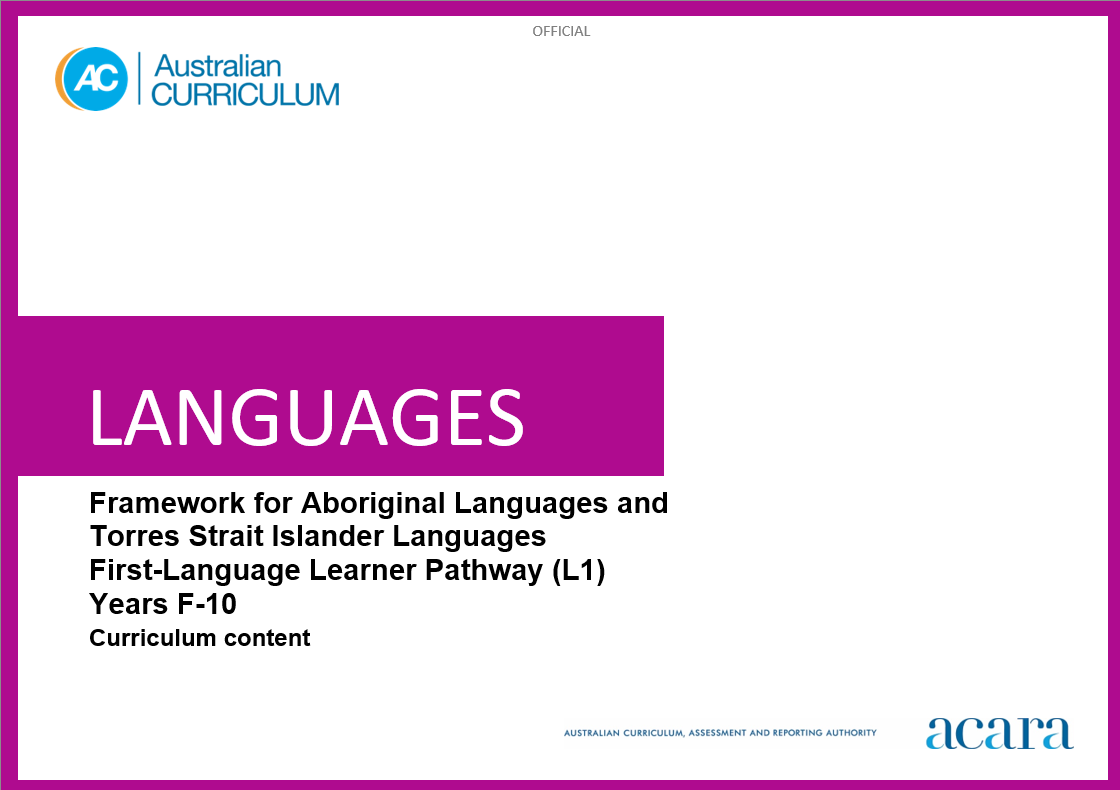
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FRAMEWORK FOR ABORIGINAL LANGUAGES AND TORRES STRAIT ISLANDER LANGUAGES L1 CURRICULUM ELEMENTS

Foundation

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| **Year level description** |
| In Foundation, [Language] language learning builds on the Early Years Learning Framework and each student’s prior learning and experiences with language. Students use [Language] and appropriate protocols to interact with Elders and/or community members and family, and communicate with teachers and peers. They strengthen and extend their communication and interpersonal skills by interacting in [Language] through play-based and action-related learning. They receive extensive support through modelling, scaffolding and revisiting.  Students experience and reproduce the sounds and gestures of [Language]. They listen to and view texts that represent [Language] and [Language] contexts. Spoken, written and multimodal texts may include on Country/Place experiences, animated cartoons and films, artworks, conversations, dances, performances, picture books, songs and stories. They may bring examples of known cultural contexts or texts to the learning environment. They learn that languages and cultures are connected, and that what is familiar to one person may be new to somebody else. |
| **Achievement standard** |
| By the end of the Foundation year, students use play and imagination to interact and create [Language] texts, with support. They identify that [Language] and English are different. They recognise that there are languages and cultures as well as their own, and that aspects of languages and cultures contribute to their own and others’ cultural identity. |

