

# Aboriginal & Torres Strait Islander Languages 2025 v1.2

Short Course senior syllabus

October 2024



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# Queensland syllabuses for senior subjects

In Queensland, a syllabus for a senior subject is an official 'map' of a senior school subject. A syllabus's function is to support schools in delivering the Queensland Certificate of Education (QCE) system through high-quality and high-equity curriculum and assessment.

Syllabuses are based on design principles developed from independent international research about how excellence and equity are promoted in the documents teachers use to develop and enliven the curriculum.

Syllabuses for senior subjects build on student learning in the Prep to Year 10 Australian Curriculum and include General, General (Extension), Senior External Examination (SEE), Applied, Applied (Essential) and Short Course syllabuses.

More information about syllabuses for senior subjects is available at [www.qcaa.qld.edu.au/senior/senior-subjects](http://www.qcaa.qld.edu.au/senior/senior-subjects) and in the 'Queensland curriculum' section of the *QCE and QCIA policy and procedures handbook*.

Teaching, learning and assessment resources will support the implementation of a syllabus for a senior subject. More information about professional resources for senior syllabuses is available on the QCAA website and via the QCAA Portal.

# Course overview

## Rationale

Language is at the core of cultural identity. It links people to their land, it projects history through story and song, it holds the key to kinship systems and to the intricacies of tribal law including spirituality, secret/sacred objects and rites. Language is a major factor in people retaining their cultural identity and many say 'if Language is strong, Culture is strong'. (ATSIC 2000, Submission to the House of Representatives into the Needs of Urban Dwelling Aboriginal and Torres Strait Islander Peoples)

The languages of Aboriginal peoples and Torres Strait Islander peoples are the original languages of Australia. As such, they embody the cultural heritage, knowledges, traditions and identities unique to these peoples. Learning to use these unique languages can play an important part in the development of a strong sense of identity, pride and self-esteem for all Australian students.

Each Aboriginal language and Torres Strait Islander language is unique to the Country/Place on which it arose. It gives voice to the landscapes, thoughts and ways of seeing and interpreting the world. When the language of the Land is spoken, it brings together all of the elements of the landscape and its people. It encompasses the relationships of these people with one another and with the landscape: past, present and future. The learning of an Aboriginal language or Torres Strait Islander language incorporates the realities of its people and facilitates students' deep engagement with knowledges, ways of being and ways of knowing. It develops in students an understanding of historical, current and ongoing connection to Country/Place and culture.

Australian languages<sup>1</sup> have varying levels of documentation and written resources. Languages that are still spoken extensively across generations, particularly those 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 Aboriginal Australians and Torres Strait Islander Australians. Aboriginal groups and Torres Strait Islander groups across Australia are striving to regain power through language and culture in order to influence and facilitate Indigenous knowledge systems, ways of knowing, and cultural and spiritual worldviews.

Learning Aboriginal languages and Torres Strait Islander languages recognises the significance of these languages in the language ecology of Australia. For Aboriginal students and Torres Strait Islander students, learning their own language is crucial to their overall learning and achievements. It enables them to develop a wider recognition and understanding of their language, culture, Country/Place, land, water, sea and sky, and this contributes to their wellbeing. For all students, learning Aboriginal languages and Torres Strait Islander languages provides a distinctive means of understanding the Country/Place in which they live, including the relationship between land, the environment and people. The ongoing and necessary revival, maintenance and development of these languages also contribute to reconciliation.

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<sup>1</sup> Throughout this document the term *Australian languages* refers to Aboriginal languages and Torres Strait Islander languages.

Aboriginal languages and Torres Strait Islander languages are complex and diverse. Engaging with the study of an Aboriginal language or Torres Strait Islander language will develop communication skills in the language studied and contribute to the intellectual enrichment of students. For non-Indigenous students, the study of an Aboriginal language or Torres Strait Islander language provides intellectual challenge and development, while giving them insight into and understanding of Indigenous Australian cultures and knowledges. These students may also have the opportunity to use the language learnt to communicate with Indigenous speakers of the language. In other cases, in addition to communication skills, it gives students insight into language change and language revival within its historical context.

The Short Course senior syllabus in Aboriginal & Torres Strait Islander Languages recognises the importance of Australian Aboriginal languages and Torres Strait Islander languages, in particular the Indigenous languages of Queensland, and their unique place in Australia's heritage and its cultural and educational life. The course 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. It provides a unique opportunity for all students to gain an appreciation of the diversity of Aboriginal languages and Torres Strait Islander languages; the interdependence of language, Land and cultural knowledge; and linguistic and cultural identity.

For all students, the study of Aboriginal & Torres Strait Islander Languages should facilitate reconciliation through establishing and maintaining ongoing culturally safe relationships by allowing for a deeper understanding of and connectedness to the subtleties and complexities of Aboriginal languages and cultures and Torres Strait Islander languages and cultures. Learning opportunities enable all students to value and develop pride in the languages and cultures of Aboriginal Australians and Torres Strait Islander Australians, and recognise the links between language, land, place and culture.

# Syllabus objectives

The syllabus objectives outline what students have the opportunity to learn.

## 1. Comprehend language to identify information, ideas, opinions and experiences.

When students comprehend language to identify information, ideas, opinions and experiences, they respond to target language texts in context to determine meaning. They identify tone, purpose, context and audience, and use these to make meaning from various text types, both familiar and some unfamiliar. They consider the context of the text and synthesise linguistic and cultural knowledges to identify language features and structures.

They can describe main ideas, key themes and sequences of events in the target language and/or Standard Australian English (SAE) and explain how these relate to Land and water, sky and weather, plants and animals, and social and ecological relationships.

## 2. Create spoken and written texts to exchange meaning.

When students create spoken and written texts to exchange meaning, they apply their knowledge of the features, structures and textual conventions of the target language to express, interpret and negotiate meaning that is culturally appropriate to context, purpose, audience, and linguistic and cultural conventions.

They apply characteristics of the sound and writing systems, where relevant, and select appropriate vocabulary, grammatical structures, spelling and punctuation to express meaning in various text types in the target language and/or SAE. They use respectful language and appropriate ways of speaking in the exchange of information, ideas and perspectives relevant to their life and cultural experiences.

## 3. Understand the role of language, culture and identity in the exchange of meaning.

When students understand the role of language and culture, they can explain the nature and function of language and culture in general, the changing relationship between them over time, and the dynamic nature of language. They examine the worldviews of Aboriginal peoples and Torres Strait Islander peoples, identify and consider perspectives about histories, societies and cultures, providing reasons for such perspectives.

They understand the links between language and land, the variability in language use according to social and cultural context, and the influences/effects on Aboriginal societies and Torres Strait Islander societies that have impacted language health. Students can identify the relationship between language, culture and identity, and describe the ways personal and community identities are expressed through cultural expression and language use, using the target language and/or SAE.

## 4. Demonstrate understanding of the language system.

When students demonstrate understanding of the language system, they identify and explain characteristics of the sound and writing systems, and discuss the purpose and roles of various language texts, including spoken, written, visual, dramatic, dance and musical texts, in the target language and/or SAE. They identify the essential elements and features of language and use the processes, protocols and techniques of language building as a means to extend the potential of the target Aboriginal language or Torres Strait Islander language in the areas of vocabulary, expressions and discourse. They develop and demonstrate knowledge of linguistic techniques such as collecting, describing and recording language. They understand the concept of language and cultural revival.

