to substantiate decisions and for monitoring, verification and exit purposes. Techniques used will require students to present to a real audience (e.g. a speech), or a virtual audience through the use of technology.
  - Spoken and multimodal research response techniques may include seminars and digital presentations.

### **Conditions clearly stated on the assessment**

<b>Year 11</b>	<b>Year 12</b>
<ul style="list-style-type: none"> <li>• Written: <b>600–800 words</b> (word count includes data analysis, discussion and research outcomes/recommendations) <i>Note: if presented in the TL, a summary of the findings in English should be included as part of the study. The summary is to be a maximum of 200 words if written or a maximum of 2 minutes if spoken.</i></li> <li>• Spoken: <b>3–4 minutes</b></li> <li>• Multimodal: <b>3–5 minutes.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Written: <b>800–1000 words</b> (word count includes data analysis, discussion and research outcomes/recommendations) <i>Note: if presented in the TL, a summary of the findings in English should be included as part of the study. The summary is to be a maximum of 200 words if written or a maximum of 2 minutes if spoken.</i></li> <li>• Spoken: <b>4–5 minutes</b></li> <li>• Multimodal: <b>5–7 minutes.</b></li> </ul>

### **Advice for teachers**

- Consider and apply the appropriate protocols for community engagement and access to and use of Indigenous knowledge and language.
- Establish a focus for the research, or work with the student to develop a focus.
- Allow class time for the student to effectively undertake each component of the research assessment. Independent student time will be required to complete the task.
- Implement strategies to promote the authenticity of student work. Some strategies include annotated notes such as journals or experimental logs, drafting, teacher observation sheets, research checklists, referencing, and reference lists.
- Consult, negotiate, monitor and provide feedback before and during the research assessment. Give ethical or drafting guidance. Advice on drafting is available from the subject page on the

QSA website <[www.qsa.qld.edu.au/12794.html](http://www.qsa.qld.edu.au/12794.html)>. Feedback and assistance is provided judiciously, being gradually reduced with the development of student experience and confidence.

- Scaffolding must be provided. When a research assessment technique is undertaken for the first time, the scaffolding should help students complete the assessment by modelling the process and skills required. The scaffolding should not specify or lead the student through a series of steps dictating a solution. Scaffolding should be reduced from Year 11 to Year 12 to allow the student to better demonstrate independence in the research process. When a research assessment technique is revisited (most likely in Year 12), the scaffolding should be reduced, e.g. as a series of generic questions.
- Provide students with learning experiences in the use of appropriate communication strategies, including the generic requirements for presenting research, e.g. research report structures, referencing conventions.
- Indicate on the assessment the dimensions and objectives that will be assessed, and explain the instrument-specific standards.

### 4.5.3 Extended response

#### *Purpose*

This technique assesses the sustained application of higher-order cognition (analysis, synthesis and evaluation) to known and provided materials, stimuli and concepts.

#### *Description*

- The extended response to a situation requires analysis, synthesis and evaluation of data and information. The response may involve:
  - solving a problem
  - expressing and justifying a point of view
  - explaining and evaluating an issue
  - applying concepts or theories to a question, scenario, issue or situation.
- Extended response in Aboriginal and Torres Strait Islander is based on the application of:
  - Indigenous knowledge, understanding, ways of working and conceptual understandings
  - Indigenous inquiry skills
  - language and communication skills.
- Research is not the focus of this technique.
- This assessment may occur over a period of time, in class, and possibly in students' own time.

#### *Dimensions to be assessed*

Extended response assessments may be used to determine student achievement in objectives from:

- *Knowing and understanding languages and culture*
- *Investigating, reasoning and reflecting*
- *Communicating in the TL.*

#### *Types of items that could be included*

An extended response may be presented in a variety of modes, including written, spoken and/or multimodal.

## ***Reflective journal***

- This is a purposeful collection of work that helps define students' efforts and achievements in a specified area.
- The journal can be used to document a variety of information, ideas, thoughts and working processes.
- It should contain decisions made and reasons or justifications for these decisions.

The reflective journal for this subject consists of individual student responses to, and personal thoughts about, their studies in Aboriginal and Torres Strait Islander languages and culture. It represents thinking and working practices as they develop over the course of study. This is a significant part of the student's language investigations.

The reflective journal records a student's learning progress through the Indigenous inquiry process and their developing communication skills in the TL. The journal helps them make sense of what they have been learning as they move towards meeting the objectives of the course and allows them to practice their writing skills, in the TL wherever possible, in an open-ended format that encourages the same thought processes that are used in analytical writing.

The act of reflecting on thoughts, ideas, feelings and their own learning encourages the development of metacognitive skills by helping students self-evaluate and sort what they know from what they do not know. The process of examining one's own thoughts and feelings is particularly helpful for students who are learning new concepts or beginning to grapple with complex issues that go beyond right and wrong answers. These reflections could include findings, solved and unsolved problems, analytical and evaluative responses to stimuli such as cartoons, newspaper and magazine articles, photos, classroom video and audiotapes, oral histories, responses to guest speakers, and Indigenous issues.

A reflective journal comprises a range of entries and a record of activities that represent reflections on contexts and processes through inquiry into Indigenous languages and culture.

Entries in a reflective journal can include:

- stream of consciousness writing
- reflections on the student's language investigations and issues raised
- reflections on class studies and course subject matter
- reflections on, and feelings about, visits on country and engagement with Elders and other community members
- feelings about the course and progress in it
- how the subject learning is related to learning in other ways and other subjects
- interesting points found in readings and research, and issues raised as a result
- notes from or concerning relevant material encountered (e.g. in newspaper articles, radio/TV programs, web-based articles and reports)
- questions that arise at any time, including thoughts and ideas that are not yet fully formed.

The journal may be presented in written, visual and/or digital form and should, where possible, include entries in the TL. It may use varied forms of writing such as bullet points, lists, continuous passages of text, quotations, tables, diagrams, and pictures/illustrations. It might contain annotated presentation notes in response to Indigenous language issues in inquiry, teacher observation sheets, and/or self and peer assessment.

Through the items selected and the student's individual responses, the reflective journal should demonstrate an increased awareness and understanding of the student's own identity in the TL community (where applicable), their identity within Australian society, Aboriginal and Torres Strait Islander peoples' issues and perspectives, and their developing skills in the TL.

## Other types

### Written extended response

- Examples may include an essay, magazine article, editorial, paper, critique, review, persuasive essay, argumentative essay or informative text.
- The response may be supported by references or, where appropriate, tables of data, diagrams and flow charts.

### Spoken extended response

- Examples may include interviews, debates, webcasts, podcasts and seminar presentations.

### Multimodal extended response

- Examples may include presentations, conferences and digital presentations.

## Further guidance

- A multimodal presentation is one that uses a combination of modes, such as visual, electronic, physical, audio and/or spoken modes. It must combine a minimum of two modes, with both significantly contributing to the presentation and assessment decisions. Possible multimodal presentations include documentaries, digital presentations, e.g. webpages, computer simulations and presentations using software.
  - Teachers must ensure that the full range of standards is possible when using spoken or multimodal techniques. The student's spoken or multimodal response is the focus for assessment decisions; however, supporting documentation will be required to substantiate decisions and for monitoring, verification and exit purposes. Techniques used will require students to present to a real audience (e.g. a speech), or a virtual audience through the use of technology.
  - Spoken and multimodal research response techniques may include seminars and digital presentations.