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|  | | **Foundation** |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| with support, recognise and communicate meaning in [Language]  AC9L1FF01 | * using appropriate greetings when interacting with teachers and peers including terms of respect and forms of address for visiting Elders and/or community members * participating in routine exchanges, such as responding to the class roll call or describing the season and weather, for example, choosing the picture and word for the season and weather of the day on a class calendar * participating in songs and chants by singing in [Language] and performing actions, for example, singing a traditional song with appropriate actions in [Language], with guidance from Elders and/or community members * reproducing the sounds and rhythms of [Language] songs and chants by reciting and singing, for example, listening to sentences in Creation, Dreamtime, Dreaming or traditional stories and repeating the sentences with matching movements * transitioning to activities through traditional and contemporary music, for example, moving to a new activity while singing in [Language] or dancing * responding to teacher and peers in [Language] * using [Language] to reinforce daily habits, for example, using flashcards to learn the names of daily habits such as handwashing and brushing teeth * responding to texts such as stories and songs through role-play or movement, illustrating characters, events or scenes * playing with [Language] in a tactile way, such as fingerpainting or drawing in the sand, for example, putting 2 shells on the ground with a flashcard of the number 2 in [Language], or grouping or sorting objects such as shells, sticks or rocks from Country/Place, * participating in simple dialogues through role-plays that involve taking turns, such as exchanging common objects, for example, choosing a toy or object by asking for it in [Language] | |
| explore, with support, language features of [Language], making connections between [Language] and English  AC9L1FF02 | * using word walls to focus on words in [Language] and in English if appropriate, for example, using the starting letter to match or sort words and placing them on a word wall, or playing bingo using flashcards in [Language] * singing children’s songs in [Language] and comparing them with English versions if appropriate, for example, singing a school song with a verse in [Language] and in English, and discussing similarities and differences * tracing simple words in both [Language] and English if appropriate, or other known language(s), noticing similarities and differences | |
| identify connections between language and culture  AC9L1FF03 | * noticing different languages and cultures of class members and identifying different ways of expressing common terms such as agreement, greetings, welcome, appreciation or equivalent as appropriate in [Language] * sharing words and phrases they know in other known language(s) and cultures, for example, creating anchor charts for display or placing the words/phrases on a classroom word wall * engaging with traditions, customs, traditional dress and food of [Language]-speaking communities, for example, gardening for sustainability based on traditional foods and learning the name and growing or harvesting season of the foods, or dancing for parents and/or community events * identifying local names of streets, places and landmarks that have their origins in language(s) of First Nations Australians | |

Years 1–2

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| **Band level description** |
| In Years 1 and 2, [Language] language learning builds on each student’s prior learning and experiences with language. Students use appropriate protocols to continue to communicate and work in collaboration with Elders and/or community members, teachers and peers. They engage in purposeful and structured activities involving listening, speaking, viewing and early writing skills. They interact in [Language] to share information about themselves and their immediate environments, using play-based and action-related learning. In informal settings, they use local and digital resources to explore and interact with [Language]-speaking communities on Country/Place. They continue to receive extensive support through modelling, scaffolding, repetition and reinforcement.  Students recognise and use pronunciation, key words and phrases, and use modelled language and gestures to communicate with others. They bring prior knowledge of oral language and gestures to the classroom. They use literacy capabilities in their mother tongue to transition from spoken to written language and create simple informative and imaginative texts. These texts may include pictorial representations, words and short statements. They collaborate and respond to spoken, written and multimodal texts that may include on Country/Place experiences, animated cartoons and films, artworks, conversations, dances, performances, picture books, songs and stories. They notice that languages contain words which have been borrowed from another language, and that there are similarities and differences between languages and cultures. |
| **Achievement standard** |
| By the end of Year 2, students use [Language] language to interact and share information related to Country/Place, the classroom and themselves. They use cues to respond to questions and instructions, using modelled language. They locate and convey key items of information in texts, using non-verbal, visual and contextual cues to help make meaning. They use familiar words, sentences and modelled language to create texts.  Students recognise and use the sounds and rhythms of spoken [Language]. They demonstrate understanding that [Language] has conventions and rules for non-verbal communication, pronunciation and writing. They give examples of similarities and differences between some features of [Language] and English. They understand that [Language] belongs to Country/Place and Peoples, and is connected with their culture, and notice how this is reflected in their own language(s), culture(s) and identity. |