## **5. Use culturally appropriate protocols and ethical behaviour.**

When students use culturally appropriate protocols and ethical behaviour, they apply accepted protocols when engaging with community, working with Aboriginal peoples and their languages, and working with Torres Strait Islander peoples and their languages. They use appropriate protocols and ethical behaviour when learning, using, recording and researching Aboriginal languages and Torres Strait Islander languages, and when engaging with cultural and intellectual property.



# Designing a course of study in Aboriginal & Torres Strait Islander Languages

Syllabuses are designed for teachers to make professional decisions to tailor curriculum and assessment design and delivery to suit their school context and the goals, aspirations and abilities of their students within the parameters of Queensland's senior phase of learning.

The syllabus is used by teachers to develop curriculum for their school context. The term *course of study* describes the unique curriculum and assessment that students engage with in each school context. A course of study is the product of a series of decisions made by a school to select, organise and contextualise subject matter, integrate complementary and important learning, and create assessment tasks in accordance with syllabus specifications.

It is encouraged that, where possible, a course of study is designed such that teaching, learning and assessment activities are integrated and enlivened in an authentic setting.

## Course structure

Aboriginal & Torres Strait Islander Languages is a Short Course senior syllabus. It contains two QCAA-developed topics from which schools develop their course of study.

This course has been developed with a notional time of 55 hours of teaching and learning, including assessment.

More information about the requirements for administering senior syllabuses is available in the 'Queensland curriculum' section of the [QCE and QCIA policy and procedures handbook](#).

## Curriculum

Senior syllabuses set out only what is essential while being flexible so teachers can make curriculum decisions to suit their students, school context, resources and expertise.

Within the requirements set out in this syllabus and the [QCE and QCIA policy and procedures handbook](#), schools have autonomy to decide:

- how and when subject matter is delivered
- how, when and why learning experiences are developed, and the context in which learning occurs
- how opportunities are provided in the course of study for explicit and integrated teaching and learning of complementary skills.

These decisions allow teachers to develop a course of study that is rich, engaging and relevant for their students.

## Assessment

Senior syllabuses set out only what is essential while being flexible so teachers can make assessment decisions to suit their students, school context, resources and expertise.

Short Course senior syllabuses contain assessment specifications and conditions for the assessment instruments that must be implemented with Topics 1 and 2. These specifications and conditions ensure comparability, equity and validity in assessment.

Within the requirements set out in this syllabus and the [QCE and QCIA policy and procedures handbook](#), schools have autonomy to decide:

- specific assessment task details
- assessment contexts to suit available resources
- how the assessment task will be integrated with teaching and learning activities
- how authentic the task will be.

In Topics 1 and 2, schools develop two assessments using the assessment specifications and conditions provided in the syllabus.

More information about assessment in senior syllabuses is available in 'The assessment system' section of the *QCE and QCIA policy and procedures handbook*.

## Subject matter

Each topic contains a description, objectives and subject matter. Subject matter is the body of information, mental procedures and psychomotor procedures (see Marzano & Kendall 2007, 2008) that are necessary for students' learning and engagement with the subject. Subject matter itself is not the specification of learning experiences but provides the basis for the design of student learning experiences.

Subject matter has a direct relationship with the objectives and provides statements of learning that have been constructed in a similar way to objectives.

## Aboriginal perspectives and Torres Strait Islander perspectives

The QCAA is committed to reconciliation. As part of its commitment, the QCAA affirms that:

- Aboriginal peoples and Torres Strait Islander peoples are the first Australians, and have the oldest living cultures in human history
- Aboriginal peoples and Torres Strait Islander peoples have strong cultural traditions and speak diverse languages and dialects, other than Standard Australian English
- teaching and learning in Queensland schools should provide opportunities for students to deepen their knowledge of Australia by engaging with the perspectives of Aboriginal peoples and Torres Strait Islander peoples
- positive outcomes for Aboriginal students and Torres Strait Islander students are supported by successfully embedding Aboriginal perspectives and Torres Strait Islander perspectives across planning, teaching and assessing student achievement.

Guidelines about Aboriginal perspectives and Torres Strait Islander perspectives and resources for teaching are available at [www.qcaa.qld.edu.au/k-12-policies/aboriginal-torres-strait-islander-perspectives](http://www.qcaa.qld.edu.au/k-12-policies/aboriginal-torres-strait-islander-perspectives).

Where appropriate, Aboriginal perspectives and Torres Strait Islander perspectives have been embedded in the subject matter.

## Complementary skills

Opportunities for the development of complementary skills have been embedded throughout subject matter. These skills, which overlap and interact with syllabus subject matter, are derived from current education, industry and community expectations and encompass the knowledge, skills, capabilities, behaviours and dispositions that will help students live and work successfully in the 21st century.

These complementary skills are:

- literacy — the knowledge, skills, behaviours and dispositions about language and texts essential for understanding and conveying English language content
- numeracy — the knowledge, skills, behaviours and dispositions that students need to use mathematics in a wide range of situations, to recognise and understand the role of mathematics in the world, and to develop the dispositions and capacities to use mathematical knowledge and skills purposefully
- 21st century skills — the attributes and skills students need to prepare them for higher education, work, and engagement in a complex and rapidly changing world. These skills include critical thinking, creative thinking, communication, collaboration and teamwork, personal and social skills, and digital literacy. The explanations of associated skills are available at [www.qcaa.qld.edu.au/senior/senior-subjects/general-subjects/21st-century-skills](http://www.qcaa.qld.edu.au/senior/senior-subjects/general-subjects/21st-century-skills).

It is expected that aspects of literacy, numeracy and 21st century skills will be developed by engaging in the learning outlined in this syllabus. Teachers may choose to create additional explicit and intentional opportunities for the development of these skills as they design the course of study.

## Additional subject-specific information

Additional subject-specific information has been included to support and inform the development of a course of study.

### Pedagogical and conceptual frameworks

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

Indigenous inquiry skills are informed by the Aboriginal community and/or Torres Strait Islander community in which the school and target language exist, and, in turn, inform student learning within each topic.