## Conditions clearly stated on the assessment

Year 11	Year 12
<ul style="list-style-type: none"><li>• Reflective journal: may be presented in a combination of forms such as written responses, oral commentary and/or multimodal presentation</li><li>• Written: <b>600–800 words</b></li><li>• Spoken: <b>3–4 minutes</b></li><li>• Multimodal: <b>3–5 minutes.</b></li></ul>	<ul style="list-style-type: none"><li>• Reflective journal: may be presented in a combination of forms such as written responses, oral commentary and/or multimodal presentation</li><li>• Written: <b>800–1000 words</b></li><li>• Spoken: <b>4–5 minutes</b></li><li>• Multimodal: <b>5–7 minutes.</b></li></ul>

## Advice for teachers

- Consider and apply the appropriate protocols for community engagement and access to and use of Indigenous knowledge and language.
- Management of the extended response should be mostly the responsibility of the student. Supervision by the teacher may be necessary at times.
- Implement strategies to promote the authenticity of student work, e.g. teachers seeing plans and or drafts, collection of student work during writing process, teacher checklists.
- Scaffolding must be provided. When an extended response assessment technique is undertaken for the first time, the scaffolding should help students complete the assessment by modelling the process and skills required. The scaffolding should not specify or lead the student through a series of steps dictating a solution. Scaffolding should be reduced from Year 11 to Year 12 to allow the

student to better demonstrate independence. When an extended response is revisited (most likely in Year 12), the scaffolding should be reduced, e.g. as a series of generic questions.

- Provide learning experiences that support the mode and genre of the instrument, modelling the assessment technique where possible.
- Indicate on the assessment the dimensions and objectives that will be assessed, and explain the instrument-specific standards.

#### **4.5.4 Performance**

##### **Purpose**

This technique assesses student's communicative ability either through a speaking task in the TL or by means of an artistic form of communication.

##### **Description**

- The focus of this assessment is communication to an audience in the TL or through an artistic medium.
- Performance assessment in Aboriginal and Torres Strait Islander Languages involves the creative input of students and is based on the application of:
  - Indigenous knowledge, understanding, ways of working and conceptual understandings
  - Indigenous inquiry skills
  - language and communication skills.
- Possible types of performances include speaking tasks and artistic forms involving creative, dramatic, dance, musical and/or symbolic representations.
- This assessment occurs over a period of time, in class and often in students' own time.

##### **Dimensions to be assessed**

Performance assessments may be used to determine student achievement in objectives from:

- *Knowing and understanding languages and culture*
- *Investigating, reasoning and reflecting*
- *Communicating in the TL.*

##### **Types of items that could be included**

###### **Speaking tasks**

Items that require students to know and use features of language to create spoken texts in the TL, and to respond in situations relevant to their communication needs in a manner suitable for the setting, audience and text type, may be included. Through speaking and using non-verbal language students communicate to convey meaning that is intelligible to a background speaker.

Students will speak in a range of situations for communicative purposes, for example:

- one-to-one interviews or conversations
- small-group discussions
- debates
- formal speeches/presentations
- responses to stimuli, such as pictures, maps, cartoons, brochures
- role plays.

### ***Dramatic and musical forms***

- Communication may also occur through dramatic and/or musical forms. Through body language (e.g. gestures, posture, facial expressions, eye contact), drama, musical forms (e.g. singing/song writing), dancing, and symbolic representations and interpretations students are able to convey meaning appropriate to the TL community and cultural context.
- These forms of communication may also include aspects of verbal language.
- **Dramatic and musical forms of communication must be accompanied by a verbal explanation (spoken and/or written) in both English and the TL, where possible.**
- Protocols for reproducing images and symbolic representations must be observed.

### ***Conditions clearly stated on the assessment***

<b>Year 11</b>	<b>Year 12</b>
<ul style="list-style-type: none"> <li>• Tasks require spontaneous language use in realistic situations.</li> <li>• Students will not receive the questions to be asked by the teacher before the task.</li> <li>• At least one spontaneous speaking task must be recorded.</li> <li>• Preparation time should reflect the text type being presented. For unprepared tasks students:               <ul style="list-style-type: none"> <li>– may be given up to ten minutes preparation time</li> <li>– are able to make notes (but not access reference material) during preparation time, and use them during the performance.</li> </ul>               For prepared tasks:               <ul style="list-style-type: none"> <li>– students could use a range of visual aids (e.g. data show presentations), but should not read from a script</li> <li>– spontaneous answers to questions at the end of the talk will confirm the level of performance of the task.</li> </ul> </li> <li>• Spoken: <b>3–4 minutes</b></li> <li>• Dramatic and musical forms: length/time dependent upon the form/genre chosen.</li> </ul>	<ul style="list-style-type: none"> <li>• Tasks require spontaneous language use in realistic situations.</li> <li>• Students will not receive the questions to be asked by the teacher before the task.</li> <li>• At least one spontaneous speaking task must be recorded.</li> <li>• Preparation time should reflect the text type being presented. For unprepared tasks students:               <ul style="list-style-type: none"> <li>– may be given up to ten minutes preparation time</li> <li>– are able to make notes (but not access reference material) during preparation time, and use them during the performance.</li> </ul>               For prepared tasks:               <ul style="list-style-type: none"> <li>– students could use a range of visual aids (e.g. data show presentations), but should not read from a script</li> <li>– spontaneous answers to questions at the end of the talk will confirm the level of performance of the task.</li> </ul> </li> <li>• Spoken: <b>4–5 minutes</b></li> <li>• Dramatic and musical forms: length/time dependent upon the form/genre chosen.</li> </ul>

### ***Advice for teachers***

- Consider and apply the appropriate protocols for community engagement and access to and use of Indigenous knowledge and language.
- Provide learning experiences that support the mode and genre of the instrument.
- Consider the extent of the TL available, the language needs of students, and their capacity to use the TL.
- Teach the appropriate language, communication skills and strategies.
- Inform the students about what dimensions will be assessed and indicate these on the assessment task.

- Performances are observed on a number of occasions throughout a unit of work.
- Judgments about the quality of performance can be made as an iterative process throughout the unit or as the culmination of the unit of work.

### 4.5.5 Product

#### Purpose

This technique assesses communication skills in the TL through the development and making of an artefact and is the outcome of applying a range of cognitive, technical, physical, linguistic, creative and/or expressive skills.

#### Description

- The focus of a product assessment is communication through making, creating or constructing an artefact.
- Product assessment is based on the application of:
  - Indigenous knowledge, understanding, ways of working and conceptual understandings
  - Indigenous inquiry skills
  - language skills.
- Product assessment involves the creative input of students and the application of identified skill/s in solving a problem or providing a solution.
- The development of a product may also include documentation of the process.
- This assessment occurs over a period of time, in class and often in students' own time.

#### Dimensions to be assessed

Product assessments may be used to determine student achievement in objectives from:

- *Knowing and understanding languages and culture*
- *Investigating, reasoning and reflecting*
- *Communicating in the TL.*

#### Types of items that could be included

Possible types of products:

##### **Artistic forms**

- The student is required to know and use features of non-verbal language to communicate through an artistic form of expression and to create an artefact that communicates Indigenous knowledge, ways of knowing and linguistic skills encountered in the course of study. The development of the product may be observed throughout the unit of work.
- A possible type of artistic communicative product is an artwork such as a painting, drawing or 3-D representation, and may also include aspects of verbal language.
- Artistic forms of communication must be accompanied by a verbal explanation (spoken and/or written) in both English and the TL, where possible.
- Protocols for reproducing images and symbolic representations must be observed.

## Conditions clearly stated on the assessment

### Year 11 & Year 12

- Artistic forms:
  - implemented over time; uses class time and students' own time
  - preparation time should reflect the form/genre being presented
  - presentation length/time is dependent upon the form/genre chosen.

### Advice for teachers

- Consider and apply the appropriate protocols for community engagement and access to and use of Indigenous knowledge and language.
- Provide learning experiences that support the mode and genre of the instrument.
- Consider the extent of the TL available, the language needs of students, and their capacity to use the TL.
- Inform the students about what dimensions will be assessed and indicate these on the assessment task.
- Judgments about the quality of the product can be made as an iterative process throughout the unit or as the culmination of the unit of work.
- The development of the product is observed throughout the unit of work.