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

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

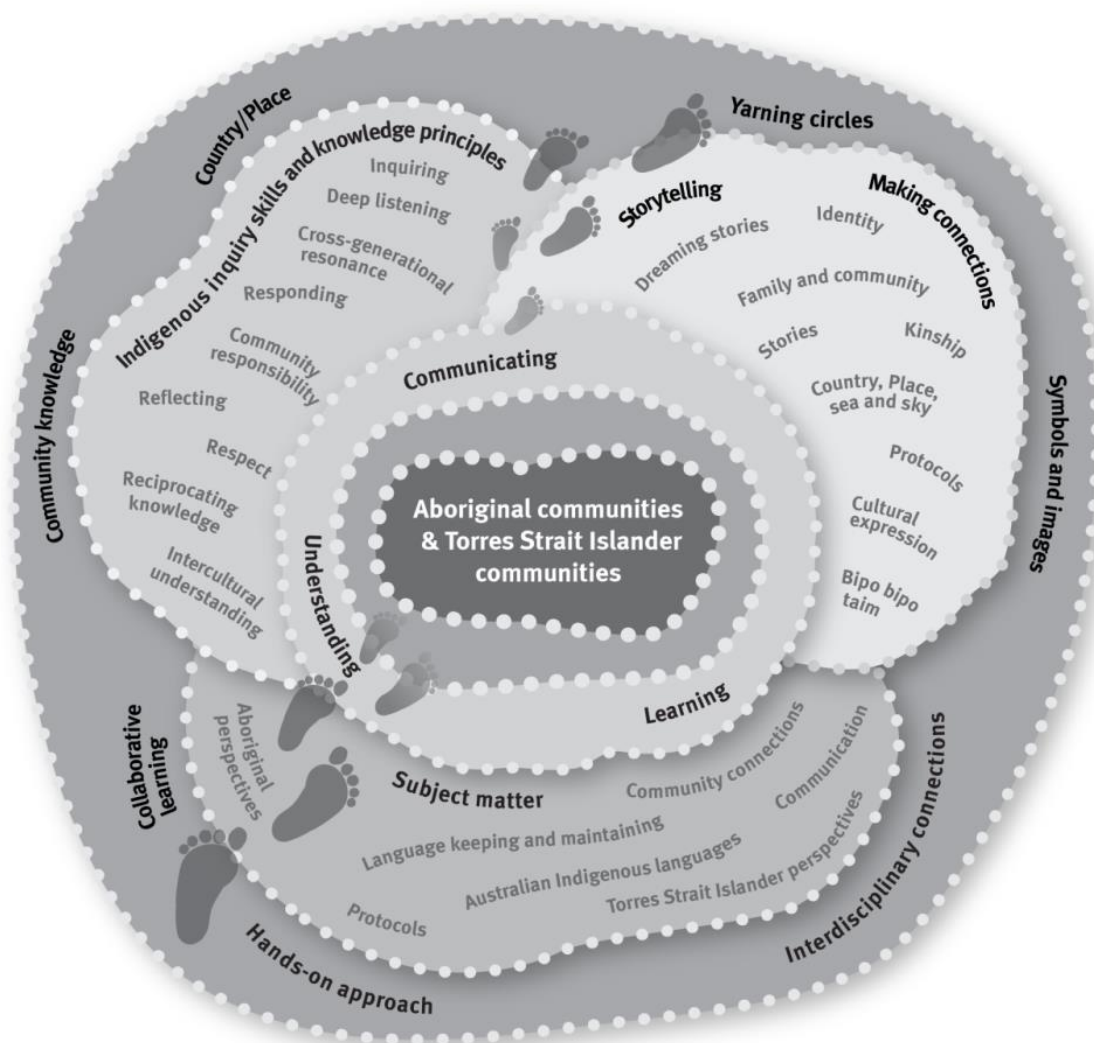
### An inquiry learning model

The inquiry learning model for Aboriginal & Torres Strait Islander Languages places Aboriginal communities and Torres Strait Islander communities at the heart of the teaching and learning process. All learning and inquiry processes in this subject must be informed by the community in which the school and target language/s exist.

An inquiry learning model moves students beyond the acquisition of facts to metacognition and the development of understandings about the subject matter, topics, sub-topics and contexts. It also encourages students to take responsibility for their own learning.

In Aboriginal & Torres Strait Islander Languages, an inquiry learning model is embedded within the broad objectives of communicating, understanding and learning. The subject matter, Indigenous inquiry skills and knowledge principles, topics, teaching and learning strategies and processes incorporated in Figure 1 are interrelated, non-hierarchical and not necessarily sequential. Learning through reflective inquiry allows students to revisit subject matter to develop deeper understanding of, and connectedness between language, culture, identity and community.

Figure 1: An inquiry learning model for Aboriginal & Torres Strait Islander Languages



## Indigenous inquiry skills and knowledge principles

Through an inquiry learning model, and the development and use of Indigenous inquiry skills of inquiring, responding and reflecting, students develop and explore their knowledge of the languages, cultures and communication modes of Aboriginal peoples and Torres Strait Islander peoples, according to agreed community and school processes.

These skills are associated with Indigenous knowledge principles, which inform their development.

### Inquiring

When students inquire, they:

- identify, apply and justify culturally and personally safe practices when investigating Aboriginal knowledges and Torres Strait Islander knowledges
- plan and undertake investigations based on negotiated and agreed guidelines.

## Responding

When students respond, they:

- recognise agreed community/school protocols and practices for listening to, reading, viewing, speaking and writing about Aboriginal knowledges and Torres Strait Islander knowledges
- participate in group discussions and learning activities about Aboriginal knowledges and Torres Strait Islander knowledges
- apply listening and other communication strategies in group discussions and negotiations
- communicate ideas and Indigenous principles using a range of appropriate texts
- communicate the relationship between ideas and Indigenous principles that are specific to an inquiry purpose.

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

Teachers are strongly encouraged to provide opportunities for students to engage in yarning circles, where students may have their say in a safe space without judgment (see the information about yarning circles in the 'Teaching and learning strategies' section).

## Reflecting

When students reflect, they:

- identify agreed community and school behaviours, skills and actions, and consider how they influence language use and patterns in the target language
- think about how aspects of storytelling influence the way language is learned
- compare the ways in which meaning is expressed in language and the interrelationships between language, culture and identity
- reflect on the purpose of language use and the specific elements of cultural safety
- reflect on learning to evaluate and apply new understandings and future applications
- evaluate the appropriateness of language choices in target language texts for purpose, context and audience.

## Indigenous knowledge and knowledge principles

Indigenous knowledge in this syllabus refers to the local and unique knowledges of Aboriginal peoples and Torres Strait Islander peoples that are interrelated with deep understanding, knowing, and practices of being and living in the world. These knowledges are embedded in cultural traditions and are the basis for decision-making.

Indigenous knowledge principles are those that emerge from Aboriginal knowledge practices and processes and Torres Strait Islander knowledge practices and processes, both inside and outside their communities. They are the principles inherent within an Indigenous worldview — ways of knowing, pedagogical practices, voices and perspectives.

These knowledge principles guide engagement with Aboriginal languages and knowledges and Torres Strait Islander languages and knowledges and have emerged from the voices of Aboriginal peoples and Torres Strait Islander peoples. They are infused across the course of study and assist with learning languages and with respectful interaction with Aboriginal communities and Torres Strait Islander communities.

Indigenous knowledge principles include concepts of:

- respect and respectful interactions, including deep listening
- community responsibility and reciprocity, i.e. reciprocating knowledge
- open/outside and closed/inside knowledges
- cross-generational resonance
- individuation
- interconnectivity.

**Respect** is esteem for, or a sense of the worth or excellence of, a person, a personal quality, ability or knowledge.

Respect manifests as a kind of ethic or principle, such as in the commonly taught concept of '[having] respect for others' or the ethic of reciprocity. Respect is about treating the acquisition of knowledge ethically or not only having respect for the cultural context in which the knowledge is generated or instigated, but also giving an ethical treatment of different perspectives and positions. Respect is recognition of the non-hierarchical interaction.

**Community responsibility** builds on the principle of having respect for differentiated sources and positions held. A negotiated acquisition and management of knowledge means that all interested and interconnected groups have a responsibility for the development of how an inquiry is understood by individual students. Students are also responsible as part of the community.

**Open and closed knowledge** focuses on the terms of the negotiation in finding a pathway to understanding. It is about recognising 'the what, the how and the why' in terms of the nature of closed knowledge and the nature of open knowledge.

Open knowledge is the common knowledge with which all the community is engaged, while closed knowledge is accessed and interacted by specified groups and individuals within the community according to cultural protocols. The context of the dialogue about open and closed knowledge enables students to deepen their understanding of Australian Indigenous experiences.

Occasionally, what appears to be open knowledge for all students can uncover a source of trauma for Aboriginal students and Torres Strait Islander students. It is critical, therefore, that the conceptualisation of open and closed knowledge be sensitively engaged with by all students. Knowledge may be shared appropriately in some contexts; however, it may be inappropriate to share it beyond the terms of community negotiation. It is important that this is not seen as an obstacle but rather as a powerful tool in authentically unpacking the living, continuous nature of Aboriginal cultures and Torres Strait Islander cultures.

**Cross-generational resonance** 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. While it can be regarded as cultural memory, it moves beyond this to personal and community experience.

**Individuation** refers to the degree to which individual students engage with the subject matter and topics and the processes they use to do this. It describes the movement towards a mature understanding of the subject matter and topics. Individuation is a natural moment of reflecting on perspectives and processes.

**Interconnectivity** refers to the connectedness that exists among Indigenous sources of knowledge.

Many perspectives or contexts are responsible for the generation of information. In teaching and learning it is important to strike a balance between finding knowledge that is the fabric of a community and finding safe things that students can use in their learning.

Examples of interconnectivity that illustrate Indigenous knowledges and worldviews include:

- explanations of events and circumstances from a spiritual perspective
- issues of kinship
- perspectives on historical events and issues
- the notion of moieties
- environmental and ecological attitudes.

## Teaching and learning strategies

Strategies for teaching and learning are a significant part of the educative process. As learning in this subject is holistic and interconnected with the culture, identity, Land and worldview of the specific language community, using the strategies described in this syllabus will enrich, validate and deepen the learning experience for all students.

### Yarning circle

The use of a yarning circle is an important practice within Aboriginal cultures and Torres Strait Islander cultures. It has been used by Indigenous peoples for centuries as a harmonious, creative and collaborative way of communicating and as a means of learning from a collective group, building respectful relationships, and preserving and passing on cultural knowledge.

A yarning circle is a process that authentically allows students to share their knowledge, ideas and learning in a respectful and safe manner. It involves and develops deep listening, sharing of knowledge, development of higher-order thinking skills, and the establishment of rules of respect. It is the interface between Indigenous knowledges and Indigenous communication, and demonstrates respectful interactions between participants.

A yarning circle:

- encourages responsible, respectful and honest interactions between participants, building trusting and respectful relationships
- fosters accountability and provides a safe place to be heard and to respond
- promotes student–student interactions and student–school–community connectedness
- enriches learning experiences for students.

By using yarning circles as a teaching and learning strategy, students' understanding of Aboriginal knowledges and ways of working and Torres Strait Islander knowledges and ways of working is enhanced. This strategy is suitable for students across all phases of schooling.

Depending on the purpose of the process, yarning circles may also be known as language circles (for teaching and promoting the target language), learning circles (for students), sharing circles or 'talk talk' (for sharing stories and memories). A yarning circle is also a very effective way for students to share their reflections on the course of study and their progress as language learners.



## Other opportunities for teaching and learning

Other teaching and learning strategies include:

- expanding the perception of 'the classroom' to include on-Country teaching and learning experiences
- linking learning opportunities to the Country/Place where the school is located, i.e. using the local area as a 'tool' for learning
- making use of community knowledge and engagement
- using symbols and images, for example
  - mind maps to record thinking and ideas
  - diagrams to organise information
  - symbols and metaphors to represent ideas and explain concepts
- interdisciplinary learning — making connections to what students already know and learn from other subject areas to enhance and build their capability
- collaborative learning — students may feel more comfortable being part of a small group where they can draw on each other's strengths and bounce ideas off each other before sharing them with the larger group
- hands-on approach — providing students with opportunities to learn and demonstrate their learning in a variety of modes, e.g. through performance (drama and dance), visual art, media arts, digital technology, music and song.

## Implementing Aboriginal & Torres Strait Islander Languages

Learning Aboriginal languages and Torres Strait Islander languages in a school context must be grounded in the knowledges 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 languages and Torres Strait Islander languages and cultural traditions of language maintenance and revitalisation, 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.

A community can best prepare, plan and implement language learning from a communal identification of language status. 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 Aboriginal & Torres Strait Islander Languages are identified: maintaining language and revitalising language.

## Maintaining language

The maintaining language approach provides for explicit teaching and learning of an agreed Aboriginal language and/or Torres Strait Islander 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 and grammar for the local language may already exist, as well as other resources such as published dictionaries and books, journals, maps, and audiovisual and digital materials.

The aims of the approach include:

- developing proficiency with the target language in various social and cultural contexts
- acquiring deep understanding of the features of the language, the language situation and how it contributes to local worldviews
- 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 Aboriginal language and/or Torres Strait Islander 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.

Learners may be first language learners or second language learners. First language learners typically are Aboriginal students or Torres Strait Islander students who have learnt the target language as a first language from their families and continue to use it naturally at home and in social situations. Learning usually occurs on Country; the target language is the language of the local community.

Second language learners typically are not from the target language community and have little or no background knowledge of the target language and culture. Learning occurs off Country as students are introduced to learning the language as an additional, new language.

## Revitalising language

Revitalising language is suited to communities where the local Aboriginal language or Torres Strait Islander 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 local language may not be possible.

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.

There may be students who relate closely to the language and culture, students with varying degrees of connection to the language and culture, and some with no connections. While students may develop some ability to use aspects of a local language, the focus will be on teaching about Aboriginal languages and Torres Strait Islander languages, and enabling students to contribute to the revitalisation of the local language.

The aims of revitalising language include:

- understanding the diversity of Aboriginal languages and language situations, and Torres Strait Islander languages and language situations
- developing social, linguistic and language skills in working with Aboriginal languages and Torres Strait Islander languages in both local and national contexts
- working with local Aboriginal communities and Torres Strait Islander communities in language-related projects and contributing to 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 Aboriginal languages and language contexts, and Torres Strait Islander languages and language contexts, both historical and current
- developing communication skills in Aboriginal languages and language contexts, and Torres Strait Islander languages and language contexts, where possible.

Revitalising language enables students to deepen their knowledge, understanding and application of the language being revived by the local traditional owners or custodians, while remaining firmly located in the engagement, research and intercultural considerations of the local language community.

It is assumed that learning will occur broadly within the geographical region of the language and culture and that students will have opportunities to interact with Elders and particular places on Country/Place.

## Sensitivity towards cultural issues

Consideration of and sensitivity towards Aboriginal peoples and Torres Strait Islander peoples are essential in the delivery of this Short Course, not only in the classroom, but also in the collaboration with local communities.

The broad understanding of Aboriginal cultures and cultural diversity, and Torres Strait Islander cultures and cultural diversity that exist throughout Australia can be viewed as 'outside knowledge' or 'open knowledge'. Although specific cultural teachings will be conducted by Elders, community members and visits to community, teachers need to be aware of sensitive issues and practices. In certain circumstances, Western inquiry methods may intrude into what is regarded as 'inside knowledge'.