## 4.6 Requirements for verification folio

A verification folio is a collection of a student's responses to assessment instruments on which the level of achievement is based. For students who are to exit with four semesters of credit, each folio should contain the range of assessments for making summative judgments as stated below.

Students' verification folios for Aboriginal and Torres Strait Islander Languages must contain:

- a minimum of **four** and a maximum of **six** assessment instruments
- a minimum of two responses for each dimension, i.e. evidence of each dimension being assessed twice
- a supervised written assessment:
  - where spoken and/or written TL texts are used for comprehension, translations in SAE must be provided
  - teacher annotations for all tasks and responses in the TL must be provided
- a language investigation
- a reflective journal
- a performance task or a product assessment:
  - accompanying explanatory student notes or transcript
  - teacher annotations for each performance and/or product assessment completed, especially where written student notes are not available or where an oral question-and-answer session has been conducted
- a student profile completed to date.

For information about preparing monitoring and verification submissions, schools should refer to the *A–Z of Senior Moderation*, available at <[www.qsa.qld.edu.au/1426.html](http://www.qsa.qld.edu.au/1426.html)>.

### 4.6.1 Post-verification assessment

In addition to the contents of the verification folio, there must be at least one subsequent summative assessment in the exit folio. It should reflect the stage of the course from which it comes. For this syllabus, students are to complete an assessment instrument after verification that assesses at least two dimensions.

## 4.7 Exit standards

The purpose of standards is to make judgments about students' levels of achievement at exit from a course of study. The standards are described in the same dimensions as the objectives of the syllabus. The standards describe how well students have achieved the objectives and are stated in the standards matrix.

The following dimensions must be used:

- Dimension 1: *Knowing and understanding languages and culture*
- Dimension 2: *Investigating, reasoning and reflecting*
- Dimension 3: *Communicating in the target language.*

Each dimension must be assessed in each semester, and each dimension is to make an equal contribution to the determination of exit levels of achievement.

## 4.8 Determining exit levels of achievement

When students exit the course of study, the school is required to award each student an exit level of achievement from one of the five levels:

- Very High Achievement (VHA)
- High Achievement (HA)
- Sound Achievement (SA)
- Limited Achievement (LA)
- Very Limited Achievement (VLA).

Exit levels of achievement are summative judgments made when students exit the course of study. For most students this will be after four semesters. For these students, judgments are based on exit folios providing evidence of achievement in relation to all objectives of the syllabus and standards.

All the principles of exit assessment must be applied when making decisions about exit levels of achievement.

### 4.8.1 Determining a standard

The standard awarded is an on-balance judgment about how the qualities of the student's work match the standards descriptors overall in each dimension. This means that it is not necessary for the student to have met every descriptor for a particular standard in each dimension.

When standards have been determined in each of the dimensions for this subject, the following table is used to award exit levels of achievement, where A represents the highest standard and E the lowest. The table indicates the minimum combination of standards across the dimensions for each level.

**Table 1: Awarding exit levels of achievement**

<b>VHA</b>	Standard A in any two dimensions and no less than a B in the remaining dimension
<b>HA</b>	Standard B in any two dimensions and no less than a C in the remaining dimension
<b>SA</b>	Standard C in any two dimensions and no less than a D in the remaining dimension
<b>LA</b>	At least Standard D in any two dimensions
<b>VLA</b>	Standard E in the three dimensions

Some students will exit after one, two or three semesters. For these students, judgments are based on folios providing evidence of achievement in relation to the objectives of the syllabus covered to that point in time. The particular standards descriptors related to those objectives are used to make the judgment.

Further information can be found at <[www.qsa.qld.edu.au/1426.html](http://www.qsa.qld.edu.au/1426.html)>.

## 4.8.2 Standards matrix

	Standard A	Standard B	Standard C	Standard D	Standard E
Knowing and understanding languages and culture	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>accurate, consistent recall and thorough explanation of a comprehensive range of facts, concepts, perspectives and protocols associated with the TL and Aboriginal and Torres Strait Islander languages in general</li> <li>comprehensive identification and effective description of an extensive range of features and structures of spoken and written Aboriginal and Torres Strait Islander languages</li> <li>thorough recognition and thoughtful explanation of the sociocultural features of, and cultural knowledges expressed through, Indigenous languages.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>clear, accurate recall and logical explanation of a wide range of facts, concepts, perspectives and protocols associated with the TL and Aboriginal and Torres Strait Islander languages in general</li> <li>accurate identification and detailed description of a wide range of features and structures of spoken and written Aboriginal and Torres Strait Islander languages</li> <li>clear recognition and logical explanation of the sociocultural features of, and cultural knowledges expressed through, Indigenous languages.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>recall and explanation of facts, concepts, perspectives and protocols associated with the TL and Aboriginal and Torres Strait Islander languages in general</li> <li>identification and description of features and structures of spoken and written Aboriginal and Torres Strait Islander languages</li> <li>recognition and explanation of the sociocultural features of, and cultural knowledges expressed through, Indigenous languages.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>recall of obvious facts, concepts, perspectives or protocols associated with the TL and Aboriginal and Torres Strait Islander languages in general</li> <li>identification of obvious features and structures of spoken and written Aboriginal and Torres Strait Islander languages</li> <li>variable recognition and superficial explanation of the sociocultural features of, and cultural knowledges expressed through, Indigenous languages.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>fragmented, often unclear presentation of information associated with the TL and Aboriginal and Torres Strait Islander languages in general</li> <li>recognition of some aspects of spoken and written Aboriginal and Torres Strait Islander languages.</li> </ul>

	Standard A	Standard B	Standard C	Standard D	Standard E
Investigating, reasoning and reflecting	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>extensive investigation, reflection and discussion of the sociocultural contexts of language, showing respectful engagement with knowledge, language learning and the local community</li> <li>comprehensive analysis and thorough explanation of language features and structures; perceptive recognition of the relationships and connections within language use</li> <li>well-considered analysis of a wide range of texts that shows thoughtful interpretation and evaluation based on living community knowledge and processes; decisions and conclusions are well-supported.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>detailed investigation, reflection and discussion of the sociocultural contexts of language, showing respectful engagement with knowledge, language learning and the local community</li> <li>detailed analysis and explanation of language features and structures; recognition of the relationships and connections within language use</li> <li>detailed analysis of a range of texts that shows logical interpretation and evaluation based on living community knowledge and processes; informed decisions and conclusions are made.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>investigation, reflection and discussion of the sociocultural contexts of language, showing respectful engagement with knowledge, language learning and the local community</li> <li>analysis and explanation of language features and structures; identification of obvious relationships and connections within language use</li> <li>analysis of texts shows interpretation and evaluation based on living community knowledge and processes.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>consideration and discussion of the sociocultural contexts of language, showing recognition of the local community</li> <li>explanation of obvious language features, structures and relationships</li> <li>superficial responses to texts may contain errors of interpretation.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>opinions about the sociocultural contexts of language, which contain errors</li> <li>Identification of obvious language features, structures and relationships</li> <li>uneven responses to texts.</li> </ul>

	Standard A	Standard B	Standard C	Standard D	Standard E
Communicating in the target language	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>well-reasoned responses to texts showing accurate recognition of attitude, perspective, audience, purpose and cultural protocols; subtleties are recognised and the meaning of familiar and complex language is clearly and accurately demonstrated</li> <li>confident manipulation of a wide range of language and communication features and structures</li> <li>created texts are fluent, original and suitable for the cultural context, audience and text type; expression is clear and well-organised, showing control over language use.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>thoughtful responses to texts showing recognition of attitude, perspective, audience, purpose and cultural protocols; plausible interpretations of unfamiliar language are drawn from context</li> <li>manipulation of a range of language and communication features and structures</li> <li>created texts are coherent and generally fluent; ideas, information and meaning are communicated clearly and effectively.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>responses to texts showing general recognition of attitude, perspective, audience, purpose and cultural protocols within familiar contexts</li> <li>use of familiar language features and structures, which may contain errors</li> <li>essential meaning of created texts is clear, showing aspects of the text type and recognition of audience and cultural contexts.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>superficial responses to texts showing identification of straightforward messages and obvious cultural meanings and protocols</li> <li>uneven use of well-rehearsed language features and structures, with errors possible in familiar structures</li> <li>created texts convey simple ideas, although not always appropriate to the text type, audience or cultural context.</li> </ul>	<p>The student work has the following characteristics:</p> <ul style="list-style-type: none"> <li>uneven responses to texts; fragmented presentation of information from texts is unclear and contains errors</li> <li>hesitant use of basic language features and structures, with errors</li> <li>created texts show little acknowledgment of contexts, cultural conventions, audience or purpose, with frequent errors impeding communication.</li> </ul>

# Glossary

**Note:** This glossary of syllabus terms provides definitions pertaining to Aboriginal and Torres Strait Islander languages, cultures and identity. These definitions have been developed specifically for this syllabus and support documents, based on current accepted usage. Schools and communities may wish to develop their own glossary pertinent to local usage.