In certain circumstances, teachers may need to follow particular protocols that relate to sensitive areas. Due to the diversity within and between Aboriginal cultures and Torres Strait Islander cultures, protocols will vary. Teachers need to be aware of sensitive issues and consult with appropriate local Aboriginal community members and Torres Strait Islander community members to discuss any matters that arise.

**The teaching of culture, e.g. traditional practices, spiritual and sacred knowledge, is the responsibility of Aboriginal peoples and Torres Strait Islander peoples only.**

While non-Indigenous people can teach *about* culture, only Aboriginal peoples and Torres Strait Islander peoples can actually *teach* culture.

Cultural practices and issues that are sensitive to Aboriginal peoples and Torres Strait Islander peoples may include:

- men's business and women's business
- secret knowledge and sacred knowledge
- language avoidance/avoidance behaviour
- kinship
- identity
- traditional adoption
- death
- The Dreaming
- Before Time (*Bipo Taim*) and Before Before Time (*Bipo Bipo Taim*)
- Kulai Tonar and Zogo Time.

# Reporting

General information about determining and reporting results for senior syllabuses is provided in the 'Determining and reporting results' section of the [QCE and QCIA policy and procedures handbook](#).

## Reporting standards

Reporting standards are summary statements that describe typical performance at each of the five levels (A–E).

<b>A</b>
<p>The student comprehends language to effectively determine meaning from a broad range of language texts and text types, both familiar and some unfamiliar. The student accurately identifies and describes relevant information, ideas, opinions, experiences, language features and structures, and recognises tone, purpose, context and audience.</p> <p>The student effectively creates cohesive spoken and written texts to exchange meaning that is culturally appropriate to context, purpose, audience, and linguistic and cultural conventions. The use of visual, dramatic, musical and/or other artistic communication forms is purposeful and effective. They demonstrate control of language features and characteristics, structures and textual conventions in effectively expressing, interpreting and negotiating meaning in the target language or SAE. They use a range of appropriate vocabulary and grammatical structures, spelling and punctuation.</p> <p>The student shows a thorough understanding of, and effectively describes the role of language, culture and identity in the exchange of information, ideas and perspectives. They demonstrate understanding of the language system by clearly and accurately identifying and explaining characteristics of the sound and writing systems and the essential elements and features of the language.</p> <p>The student consistently and effectively uses accepted protocols when engaging with community, working with Aboriginal peoples and their languages, and working with Torres Strait Islander peoples and their languages. Ethical behaviour and appropriate protocols are used when engaging with cultural property.</p>
<b>B</b>
<p>The student comprehends language to appropriately determine meaning from a range of language texts and text types, both familiar and some unfamiliar. They accurately identify and describe relevant information, ideas, opinions, experiences, language features and structures, and recognise tone, purpose, context and audience.</p> <p>The student thoughtfully creates spoken and written texts to exchange meaning that is culturally appropriate to context, purpose, audience, and linguistic and cultural conventions. The use of visual, dramatic, musical and/or other artistic communication forms is appropriate. They demonstrate some control of language features and characteristics, structures and textual conventions in expressing, interpreting and negotiating meaning in the target language or SAE. They use appropriate vocabulary and grammatical structures, spelling and punctuation.</p> <p>The student shows a clear understanding of, and appropriately describes the role of language, culture and identity in the exchange of information, ideas and perspectives. They demonstrate understanding of the target language system by accurately identifying and explaining characteristics of the sound and writing systems and the essential elements and features of the language.</p> <p>The student appropriately uses accepted protocols when engaging with community, working with Aboriginal peoples and their languages, and working with Torres Strait Islander peoples and their languages. Ethical behaviour and appropriate protocols are used when engaging with cultural property.</p>

**C**

The student comprehends language to determine meaning from language texts and text types, both familiar and some unfamiliar. They identify and describe relevant information, ideas, opinions, experiences, language features and structures, and recognise tone, purpose, context and audience.

The student creates spoken and written texts to exchange meaning that is culturally appropriate to context, purpose, audience, and linguistic and cultural conventions. The use of visual, dramatic, musical and/or other artistic communication forms is suitable. They use language features and characteristics, structures and textual conventions in expressing, interpreting and negotiating meaning in the target language or SAE. They use vocabulary and grammatical structures, spelling and punctuation.

The student shows an understanding of, and describes the role of language, culture and identity in the exchange of information, ideas and perspectives. They demonstrate understanding of the target language system by identifying and explaining characteristics of the sound and writing systems and the essential elements and features of the language.

The student uses accepted protocols when engaging with community, working with Aboriginal peoples and their languages, and working with Torres Strait Islander peoples and their languages. Ethical behaviour and appropriate protocols are used when engaging with cultural property.

**D**

The student comprehends some language to determine simple meaning from familiar language texts and text types. They identify and describe basic information, ideas, opinions and experiences, language features and structures, and sometimes recognise tone, purpose, context and audience, although not always successfully.

The student produces spoken and written texts to exchange meaning, although these are often incomplete or not cohesive, and may use visual, dramatic, musical and/or other artistic communication forms.

They use some aspects of language features and characteristics, structures and textual conventions in expressing, interpreting and negotiating meaning in the target language or SAE, with variable success, using a narrow range of vocabulary and grammatical structures, spelling and punctuation.

The student shows partial understanding of the role of language, culture and identity in the exchange of information, ideas and perspectives. They demonstrate understanding of the target language system by identifying and explaining characteristics of the sound and writing systems and the essential elements and features of the language.

The student sometimes uses accepted protocols when engaging with community, working with Aboriginal peoples and their languages, and working with Torres Strait Islander peoples and their languages. Ethical behaviour and appropriate protocols are occasionally used when engaging with cultural property.

**E**

The student comprehends aspects of language to make fragmented meaning from familiar language texts. They identify isolated information, ideas, opinions and experiences, language features and/or structures, but make narrow use of this information.

The student seldom produces spoken and written texts to exchange meaning, although they may use visual, dramatic, musical and/or other artistic communication forms.

The student rarely uses language features or characteristics, structures or textual conventions in expressing, interpreting or negotiating meaning in the target language or SAE.

The student identifies and can occasionally explain isolated aspects of characteristics, elements and/or features of the target language system.

The student seldom uses accepted protocols when engaging with community, working with Aboriginal peoples and their languages, and working with Torres Strait Islander peoples and their languages. Ethical behaviour and appropriate protocols are rarely used when engaging with cultural property.

## Determining and reporting results

Schools make A–E judgments on individual assessment instruments.

Schools also determine a final subject result by making an on-balance judgment using evidence in a folio matched to the reporting standards.

The folio includes responses to the two school-developed assessment instruments, which provide evidence of achievement in relation to the objectives of the syllabus and standards matched to the instrument-specific standards (ISS).

Schools report the subject result to the QCAA as an A–E or, where appropriate, a not rated (NR) in the case of an NR for one or both instruments.

# Topics

## Topic 1: Making connections

Everything is interconnected, people, plants and animals, landforms and celestial bodies are part of a larger reality. In this world, nothing is inanimate, everything is alive; animals, plants, and natural forces, all are energised by a spirit. As such, humans are on an equal footing with nature; are part of nature and are morally obligated to treat animals, plants and landforms with respect. In this world, the invisible and the visible pulse with the same life and the sacred is not separated from the secular, they are interconnected and interactive. ('Aboriginal spirituality', <https://australianstogether.org.au/discover-and-learn/our-cultures/aboriginal-spirituality>)

Cultural heritage forms the very fabric of our society, our spirituality and our connection with our lands and our very existence. Our waters, our seaways, our skies, our airspace — they're all a part of the complete cycle of who we are and what we're about. (Bob Anderson, Ngugi man of Moreton Island (Moorgumpin) and member of the North Stradbroke Island (Minjerribah) community)

This topic provides a context through which students explore and come to understand the local language and Indigenous languages in general, through an appreciation of the interdependence and connectedness that exist for Indigenous peoples among languages, identity, Land and cultures. The topic also focuses on the importance of establishing relationships with local communities and understanding the community, cultural, research and language protocols that must be observed.

Australian Indigenous languages are unique and distinct to this country. Students learn about the history of Aboriginal languages and Torres Strait Islander languages within a national and local community context, including Indigenous worldviews, Aboriginal knowledge, concepts and perspectives and Torres Strait Islander knowledge, concepts and perspectives. They learn about the cultural and sociocultural aspects of language, the relationship between language and culture, the relationship between language and identity, and gain an understanding of behaviours and protocols.

Family, kinship, relatedness and connectedness are the basis of Indigenous worldviews and the philosophy that underpins the development of Indigenous social organisation.

Underpinning this topic, and the two sub-topics, is a knowledge and understanding of Australian Indigenous languages. Students learn about:

- the history of language change, shift and loss
- the distribution, spread and location of Australian languages
- the evolution of Aboriginal languages and Torres Strait Islander languages
- the diversity of Australian Aboriginal languages and language varieties, and Torres Strait Islander languages and language varieties.



Students also learn about language as a system of communication and the process of language learning. Where possible, they examine:

- the broad features and structures of the target language (sound, spelling and writing systems, grammar, orthography, morphology)
- conventions in speaking and writing
- ways of communicating
- the role of language in communication
- gestural communication styles.

Depending on the health of the language, students learn in the target language or about the target language. All topics, sub-topics and subject matter have relevance, irrespective of the approach (maintaining language or revitalising language), or whether students are first or second language learners.

## Objectives

1. Comprehend language to identify information, ideas, opinions and experiences in exploring the connections between family, community and the Land.
2. Create spoken and written texts to exchange meaning about connections between family, community and the Land.
3. Understand the role of language, culture and identity in the exchange of meaning about connections between family, community and the Land.
4. Demonstrate understanding of the language system in communications about family, community and the Land.
5. Use culturally appropriate protocols and ethical behaviour when establishing connections and maintaining relationships with local communities and developing language.

## Subject matter

### Sub-topic: Kinship

Kinship is at the heart of Indigenous society. A person's position in the kinship system establishes their relationship to others and to the universe, prescribing their responsibilities towards other people, the land and natural resources. (Law Reform Commission of Western Australia 2006, *Aboriginal Customary Laws: The interaction of Western Australian law with Aboriginal law and culture, Final report*)

In this sub-topic, students learn that, in Aboriginal societies and Torres Strait Islander societies, family is fundamental to both personal and collective identity. It is the cornerstone of culture, spirituality and identity, it provides psychological and emotional support, and is more broadly defined than within non-Indigenous cultures. Those involved in children's lives, and helping to raise them, commonly include not only grandparents, aunts, uncles, cousins, nieces and nephews, but also other members of the community who are considered to be 'family'.

Aboriginal peoples and Torres Strait Islander peoples have a complex system of family relations. This 'kinship system' determines how people relate to each other and their role, responsibilities and obligations in relation to one another, to ceremonial business and to Land. Extended family relationships are the core of Aboriginal kinship systems and Torres Strait Islander kinship systems and are central to the way culture is passed on and society is organised.

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

Subject matter may include:

- identity — personal, social, cultural
- home, family life and relationships
- understanding of kinship and kinship terms: kinship lore, skin name, totem, moiety
- traditional and contemporary community life and connections
- traditional owners and local community Elders
- localised histories, e.g. personal, family and local community histories
- cultural and spiritual obligations
- customs, ceremonies and protocols
  - protocols for language use
  - protocols for accessing sacred sites
  - cultural and community protocols
    - values, respect, reciprocity
    - using knowledge meaningfully
    - working respectfully
    - secret and sacred business
    - open/outside and closed/inside knowledges
    - rights and responsibilities
    - culturally safe practices
    - Welcome to Country; Acknowledgment of Country
    - research and referencing conventions and protocols.

## Sub-topic: Country, Place, sea and sky

Land is a central part of the connection to country and to our identity as people. Many of our significant sites, landscapes, customs and stories focus on connection to land. Land is therefore very important to our culture, history and future. (Lockhart River Aboriginal Shire Council, 'Planning scheme: 2015')

In this sub-topic, students learn that Aboriginal peoples 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 communities and Torres Strait Islander communities, their lands and environments. Aboriginal stories and storytelling 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 communities and Torres Strait Islander communities comes from listening to, and engaging with, local community people.

Subject matter may include:

- geographical location of the target language
- the natural environment
  - landscapes, seascapes and cityscapes
  - topographical features of the region
  - local environment and phenomena
  - seasons and cycles
  - fire and water; night sky and stars; meteorological phenomena; tides and the moon
  - bush tucker
  - conservation and sustainability practices, past and present
- descriptions of animals, plants and other living and non-living things
- resource use and sustainability; landcare
- The Dreaming, *Augadth Time*, *Zogo Time*
- songlines, and the relationships with the Land and sea, sky and constellations, plants and animals
- the interdependence of languages, identity, Land and cultures, for example, language and country; language and place; language, culture and environment.

## Topic 2: Storytelling

It is important that Torres Strait Islanders and Aboriginal peoples yarn their stories. Stories are important to our people. They give value for life, they are meaningful and they are about a belief system. They are about moral values and they are about directing us as human beings to interact in society. (John Whop, Cultural Broker, Mabuiag Island Elder, *Stories and Tagai: Traditional stories from the Torres Strait*, State Library of Queensland<sup>2</sup>)

This topic provides a context through which students explore and come to understand the target language, and Aboriginal languages and Torres Strait Islander languages in general, through an appreciation of the importance of stories, storytelling and 'yarning' for Aboriginal peoples and Torres Strait Islander peoples.

Underpinning this topic and the two sub-topics is a knowledge and understanding of Australian Indigenous languages. Students learn about:

- the history of language change, shift and loss
- the distribution, spread and location of Australian languages
- the evolution of Aboriginal languages and Torres Strait Islander languages
- the diversity of Australian Aboriginal languages and language varieties, and Torres Strait Islander languages and language varieties.

Students also learn about language as a system of communication and the process of language learning. Where possible, they examine:

- the broad features and structures of the target language (sound, spelling and writing systems, grammar, orthography, morphology)
- conventions in speaking and writing
- ways of communicating
- the role of language in communication
- gestural communication styles.