<b>Glossary term</b>	<b>Explanation</b>
<b>Aboriginal</b>	Indigenous people of Australia except those of the Torres Strait region.
<b>Aboriginal, Australian, Indigenous</b>	Terms used more or less interchangeably in relation to languages. In technical linguistic discussions, the ancestral languages of Australia are termed “Australian”. The term “Aboriginal” tends to be used for South Australian or Northern Territory situations where the languages of the Torres Strait Islands are not an essential component of local programs. “Australian Indigenous” necessarily refers to the whole of Australia.
<b>Aboriginal English</b>	(See <i>Australian Aboriginal English (AAE)</i> .)
<b>Accurate</b>	Precise, to the point; consistent with a standard.
<b>Appropriate</b>	Fitting, suitable to the context.
<b>Assessment instrument</b>	The tool or device used to gather information about student achievement.
<b>Assessment item</b>	An individual question on an assessment instrument; a subset or part of an assessment instrument.
<b>Assessment task</b>	A particular type of assessment instrument where students apply and use relevant knowledge and theoretical and practical skills to create a product or a response to a meaningful problem or issue.
<b>Assessment technique</b>	The method used to gather evidence about student achievement.
<b>Analysing</b>	Determining and examining essential features and their relationships.
<b>Attitudes</b>	The way the speaker or writer feels about the topic, the situation and the audience (e.g. adoring, empathetic, amused, diffident, disgusted, sad, angry, bitter).
<b>Australian Aboriginal English/es (AAE)</b>	<p>The name given to the various varieties of English spoken by Aboriginal people throughout Australia. These are first or home languages of many Aboriginal communities. Technically, although the language varieties are dialects of English, they have developed differently in different parts of Australia and vary along a continuum from forms close to standard English to clearly differentiated dialects. The furthest extent of this is Kriol, which is regarded by linguists as a language distinct from English. Speakers change between different forms according to social context.</p> <p>While AAE has much in common with other varieties of Australian English, there are distinctive features of accent, grammar, words and meanings, as well as language use, that differs from Standard Australian English in systematic ways. These Aboriginal English features often show continuities with the traditional Aboriginal languages. In many subtle ways Aboriginal English is a powerful vehicle for the expression of Aboriginal identity.</p>
<b>Australian languages</b>	In this syllabus, the term refers to Australian Aboriginal languages and Torres Strait Islander languages.

<b>Authentic text</b>	A text (original or modified) that would be accepted by a background speaker for communicative purposes.
<b>Background speaker</b>	Either a native speaker of a language or a person who has had significant exposure to and/or knowledge of the language and culture.
<b>Bipo Bipo taim</b>	A Torres Strait Islander term that refers to the time before the arrival of the missionaries, which is known as “the Coming of the Light”.
<b>Cognition/Cognitive</b>	Related to knowing and thinking, as in perceiving, conceiving, etc. (as opposed to emotion and volition).
<b>Coherent</b>	Rational with parts that are harmonious, well-structured and that make sense.
<b>Colonisation</b>	Establishment of one nation’s system of government over another group of peoples. It involves the colonial power asserting and enforcing its sovereignty, or right to govern according to its own laws, rather than by laws of the colonised. Colonisation often involves a significant migration of people from the colonising nation to the colony.
<b>Communication</b>	The ability to express oneself or convey meaning in a way that is readily and clearly understood. Communication requires a sender, a message, and an intended recipient, although the receiver need not be present or even aware of the sender's intent to communicate at the time of communication; thus communication can occur across distance in time and space. Communication may be verbal (spoken or written) or non-verbal (e.g. using symbols, pictures, gesture, body language, posture, facial expression, eye contact).
<b>Communication strategies</b>	The ways students with limited command of language express meaning (e.g. by circumlocution) and attempt to keep conversation going (e.g. asking for clarification or meaning).
<b>Community/ies</b>	A group of people who share one or more characteristics. Important elements of community are identification with country or location, family ties and shared experience. This concept is about interrelatedness and is central to shared conceptions of belonging. Aboriginal people and Torres Strait Islander people may belong to more than one community.
<b>Community responsibility</b>	The negotiated acquisition and management of knowledge, in which all interested and interconnected groups have a responsibility for the development of how knowledge is understood by individuals.
<b>Complex</b>	Characterised by complicated or involved interactions, relationships or connections of elements, components, parts or steps.
<b>Comprehensive</b>	Thorough and inclusive of a broad coverage of facts, ideas and information.
<b>Consultation</b>	Involvement of representatives from the relevant community/ies in the planning, appropriate implementation and assessment of the syllabus. To pursue the idea of teaching an Aboriginal or Torres Strait Islander language, a wide range of local organisations should be approached in person. To ensure that all owners and custodians are involved, the consultation process should be ongoing and will take time to implement.
<b>Continuous assessment</b>	Gathering evidence about students’ achievements throughout a course of study.
<b>Copyright</b>	The legal protection provided to the creators of original works and makers of sound recordings and films, preventing unauthorised copying or exploitation by others.

<b>Country (see also Place)</b>	A term used by Aboriginal people to refer to the land to which they belong and their place of Dreaming. Aboriginal language use of “country” is much broader than standard Australian English usage. (See also <i>Place</i> .)
<b>Creole</b>	A stable language that originates from a mixture of various languages. The lexicon of a creole usually consists of words clearly borrowed from the parent languages, except for phonetic and semantic shifts. The grammar often has original features and may differ substantially from those of the parent languages. (See also <i>Kriol</i> .)
<b>Criteria sheet</b>	A tool for making judgments about the quality of students’ responses to an assessment instrument. It lists the properties or characteristics used to assess students’ achievements.
<b>Criticising</b>	Analysing and judging the quality or merit of texts, speech, actions, etc.
<b>Cross-cultural</b>	Relating to the influence of diverse cultures on one another.
<b>Cross-generational resonance</b>	This refers to meaning that comes, not only from the present generation, but also from a shared understanding or movement of knowledge from one generation to another. Each generation adds a dimension to the understanding of knowledge. It can be regarded as cultural memory, but also includes personal and community experience.
<b>Cultural heritage</b>	The continuity of a group’s culture, values and attitudes, including knowledge, language, arts, rituals, performances, sites and objects from one generation to another. This does not preclude the possibility of change over time.
<b>Cultural safety</b>	The guidelines that respect the cultural integrity of the community from which a language is derived and shared. Cultural safety has been described as having an environment “which is safe for people; where there is no assault, challenge or denial of their identity, of who they are, and what they need. It is about shared respect, shared meaning, shared knowledge and experience; of learning together with dignity and truly listening”. Williams, Robyn (1999), “Cultural safety — what does it mean for our work practice?” <i>Australian and New Zealand Journal of Public Health</i> , 23 (2), 213–214.
<b>Culture</b>	The social practices of a particular people or group, including shared language, beliefs, values, knowledge, customs and lifestyle. Culture has two elements: (a) The foundation or body of customary knowledge, beliefs and values shared and learned by members of a group. This element has continuity over time, being passed from one generation to the next. (b) The day-to-day experiences of individuals that add to their cultural foundations, and through which individual cultures are constructed. The interplay of these elements gives culture its dynamic nature.
<b>Custodians</b>	In Indigenous communities, an individual charged with maintaining and passing on particular elements of cultural significance (e.g. stories, songs, language, ritual and imagery). Indigenous families and communities have rights and interest over languages ancestral to their group, even though these languages may not be used as much as they were in the past. These groups are “custodians” of their languages. (See also <i>Owners</i> .)
<b>Deducing</b>	Reaching a conclusion that it is necessarily true, derived by a process of reasoning.
<b>Deep listening</b>	A mode of listening and spiritual understanding that is a crucial feature of interpersonal communication among Indigenous peoples. (Refer also to the Aboriginal concept of <i>dadirri</i> , a form of deep inner listening and contemplation described by Daly River Aboriginal leader Miriam-Rose Ungunmerr-Bauman.)