Depending on the health of the language, students learn in the target language or about the target language. All topics, sub-topics and subject matter have relevance, irrespective of the approach (maintaining language or revitalising language), or whether students are first or second language learners.

### Objectives

1. Comprehend language to identify information, ideas, opinions and experiences in stories.
2. Create spoken or written texts to exchange meaning through stories and storytelling.
3. Understand the role of language, culture and identity in the exchange of meaning through stories and storytelling.
4. Demonstrate understanding of the language system in stories and storytelling.
5. Use culturally appropriate protocols and ethical behaviour when telling or accessing stories.

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<sup>2</sup> Presented at the 2012 MyLanguage Conference held at the State Library of Queensland. See <http://aboriginalastronomy.blogspot.com.au/2013/07/stories-under-tagai-traditional-stories.html>

## Subject matter

### Sub-topic: Stories as cultural expression

Aboriginal communities and Torres Strait Islander communities keep their cultural heritage alive by passing their knowledge, arts, rituals and performances from one generation to another, speaking and teaching languages, protecting cultural materials, sacred and significant sites, and objects. (Australian Indigenous cultural heritage, [www.australia.gov.au/about-australia/australian-story/austn-indigenous-cultural-heritage](http://www.australia.gov.au/about-australia/australian-story/austn-indigenous-cultural-heritage))

In this sub-topic, students explore stories as vehicles for passing on a community's accumulated knowledge, history, spirituality, culture and wisdom.

Aboriginal Dreamtime stories are like oral textbooks. The storyteller custodian's role is really that of cultural educator. While they are fascinating to hear, the structure and form of a traditional Dreamtime story is unique. A Dreamtime story can cover several topics, a range of subject matter and be suitable for all age groups. Aboriginal communities regularly sat and listened to storytellers unfold the stories from the Dreamtime, or tell of daily happenings, such as hunts and battles. The written word was unknown in Aboriginal culture, so the storytelling tradition is an oral one. The storyteller's role is not just to entertain but to preserve their culture, while educating the growing generation of children and young adults in the history, traditional values and lore of their people.

Dreamtime stories are the oral form of the spiritual Dreaming, which comprises Art: the visual form, Customs: the practical form, Dance: the physical form, Music: the acoustic form, Totems: the spiritual forms, Lore: the cultural form and Lands: the geographical forms. Together they form an all-encompassing, mystical whole — The Dreaming.<sup>3</sup>

Torres Strait Islanders are a saltwater people, proud of their separate and distinct culture, rich in language, music and dance, strong in dignity and community solidarity, and exuberant in spirit.<sup>4</sup> Their culture is closely linked to the stars, which inform Islander laws, customs and practice.

Torres Strait Islander knowledge and wisdom is recorded and handed down in the form of story, song, dance, ceremony and artefacts. Islander astronomy contains practical information about the natural world, which is essential for survival and cultural continuity. Islander culture is linked to Tagai — the creation deity that is represented by a constellation of stars that spans across the southern sky.<sup>5</sup>

Subject matter may include:

- storytelling as a means of communication and of sharing oral histories and traditions, including giving instructions and directions, helping to pass on specific cultural practices and values, language and laws, beliefs, customs and practices
- storytelling through cultural expression — literature and poetry, music, song, dance, art, visual design, craft making
- language stories, spiritual stories, creation beliefs, stories of particular areas
- traditional and contemporary Aboriginal writers and artists, and Torres Strait Islander writers and artists

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<sup>3</sup> Adapted from *Australian Aboriginal Storytelling*, Helen McKay [www.australianstorytelling.org.au/storytelling-articles/a-d/australian-aboriginal-storytelling-helen-mckay](http://www.australianstorytelling.org.au/storytelling-articles/a-d/australian-aboriginal-storytelling-helen-mckay)

<sup>4</sup> [www.awakening.qm.qld.gov.au/The+Exhibition/Torres+Strait+Islanders/#.WadIMrjFhE](http://www.awakening.qm.qld.gov.au/The+Exhibition/Torres+Strait+Islanders/#.WadIMrjFhE)

<sup>5</sup> <https://theconversation.com/a-shark-in-the-stars-astronomy-and-culture-in-the-torres-strait-15850>

- stories, songs, songlines and relationships with, for example, the land and water, sky and constellations, plants and animals, and social and ecological relationships
- traditional and Dreaming stories, including web-based and animated Dreaming stories
- stories from *Bipo Taim* and *Bipo Bipo Taim*
- traditional ways of sharing oral histories, for example
  - message sticks
  - a story in sand or a painting on rock or bark
  - ceremonies
  - songs, dance and mime
  - body art
- contemporary ways of sharing oral histories, for example
  - visual arts and drama productions
  - contemporary songs
  - poetry
  - radio, film, television and video
  - computers, CDs, DVDs
- popular culture.

### **Sub-topic: My story**

A lot of my identity as an Aboriginal person is about family. (Shari Sebbens)

Culture provides children with a strong sense of identity and belonging.

(The Secretariat of National Aboriginal and Islander Child Care (SNAICC))

This sub-topic provides opportunity for students to reflect on their own language and culture and how these have shaped their identity. Students may wish to include other aspects of their life and aspirations to tell their personal story.

Subject matter may include:

- personal, family and local histories
- community life and connections
- friends and relationships
- personal experiences
- school life
- cultural expression
- spirituality, beliefs and practices
- hobbies and interests
- leisure and recreation activities
- holidays and travel
- sports and keeping fit
- future plans and aspirations.

# Assessment

## Internal assessment 1: Project — Exploring connections

Students respond to a single task, situation, stimulus and/or scenario using subject matter from Topic 1. They investigate the interdependence and connectedness that exist for Aboriginal peoples and/or Torres Strait Islander peoples among languages, identity, Land and cultures.

### Assessment objectives

1. Comprehend language to identify information, ideas, opinions and experiences in exploring the connections between family, community and the Land.
2. Create spoken or written texts to exchange meaning about the connections between family, community and the Land.
3. Understand the role of language, culture and identity in the exchange of meaning about connections between family, community and the Land.
4. Demonstrate understanding of the language system when identifying and explaining its characteristics, elements and features.
5. Use culturally appropriate protocols and ethical behaviour when establishing connections and maintaining relationships with local communities.

### Specifications

This task requires students to:

- consider and research an area of interest, such as kinship and skin names, contemporary community life, celebrations and special occasions, connections to the natural (local) environment, country and places
- present their findings in the target language and/or Standard Australian English (SAE) and other communication media as appropriate.

### Conditions

- Students receive 4 weeks notification of task.
- Students can develop their responses in class time and their own time.
- This is an individual task.

## Response requirements

One of the following:

- Spoken: up to 3 ½ minutes, or signed equivalent
- Written: up to 700 words

And one of the following (different from the mode chosen above):

- Digital presentation: up to 6 A4 pages or up to 15 digital pages/slides
- Multimodal (at least two modes delivered at the same time): up to 4 minutes
- Spoken: up to 3 ½ minutes, or signed equivalent
- Written: up to 700 words
- Composition: up to 16 bars or up to 30 seconds\*
- Performance: up to 2 minutes\*
- Product (original): artefact, artwork, brochure, webpage\*

\*Must be accompanied by an artist's statement (up to 250 words)



## Instrument-specific standards (IA1)

Communicating, understanding and learning	Grade
The student response has the following characteristics:	
<ul style="list-style-type: none"> <li>comprehension of language to effectively identify information, ideas, opinions and experiences from a broad range of language texts and text types, both familiar and some unfamiliar, in exploring the connections between family, community and the Land</li> <li>creation of a cohesive spoken or written text to effectively exchange meaning about the connections between family, community and the Land</li> <li>thorough understanding of the role of language, culture and identity in the exchange of meaning about connections between family, community and the Land</li> <li>understanding of the language system through clear and accurate identification and explanation of its characteristics, elements and features</li> <li>consistent and effective use of accepted protocols and ethical behaviour when establishing connections and maintaining relationships with local communities</li> </ul>	A
<ul style="list-style-type: none"> <li>comprehension of language to appropriately identify information, ideas, opinions and experiences from a range of language texts and text types, both familiar and some unfamiliar, in exploring the connections between family, community and the Land</li> <li>creation of a spoken or written text to thoughtfully exchange meaning about the connections between family, community and the Land</li> <li>clear understanding of the role of language, culture and identity in the exchange of meaning about connections between family, community and the Land</li> <li>understanding of the language system through accurate identification and explanation of its characteristics, elements and features</li> <li>appropriate use of accepted protocols and ethical behaviour when establishing connections and maintaining relationships with local communities</li> </ul>	B
<ul style="list-style-type: none"> <li>comprehension of language to identify information, ideas, opinions and experiences from language texts and text types, both familiar and some unfamiliar, in exploring the connections between family, community and the Land</li> <li>creation of a spoken or written text to exchange meaning about the connections between family, community and the Land</li> <li>understanding of the role of language, culture and identity in the exchange of meaning about connections between family, community and the Land</li> <li>understanding of the language system through identification and explanation of its characteristics, elements and features</li> <li>use of accepted protocols and ethical behaviour when establishing connections and maintaining relationships with local communities</li> </ul>	C
<ul style="list-style-type: none"> <li>comprehension of some language to identify information, ideas, opinions and experiences from familiar language texts and text types, in exploring the connections between family, community and the Land</li> <li>creation of a spoke or written text to exchange meaning about the connections between family, community and the Land that is often incomplete or not cohesive</li> <li>partial understanding of the role of language, culture and identity in the exchange of meaning about connections between family, community and the Land</li> <li>some understanding of the language system through occasional identification and simple explanation of its characteristics, elements and features</li> <li>some use of accepted protocols and ethical behaviour when establishing connections and maintaining relationships with local communities.</li> </ul>	D
The student response does not match any of the descriptors above.	E

## Internal assessment 2: Project — The art of storytelling

Students respond to a single task, situation, stimulus and/or scenario that uses subject matter from Topic 2: Storytelling. They investigate an aspect of stories and storytelling, and discuss its importance in keeping cultural heritage alive and passing local knowledge, arts, rituals and performances from one generation to another.

### Assessment objectives

1. Comprehend language to identify information, ideas, opinions and experiences in stories.
2. Create spoken or written texts to exchange meaning through stories and storytelling.
3. Understand the role of language, culture and identity in the exchange of meaning through stories and storytelling.
4. Demonstrate understanding of the language system through stories and storytelling.
5. Use culturally appropriate protocols and ethical behaviour when telling or accessing stories.

### Specifications

This task requires students to:

- consider and research an area of interest
- undertake some research
- present their findings in the target language and/or Standard Australian English (SAE) and other communication media as appropriate.

### Conditions

- Students receive 4 weeks notification of task.
- Students can develop their responses in class time and their own time.
- This is an individual task.

## Response requirements

One of the following:

- Spoken: up to 3 ½ minutes, or signed equivalent
- Written: up to 700 words

And one of the following (different from the mode chosen above):

- Digital presentation: up to 6 A4 pages or up to 15 digital pages/slides
- Multimodal (at least two modes delivered at the same time): up to 4 minutes
- Spoken: up to 3 ½ minutes, or signed equivalent
- Written: up to 700 words
- Composition: up to 16 bars or up to 30 seconds\*
- Performance: up to 2 minutes\*
- Product (original): artefact, artwork, brochure, webpage\*

\*Must be accompanied by an artist's statement (up to 250 words)

## Instrument-specific standards (IA2)

Communicating, understanding and learning	Grade
The student response has the following characteristics:	
<ul style="list-style-type: none"> <li>comprehension of language to effectively identify information, ideas, opinions and experiences from a range of stories and storytelling experiences, both familiar and some unfamiliar</li> <li>creation of a cohesive spoken or written text to effectively exchange meaning through stories and storytelling</li> <li>thorough understanding of the role of language, culture and identity in the exchange of meaning through stories and storytelling</li> <li>understanding of the language system through clear and accurate identification and explanation of characteristics, elements and features of the language used in stories and storytelling</li> <li>consistent and effective use of accepted protocols and ethical behaviour when telling or accessing stories</li> </ul>	A
<ul style="list-style-type: none"> <li>comprehension of language to appropriately identify information, ideas, opinions and experiences from a range of stories and storytelling experiences, both familiar and some unfamiliar</li> <li>creation of a spoken or written text to thoughtfully exchange meaning through stories and storytelling</li> <li>clear understanding of the role of language, culture and identity in the exchange of meaning through stories and storytelling</li> <li>understanding of the language system through accurate identification and explanation of characteristics, elements and features of the language used in stories and storytelling</li> <li>appropriate use of accepted protocols and ethical behaviour when telling or accessing stories</li> </ul>	B
<ul style="list-style-type: none"> <li>comprehension of language to identify information, ideas, opinions and experiences from a range of stories and storytelling experiences, both familiar and some unfamiliar</li> <li>creation of a spoken or written text to exchange meaning through stories and storytelling</li> <li>understanding of the role of language, culture and identity in the exchange of meaning through stories and storytelling</li> <li>understanding of the language system through identification and explanation of characteristics, elements and features of the language used in stories and storytelling</li> <li>use of accepted protocols and ethical behaviour when telling or accessing stories</li> </ul>	C
<ul style="list-style-type: none"> <li>comprehension of some language to identify information, ideas, opinions and experiences from familiar stories and storytelling experiences</li> <li>production of a spoken or written text to exchange meaning through stories and storytelling</li> <li>partial understanding of the role of language, culture and identity in the exchange of meaning through stories and storytelling</li> <li>some understanding of the language system through occasional identification and simple explanation of characteristics, elements and features of the language used in stories and storytelling</li> <li>some use of accepted protocols and ethical behaviour when telling or accessing stories.</li> </ul>	D
The student response does not match any of the descriptors above.	E

# Glossary

The syllabus glossary is available at [www.qcaa.qld.edu.au/downloads/senior-qce/common/snr\\_glossary\\_cognitive\\_verbs.pdf](http://www.qcaa.qld.edu.au/downloads/senior-qce/common/snr_glossary_cognitive_verbs.pdf).

# References

Marzano, RJ & Kendall, JS 2007, *The New Taxonomy of Educational Objectives*, 2nd edition, Corwin Press, USA.

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# Version history

Version	Date of change	Information
1.0	January 2024	Released for familiarisation and planning (with implementation starting in 2025)
1.1	July 2024	Released for implementation with minor updates
1.2	October 2024	ISBN removed