<b>Detailed</b>	Meticulous, specific, precise.
<b>Dialect</b>	A variant or variety of a language spoken in a certain geographical area.
<b>Dimension</b>	A salient characteristic or property of a subject.
<b>Dreaming</b>	The Dreaming has different meanings for different Aboriginal groups. The Dreaming can be seen as an embodiment of Aboriginal creation that gives meaning to everything. It establishes the rules governing relationships between the people, the land and all things for Aboriginal people.
<b>Effective</b>	Meeting the assigned purpose.
<b>Elders</b>	Key persons and keepers of various knowledge within Aboriginal and Torres Strait Islander communities; the custodians of knowledge and lore. They are chosen and accepted by their own communities as people who have the permission to disclose cultural knowledge and beliefs. Recognised Elders are highly respected people within these communities. Proper consultation with local communities will often direct schools to consult with recognised Elders.
<b>Evaluating</b>	Assigning merit according to set standards.
<b>Exit level of achievement</b>	The overall standard reached by students by the time they complete a course in an Authority subject or Authority-registered subject. An exit level of achievement is usually issued at the end of four semesters of study, but may be issued at the end of one, two or three semesters of study if the student is exiting the course.
<b>Familiar</b>	Materials (including texts), skills or circumstances that have been the focus of learning experiences.
<b>Fluency</b>	The ability to write or speak with ease; includes good speech production, effective communication, “background-speaker” use of pauses, rhythm, intonation, stress, rate of speech and use of interruptions and interjections.
<b>Formative assessment</b>	Assessment whose major purpose is to improve teaching and student achievement.
<b>Gist</b>	Substance or essence of a matter.
<b>Hypothesising</b>	Formulating a hypothesis (i.e. a possible reason to account for observed occurrences) that is then often the subject of a testing process to ascertain its correctness or otherwise.
<b>Identity</b>	The belief in, and acceptance of, who a person is as determined by your culture; an awareness of being an individual and a member of a group or groups.
<b>Indigenous</b>	An internationally recognised term for the first people of a land; the people native to a particular land or place; the original inhabitants.
<b>Indigenous Australians</b>	The original inhabitants of Australia: all Aboriginal peoples and Torres Strait Islander peoples. Note: always capitalised.
<b>Indigenous cultural and intellectual property</b>	Includes objects, sites, cultural knowledge, arts and cultural expression that have been transmitted or continue to be transmitted through generations as belonging to a particular Indigenous group or Indigenous people as a whole, or their territory. (See also <i>Intellectual property</i> .)

<b>Indigenous knowledge principles</b>	The principles that emerge from Aboriginal and Torres Strait Islander knowledge practices, processes and management, both inside and outside Aboriginal and Torres Strait Islander communities. These knowledge principles, which guide engagement with Aboriginal and Torres Strait Islander languages and knowledge, have emerged from Aboriginal and Torres Strait Islander voices.
<b>Indigenous world views</b>	Concepts of the world held by Indigenous people. Common characteristics include the notion that all things are parts of a single system within which people, animals, plants and places are intimately related to each other physically and spiritually; it may also include that humans have custodial responsibilities that relate to maintaining the natural order of the universe. (See also <i>World view</i> .)
<b>Informed</b>	Having relevant knowledge; being conversant with the topic.
<b>Intellectual property</b>	Non-material assets, such as forms of cultural expression that belong to a particular individual or community. Intellectual property rights refer to the bundle of rights that the law grants to individuals for the protection of creative intellectual, scientific and industrial activity, such as inventions. Such rights are for the protection of economic interest in novel, inventive and/or creative effort. (See also <i>Indigenous cultural and intellectual property</i> .)
<b>Intention</b>	The speaker or writer's purpose (e.g. to inform, amuse, (re)establish cordial relationships, admonish, shock or embarrass into action).
<b>Interconnectivity</b>	For Indigenous peoples, a way of viewing the world that maintains connection with all living things in a region, with spirits, and with traditional knowledge and priorities. It is an expression of the land itself and involves contact with traditional wisdom, methods of spiritual development and deep connection with the earth. Interconnectivity assists in maintaining harmony between nature and culture, body and mind.
<b>Intercultural understanding</b>	The ability to view the world from multiple perspectives, rather than only from the perspective of one's own first language and culture.
<b>Kinship</b>	A key aspect of Aboriginal cultures and values. It includes the importance of all relationships and of being related to and belonging to the land.
<b>Koiné</b>	A language formed as a result of mixing or amalgamating dialects or closely related languages, which are already mutually intelligible. The Koiné may become the lingua franca of the region, and does not change or replace existing dialects. Formation of Koinés is often slower than formation of creoles, because the need for it is less.
<b>Kriol</b>	An Australian creole language that developed out of the contact between European settlers and Indigenous people in the northern regions of Australia, presently spoken by about 30,000 people. Despite the language's similarities to English in vocabulary, it has a distinct syntactic structure and grammar, and is, therefore, a language in its own right. (See also <i>Creole</i> .)
<b>Land</b>	The specific area to which a nation or community belongs — its physical, linguistic and spiritual features. It is a profound spiritual basis of Aboriginal heritage. (See also <i>Country</i> .)
<b>Language</b>	A system of communication which uses auditory stimuli (sounds) or visual stimuli (e.g. codes, signs).
<b>Language features</b>	Parts of the language system (e.g. phonemes/sounds, words, phrases, sentences, utterances, discourse).

<b>Language group</b>	An Aboriginal community identified with a common language, both verbal and non-verbal and identified with a particular territory. The term is used in preference to “tribe”. (See also <i>Nation</i> .)
<b>Language structure</b>	The arrangement of words and morphemes into larger units, e.g. phrases, clauses, sentences.
<b>Logical</b>	Rational and valid; internally consistent.
<b>Media</b>	Methods of conveying information or meaning in a variety of ways, e.g. written, performance, audiovisual, multimedia.
<b>Metacognitive strategies</b>	Strategies involving thinking about the learning process, planning for learning, monitoring the learning task and evaluating how well one has learned or used language.
<b>Metalanguage</b>	The language used to describe and discuss language, e.g. noun, verb, preposition, paragraph.
<b>Moieties</b>	A form of social organisation in which all people and most natural phenomena are divided into two categories. These categories are often intermarrying divisions of society that describe kin relationships and provide a general guide to behaviour. They are rarely actual gatherings of people with a common interest or purpose.
<b>Monitoring</b>	The process by which review panels provide advice to schools on the quality of their assessment instruments and the standards reached by students up to that point in time. Monitoring occurs at the end of Year 11.
<b>Multimedia</b>	The combined use of media such as text, graphics, music and voice for communication purposes (e.g. in CD-ROMs, DVDs, videos, computer games).
<b>Murri people</b>	The Murri are the Indigenous Australians who traditionally occupied most of modern-day Queensland. They are a collection of nations and extended family groups throughout the region (such as the Yugarabul people from Cleveland, the Jagera people from Coorparoo, and the Kwiambal peoples from further south). (See also <i>Nation, Language group</i> )
<b>Nation</b>	A group of people having common descent, language and history. Nation is an all-encompassing term referring to the common and shared sense of identity of a group of people. There may be some linguistic variation within a language nation. (See also <i>Language group</i> .)
<b>Objectives</b>	Objectives specified in the syllabus that the school is intended to pursue directly and for which student achievement is assessed by the school.
<b>Obvious</b>	Predictable, immediately apparent.
<b>On-balance judgment</b>	A teacher’s decision as to the standard that best matches the quality of a student’s work overall, either for a single assessment instrument or across the entire course of study.
<b>Orthography</b>	The written representation of language.
<b>Pause fillers</b>	Expressions to fill gaps in conversation (e.g. ... er, ... ummm); routines to keep conversation going, which can be questions to show interest, or feedback such as “Did you?” “Really?”, or sympathetic noises (e.g. ... aah, ... ooh).
<b>Phoneme</b>	The smallest unit in the sound system of a language that distinguishes meaning.

<b>Phonology</b>	A consideration of the system of speech sounds that comprise a particular language, especially with regard to phonemes and their allophones.
<b>Pidgin</b>	A simplified language, serving as a means of communication for speakers of different languages.
<b>Place</b>	A term used by Torres Strait Islander people to refer to the land to which they belong. (See also <i>Country</i> and <i>Land</i> .)
<b>Protocols</b>	Appropriate ways of behaving, communicating and showing respect for diversity of history and culture. This involves appreciation of the knowledge, standing and status of people within both the local Aboriginal community and the school community. Protocols inevitably vary between communities, and between people within communities. In establishing a partnership between schools and Aboriginal communities it is especially important that protocols are acknowledged and respected.
<b>Reciprocating knowledge</b>	The beneficial sharing and use of knowledge and information with the individuals who first shared the knowledge and information.
<b>Reciprocity</b>	Equal exchange. The state or condition of being reciprocal; mutual action.
<b>Reconciliation</b>	A capitalised “Reconciliation” is used to refer specifically to the Commonwealth Government initiative to promote reconciliation between Aboriginal and Torres Strait Islander peoples and the wider community and to address Aboriginal and Torres Strait Islander disadvantage. More generally it is an ongoing process between Indigenous and non-Indigenous people in working together with a view to reconciling the dispossession and ongoing inequalities suffered by Indigenous people and communities.
<b>Register</b>	The use of language in a text appropriate for its purpose, audience and context. A register suited to one kind of text may be inappropriate to another (e.g. bureaucratic prose, sports commentary). Varieties of language defined according to the characteristics of the context in which the language is used. This includes the situation, which may refer to the subject matter of the variety (e.g. science or advertising); mode (whether speech or writing); or manner (i.e. the social relations between the participants as shown by variations in formality).
<b>Respect</b>	<p>A term used commonly in Aboriginal and Torres Strait Islander communities to refer to the way an individual treats others. Showing respect occurs in many ways, such as waiting to speak, listening and demonstrating understanding, not asking too many direct questions, ensuring that people are not made to feel uncomfortable or uneasy, and generally showing regard for others’ ideas, beliefs and culture.</p> <p>Respect is reflected by action, as well as by physical being and movement, e.g. physically respecting other people’s space, especially Elders or other respected entities in a community</p>
<b>Scaffold</b>	A framework to support construction, e.g. the production of original text.
<b>Second language learning</b>	The learning of any language that is subsequent to the language learnt in the home.
<b>Simple</b>	Easy to understand and deal with; may concern a single or basic aspect, few steps, obvious data / outcomes, limited or no relationships.
<b>Social conventions</b>	Conventional ways of speaking and listening in various contexts.
<b>Spontaneous language</b>	Spontaneous language refers to the use of language that has not been deliberately prepared in advance and in which unrehearsed utterances are used. A talk that is prepared in advance with or without notes or memorisation

is not spontaneous, but unrehearsed discussion with the audience at the end is spontaneous.

<b>Standard Australian English (SAE)</b>	The form of Australian English that conforms to the perceived notion of appropriate usages for serious writing. Reference texts, such as Pam Peters' <i>Cambridge Australian English Style Guide</i> and other publications from the Macquarie University Department of Linguistics, including the <i>Macquarie Dictionary</i> , are useful tools in establishing accepted language conventions.
<b>Stream of consciousness</b>	A style of unstructured, unedited writing that portrays the writer's personal points of view and thought processes and can be as much graphic as verbal. It is a continuous flow of sense perceptions, thoughts, feelings and memories that reflects the writer's observations or feelings about people, events or objects.
<b>Summative assessment</b>	Assessment whose major purpose is to indicate the achievement status or standards achieved at particular points of schooling. It is geared toward reporting or certification.
<b>Superficial</b>	Apparent and sometimes trivial; lacking in depth.
<b>Symbols</b>	Something that represents an idea or a thing but is distinct from it, including written representations of a language, such as letters, characters, marks, accents. Symbols can also be identifiable aspects of culture such as flags, artefacts, costumes, landmarks.
<b>Syntax</b>	Ways in which words combine to form sentences, and the rules that govern the formation of sentences.
<b>Synthesising</b>	Combining parts into a complex whole.
<b>Target language (TL)</b>	The Aboriginal language or Torres Strait Islander language that is the subject of the student's program of study. The language may be the local language, a regional or neighbouring language, a group of languages, a diversity of Indigenous languages and languages records, as agreed to by the local community, or other Indigenous language accessible within the public domain.
<b>Text</b>	A text is anything with which we make meaning: often a coherent piece of spoken/signed, written, non-verbal, visual or auditory language, or some or all of these in combination, produced in an interaction in a social context. In this subject, a text is a piece of meaningful communication that becomes the focus of some learning or investigation. Texts may be spoken, written, graphic or artistic. Spoken texts need to be "captured" in some way (e.g. through transcription, video or audio recording) so that they can be repeatedly examined or "played".
<b>Text type</b>	A characteristic type of spoken, written, visual or auditory text, whether literary or non-literary, verbal or non-verbal. Text types have recognisable structures that are related to audience, purpose, context and culture.
<b>Thorough</b>	Attentive to detail, including all that is required, exhaustively complete, carried out completely and carefully.
<b>Tone</b>	The emotional overlay and/or intent in a text, e.g. angry tone in a letter to editor with intent to criticise and confront.
<b>Torres Strait Islander people</b>	The Indigenous people of the Torres Strait region.
<b>Traditional owners</b>	Each Aboriginal language is recognised as belonging to a particular geographical area and thus to the people who can claim a connection to that area. Aboriginal community members acquire ownership of their language/s at

birth. Language proficiency is not essential for ownership. (See also *Custodians*.)

<b>Traditions</b>	Beliefs, customs and practices taught by one generation to the next, often orally.
<b>Values</b>	Emotional/affective beliefs about the world, often used by people to identify and evaluate what is good and bad, right and wrong, appropriate and inappropriate, and so on. Values are accommodated as part of ideology, religion and world view, and are reflected in law.
<b>Variable</b>	Uneven in quality, patchy, up-and-down, irregular.
<b>Verification</b>	A process occurring towards the end of Year 12 as part of the moderation procedures, through which review panels reach consensus on the standards exhibited in verification folios.
<b>Visual language/text</b>	<p>Language that communicates an idea and makes its meanings with images or meaningful patterns and sequences presupposes the use of a visual language. Diagrams, maps, flow charts, drawings and paintings — even body language and gestures — are all examples of visual language. Structural units include line, shape, colour, form, motion, texture, pattern, direction, orientation, scale, angle, space and proportion.</p> <p>The elements in an image represent concepts in a spatial context, rather than the linear form used for words.</p>
<b>Work program</b>	A document approved by the QSA that provides the detail of how a school intends to implement a syllabus for an Authority subject.
<b>World view</b>	The basic cultural orientation shared by members of a group. It includes ways of looking at life and the nature of the world and its inhabitants, as well as the choices people make. World views are the foundations of shared and agreed understandings and acquired wisdom among members of a group. They allow people to make sense of the world and the way things are. (See also <i>Indigenous world views</i> .)

# Appendix 1: Approaches to syllabus implementation

Learning Aboriginal languages and/or Torres Strait Islander languages in the school context must be grounded in the knowledge and interests of Indigenous and non-Indigenous communities. This syllabus is flexible enough to:

- cater for the various states of language health within communities and the propensity of a community to revive, revitalise or maintain its language/s
- enable communities to engage, not only with Aboriginal and Torres Strait Islander languages and cultural traditions of reclamation, revival and language maintenance, but also with a shared history and joint journey of reconciliation and active participation of non-Indigenous Australian communities valuing the first peoples of this nation.

It is from a communal identification of language status that a community can best prepare, plan and implement language learning. Communities and schools can jointly identify the status of language health in a community and the approach that best fits their local language context and student cohort.

Two broad approaches to implementing a course in Aboriginal and Torres Strait Islander Languages are suggested.

## Approach 1 — Maintaining language

Maintaining language provides for explicit teaching and learning of a target Indigenous language and may be offered where the local language (i.e. the language of the country) is strong. It focuses on instruction in learning the language of the local community identified as the custodians of the language, and as mutually agreed to between the school and community. A substantial lexicon for the TL may already be in existence, as well as other resources such as published dictionaries and books, journals, maps, audiovisual and information technology materials. The language may also have been used in school bilingual programs.

The aims of the approach include:

- developing proficiency with the TL in various social and cultural contexts
- acquiring deep understanding of the features of the language, the language situation and how it contributes to local world views
- contributing to local language records and resources through structured and research-based projects
- actively engaging in community and cultural learning
- developing strong self-identity and cultural identity
- contributing to cultural, economic and community responses to language work
- developing social, linguistic and language skills in working with local languages and in national contexts.

In the context of the local Indigenous language, the Maintaining language approach enables students to engage with the language of the country through cultural expression and relationships to people, places, the environment, spiritual and social worlds as well as through investigating and researching historical and current resources and practices.

## Approach 2 — Revitalising language

Revitalising language is suited to communities where the local Indigenous language is no longer used as the first language of the younger generations (i.e. where language use has become fragmented, where little linguistic heritage remains, where the language is no longer actively spoken, and/or where known documentation is scant). In these situations, communicative fluency or proficiency in the TL may not be possible. While students may develop some ability to use aspects of a TL, the focus will be on teaching about Indigenous languages and enabling students to contribute to the revitalisation of the local language.

This approach develops the social linguistic and language skills necessary to gain awareness of, and be able to work with, Aboriginal languages and Torres Strait Islander languages in local and national contexts. Opportunity is provided for structured and research-based projects that may assist in the creation of local community language resources.

The aims of the approach include:

- understanding the diversity of Australian Indigenous languages and language situations
- developing social linguistic and language skills in working with Aboriginal and Torres Strait Islander languages in both local and national contexts
- working with local and other Indigenous communities in language-related projects and contributing to local language records and resources through structured and research-based projects
- contributing to cultural, economic and community responses to language work
- understanding and analysing a variety of Indigenous languages and language contexts, both historical and current
- developing communication skills in Indigenous language/s and language contexts, where possible.

Revitalising language enables students to deepen their knowledge, understanding and application of the course subject matter while remaining firmly located in the TL community engagement, research and intercultural considerations.

## Appendix 2: Community models of knowing

The Aboriginal and Torres Strait Islander Languages Senior Syllabus (2011) interacts with Aboriginal and Torres Strait Islander bodies of knowledge that are connected with living communities, traditions and processes.

The syllabus supports the following ideals:

- Aboriginal and Torres Strait Islander languages belong to the communities in which they originate, are spoken and are being revived
- only Aboriginal and Torres Strait Islander communities can define their Aboriginal and Torres Strait Islander protocols and processes for their languages and knowledge
- Aboriginal and Torres Strait Islander language, knowledge and community principles need to be the foundation upon which Aboriginal and Torres Strait Islander curriculum is created in this syllabus
- many voices can contribute to “knowing” in a community. In a school environment, language and linguistic disciplines are essential components of learning languages, however, when teaching Aboriginal and Torres Strait Islander languages there must be an appropriate fit with the living communities from which the language is derived, used and owned.
- the Aboriginal and Torres Strait Islander Languages Senior 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.

The Senior Syllabus in Aboriginal and Torres Strait Islander Languages assists Aboriginal and Torres Strait Islander communities in defining the terms of entry, engagement and exit with their knowledge.

Indigenous inquiry skills inform student learning across all areas of study and must be informed by the Aboriginal and Torres Strait Islander community in which the school and target language exist. To this end it is recommended that concepts of Aboriginal and Torres Strait Islander community self-definition, determination and cultural strengths be formalised into a Community Model of Knowing (CMK).

The shape of CMK documents should be flexible, enabling different ways of representing knowledge. However, if a CMK is being shared with a 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.

The CMK should be revisited when the relationship between school and community needs to be reaffirmed. This may be every three years or less according to community relationships and interaction with a community model of inquiry. A CMK may take the form of:

- a painting that represents the local Aboriginal and Torres Strait Islander community’s protocols, their principles of knowledge and the resulting interaction, and might be accompanied by a translated story, or a local person with knowledge of the painting could be invited to talk to students about its meaning
- a combination of language phrases, words and symbols with an English translation
- a poster, list of principles, audiovisual text and/or booklet.

## Invitation to Aboriginal and Torres Strait Islander communities

The syllabus invites Aboriginal and Torres Strait Islander communities to articulate community models of knowing to clearly indicate terms of entry, engagement and exit for their languages and knowledge. The principles and productions of a CMK will be similar to memoranda of understanding, contractual agreements or ethical clearances, which the community may already have established with researchers in fields such as linguistics, health, law or higher education. The constitutions of Local Aboriginal and Torres Strait Islander organisations, or other statements of self-definition of practice and processes, may also contain relevant information for the formation of a CMK.

An important feature of the CMK is that it is formed by the community as a means for others to engage with, inquire into, respond to and reflect on their language and knowledge. The CMK has been conceptualised to assist students, teachers and community in knowing the boundaries, open knowledges and restricted areas when engaging with Aboriginal and Torres Strait Islander languages and knowledge principles.

The three living documents of the community models of knowing are:

- settlement statement
- community inquiry model
- community engagement advice.

These may be represented through the following diagram. Each component of the community models of knowing is interrelated and autonomous.



These three documents serve as a means to create mutually enriching relationships among Aboriginal communities, Torres Strait Islander communities and schools wishing to undertake a course of study in Aboriginal and Torres Strait Islander languages.

Inviting Aboriginal and Torres Strait Islander communities to participate in the design and implementation of the curriculum has the following advantages:

- provides entry into an Aboriginal and Torres Strait Islander community for inquiry into their language, community, knowledge, country, place, memories
- presents engagement in language learning, communication and principles associated with Aboriginal and Torres Strait Islander communities

- ensures that entering into an inquiry process is respectful and connected with community principles of reciprocity and ownership of knowing.

Aboriginal and Torres Strait Islander communities reserve the right of ownership over their languages and language products developed from the sharing of this resource and community knowledge.

## Settlement statement

A settlement statement is an affirmation from the local Aboriginal or Torres Strait Islander community. It chronicles what it means to be part of the local Aboriginal or Torres Strait Islander community and allows that community to define itself as distinct from other communities, in particular from the local non-Indigenous community.

The purpose of a settlement statement is to clearly establish how the local Aboriginal or Torres Strait Islander community, and the traditional owners and language groups, are defined according to the community. In some communities, a settlement statement may be exclusively the domain of the local traditional owners; in others the Indigenous community may include many groups but privilege the traditional owners, who may or may not be present on country.

The settlement statement should indicate the name of the local traditional language group and identify the language to be taught in schools on that country or place.

A settlement statement for use within classrooms should indicate clearly:

- the local language group and local language
- the land, country, and sea areas of the local language
- connections with the local language group if another language is to be taught and learnt in the community.

The settlement statement can also set out respectful connections between traditional language groups and other Aboriginal and Torres Strait Islander peoples who are part of the broader Aboriginal and Torres Strait Islander community of the area.

## Example settlement statements

### Example one:

We are the .....people from .....

Our language group is called .....

Our country stretches from ..... to  
..... and from ..... to  
.....

### Example two:

We are the ..... who live on ..... country.

We are the local people of this community and respectfully acknowledge the  
..... people whose language is sleeping.

We the ..... people, with the blessing of the local community,  
believe that ..... language should be taught in the local schools.

## Community inquiry model (CIM)

The second living document is a community inquiry model (CIM) that is community generated and owned. A local community may choose to give a more appropriate, localised name to the CIM. The CIM, is a model of inquiry that is the basis for authentic community relationships, as it clearly sets out the protocols and processes associated with school interaction and use of community knowledge and language. It is the core of the Indigenous Inquiry Skills strand and creates the space for Aboriginal and Torres Strait Islander processes in curriculum design and implementation.

A community inquiry model is a statement of individual community self-identification about the community's country, place and living systems. It is also a statement of identification about other Aboriginal and Torres Strait Islander peoples and outsiders, including coexisting with non-Aboriginal and Torres Strait Islander Australian communities.

Certain conditions apply when inquiring into Aboriginal and Torres Strait Islander communities, knowledge, beliefs, histories, culture, and language. These conditions protect the rights of Aboriginal and Torres Strait Islander peoples by establishing clear boundaries, open and closed areas of investigation and interaction, as well as appropriate methods of investigating, managing and using Indigenous knowledge. Establishing a relationship based on a model of inquiry sets up a process and practice of interacting with Aboriginal and Torres Strait Islander communities as equal participants, as well as accepting and respecting different approaches to knowledge and languages.

In a school setting, welcoming Aboriginal and Torres Strait Islander communities into teaching and learning activities will be made possible by creating and using a community inquiry model that includes assessment of Aboriginal and Torres Strait Islander ways of being and knowing.

The CIM is the formalising and implementation of community protocols, knowledge principles and language-specific advice from an Aboriginal and Torres Strait Islander perspective. The use of a CIM will deepen the learning of students about Aboriginal and Torres Strait Islander communities and languages.

The CIM reinforces the view that both in Aboriginal and Torres Strait Islander communities and in non-Aboriginal and Torres Strait Islander communities knowledge comes with certain conditions and that this is connected to Aboriginal and Torres Strait Islander knowledge principles.

Communities are encouraged to define the terms for inquiry in terms of their own language and knowledge so that schools may interact respectfully with Aboriginal and Torres Strait Islander peoples and communities.

In Queensland, many Aboriginal and Torres Strait Islander communities may not have been formally invited to explore their cultural strengths and knowledge principles within a school educational context. Schools should provide opportunities to do this by sponsoring, facilitating and instigating processes that allow these discussions to occur. For example, schools may provide a designated space for meetings.

## Example community inquiry model (CIM)

**Respect** — We, the..... people, believe that everyone should respect our country and all living beings who are a part of it. We believe that our knowledge, stories, and language can only be interacted with through respect, as our people have done for thousands of years. Respect means listening respectfully, treading lightly on country and our waterways, respecting life and those who have come before us.

Respecting our ..... knowledge means accepting that there is open and closed knowledge and that this is defined by our community.

Respect also means how a person carries and holds themselves in public and private life. It is how a person interacts with others, other beings in the environment and how their actions and words display respect.

**Reciprocity** — We, the ..... people, believe in the principle of reciprocity. This principle applies to our knowledge, including learning ..... language. It is related to our principles of balance and having reciprocal relationships. In return for the gift of our language and knowledge, learners should reciprocate in kind, displaying the principle of respect, acknowledging where the knowledge has come from and gifting ..... community with the fruits of ..... investment, which could include presentation of their knowledge to the community.

**Care for one another** — When people are invited onto our country and accept that invitation, we would like them to honour the ancient principle of responsibility for all in a community: the concept of caring for one another. The ..... would like all students, adults and learners to care for one another when investigating or using language, practising our teachings and living on our country.

**Listen deeply to Elders** — The ..... believe that when learning one has to listen deeply to understand the different messages being communicated by our Elders. Listening deeply can mean not interrupting a speaker, refraining from asking too many questions, paying attention to the story being told. Sometimes our Elders speak through stories that have been passed down, and it is important to listen deeply to all things.

**Revisit relationships with our community** — Part of maintaining relationships with our community is to respectfully revisit that relationship to reconnect with and negotiate the terms of engagement, or even exit. We believe that it is vitally important to revisit relationships with our community. This is part of what it means to maintain your welcome on our country. To come and seek permission for entry into our knowledge about the world or the physical world around you is only beginning the relationship. We consider it rude and disrespectful if people seek permission or contact with us once and then assume they have our community's undivided support. We are living communities linked to ancient ways of maintaining balance and harmony. We implore that you revisit relationships, which could be in the form of a distinct meeting, including ceremony and symbols.

Just as we revisit country and engage in mutual relationships within country, we invite outsiders to revisit relationships with us and engage in mutual, reciprocal relationships.

## Community engagement advice

Community engagement advice outlines the terms of engagement applicable to a particular community. It also reflects what the community is prepared to offer schools in their area and sets out the boundaries in which interaction can occur in a manner that is respectful of the local community.

In some areas human resources available for schools may be limited. When this is the case, schools should adapt to what the community is prepared to offer so that a mutually beneficial relationship can be established.

Terms of engagement are those suggested by the Aboriginal and Torres Strait Islander community and could include:

- a local language speaker to be invited to share knowledge with students
- an invitation for schools to participate in local community events where the TL is used
- an invitation for class groups to attend a tour or talk given by a local TL group representative and to then explore negotiated content
- an invitation for class groups to connect with a local TL group each term by participating in an excursion on country, to a language centre or another learning place
- an invitation for a class group to attend and participate in a community event such as the Drumley Walk, a four-day journey that re traces the walking path of a local Yugambeh man from Beaudesert, south of Brisbane, to Southport on the Gold Coast.

## Example community engagement advice

We the ..... people would like to invite the ..... school to connect with our community once a term at the ..... Aboriginal Corporation.

During these excursions we would like to provide learning opportunities, such as listening to ..... language, listening to Elders, and experiencing language on country.

We would also like to make available our own teachers/Elders to engage with the local schools. They are available for paid work as ..... language and culture teachers.

We the ..... school would like to accept the invitation from the ..... people to connect with their community once a term at the ..... Aboriginal Corporation.

We agree to respect the ..... people, their country, place, knowledge, stories, and language and accept that there is open and closed knowledge defined by their community. Engagement with this knowledge may occur through the moderation processes associated with the Queensland system of externally moderated school-based assessment. We agree to respect the knowledge provided in this context.

We are grateful for the gift of knowledge and language; we recognise ownership by the ..... community and agree to give back to the community any resources that may result from this sharing.

We will ensure that all students, teachers, adults and learners care for one another when investigating or using this language, practising the teachings of the community, and/or living on country. We will also agree to listen deeply to Elders and other community members to understand the different messages being communicated.

As part of maintaining relationships with the ..... community we the ..... school will respectfully revisit that relationship to reconnect with and negotiate the terms of entry, engagement or even exit, in order to maintain our welcome on country and engage in mutual, reciprocal relationships.

### Signatories

.....

**Community representative/s**

.....

**School Principal/delegate**



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