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| **Strand: Communicating meaning in [Language]** | | **Years 1–2** |
| **Sub-strand: Interacting in [Language]** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| exchange greetings and personal introductions, and respond to instructions and routines  AC9L1F2C01 | * interacting with peers, the teaching team, visiting Elders and/or community members, using appropriate ways of speaking including terms of respect and forms of address, and using gestures or hand signs and language as appropriate * using appropriate language and behaviours with Elders and/or community members, such as showing respect by whispering, silences or making their presence known, for example, knowing not to intrude on Elders when they are in discussion or showing respect when approaching sites of significance and Country/Place * participating in routine classroom or on Country/Place exchanges, such as responding to the class roll, asking and answering questions, making requests and expressing opinions in appropriate ways * participating in and contributing to discussions on Country/Place and in class, using appropriate strategies for turn-taking * engaging in small and whole group discussions, listening to others and exchanging ideas on topics such as favourite books, seasons, animals and stories * encouraging and praising others, using appropriate language and interaction behaviours * talking in appropriate ways about feelings and emotions, and discussing possible strategies or responses when they experience feelings and/or emotions, for example, role-playing different scenarios and describing how they feel * recounting experiences they have shared together, for example, giving a morning story, talking about meals they have shared, trips to the bush or town, school events, sports days or meeting special guests * identifying and naming features of Country/Place to which their own family and kinship groups belong, using drawings, maps or photos to describe to others * describing the totems or colours of the clan group/s relevant to their own identity, for example, tribal colours worn during NAIDOC week or any other significant celebrations | |
| participate in a range of guided, play-based language activities, using modelled expressions and visual and spoken cues  AC9L1F2C02 | * participating in games, tasks and activities that involve turn-taking, guessing, matching and choosing objects, for example, categorising names of students in the class into clans, moieties and other sub-groupings, and where appropriate their affiliations with the natural environment such as saltwater versus freshwater, north wind versus south wind * participating in action games and songs, for example, sand storytelling or using toy animals to demonstrate or copy stories * listening to and following guidance from Elders and/or community members, for example, gathering traditional materials such as ochre, nuts, twigs, bark, seeds, shells and feathers and using them to decorate musical instruments or tools, or making bush toys * working collaboratively on a class performance or activity, for example, creating a performance or video for a school assembly or making a class big book on a specific topic to deliver a key message * participating in group activities on Country/Place according to the seasonal calendar, for example, learning from Elders and/or community members about the best time to catch certain fish * practising personal skills such as active listening, and showing self-discipline and respect for others in interactive group situations, for example, playing ‘Pass the secret message’ or playing ‘Aunty says’ with different instructions | |
| **Sub-strand: Mediating meaning in and between languages** | | |
| locate, with support, key information in familiar texts and respond using gestures, images, words and modelled phrases  AC9L1F2C03 | * listening for key information, specific words and expressions in spoken texts, songs or stories, for example, listening to directions in [Language] as appropriate, such as *north, south, east* and *west,* and students turning or moving towards the direction of winds * using [Language] to classify animals, plants and objects collected from home or from the local area if appropriate, for example, edible/non-edible, meat/non-meat, saltwater/freshwater, diurnal/nocturnal animals, wood/rock, rough/smooth, hard/soft, things that live in trees/water, plants that grow together/alone, native/introduced animals * listening to stories in [Language], from Elders and/or community members, about their experiences of using [Language], and asking questions using appropriate protocols * listening to stories and participating in songs or dances from their own traditional Country/Place and Peoples, for example, listening to a story about wind and talking about how wind that blows in a southeast direction belongs to a clan group, and relating this to a student who has a connection with the wind, if appropriate * listening to Elders and/or community members' stories about their local Country/Place in [Language], for example, stories about aspects of the past such as bush toys and children’s games, hunting, fishing and gathering food, how food was prepared and cooked, implements used, animals that were eaten, ways of travelling from place to place, kinds of dwellings, and how water was found, and discussing how old ways inform current or future practices * listening to Rangers talk about local flora and fauna, caring for Country/Place and the environment and taking action, for example, participating in a Clean Up day on the beach or planting trees * participating and discussing key ceremonies and social or cultural events in [Language], such as when they occur and associated activities in the community * learning to use the seasonal calendar to predict when plants will flower or fruit, when certain food sources will be available, or when water will be abundant * identifying, naming and labelling key places and topographical features such as creeks, springs or estuaries, using some location and directional terms such as *up, down, near, north*, or labelling and drawing inside and outside body parts in [Language] as appropriate * learning to use senses to read and listen to Country/Place, with guidance from Elders and/or community members, for example, looking for telltale signs of presence such as trees and branches, animal tracks and fruit fall, migratory birds, turtle tracks, animal behaviour or fresh diggings around a lair * recording information such as how many turtles come up on a beach or how many fish are caught in a day and representing this information with pictures or words on a graph or table, with teacher guidance | |
| recognise that language carries cultural meaning in everyday social interactions  AC9L1F2C04 | * using classroom resources such as word banks, wall charts, visual dictionaries, word lists and pictures to translate the meaning of words and expressions from [Language] to English or other known language(s) * explaining the meaning of words, phrases, silences and gestures used in everyday contexts and situations, either from [Language] to other known language, or vice versa * playing matching-pair games using words and phrases used in everyday conversations in [Language] and in other known language(s) * showing others how different signs, gestures or hand talk are used, in particular for elements of the natural environment, such as water and animals * creating bilingual/multilingual texts or resources for various purposes, for example, writing captions or texts in [Language] to match a story * identifying symbols and explaining their meanings to others, for example, animal tracks or understanding the direction to take in a track, noticing bent branches * creating and performing short bilingual/multilingual chants, songs, raps that move between [Language] and other known language(s) * performing simple presentations for the school community that involve language and cultural elements from both [Language] and English or other known language(s), such as a contribution to an assembly or a performance for the wider community | |

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| **Sub-strand: Creating text in [Language]** | |
| use words, familiar phrases and modelled language to create spoken, written and multimodal texts  AC9L1F2C05 | * presenting information in written form about the [Language] region, for example, about different weather and seasons of their Country/Place in a picture diary or a series of paintings or flashcards and annotating them with changes that occur throughout a year, including the seasonal behaviour of animals or plants that grow in particular seasons * presenting spoken information about the [Language] region, for example, in relation to animals, plants, food and artefacts, using key language in sentences and visual aids such as pictures with labels or captions * recounting details in chronological order about shared events such as sports day, excursions or a class visit from an Elder, for example, making a big book, digital presentation or display * using secure digital tools to record their ideas, for example, taking photos on Country/Place and making voice recordings of observations or using modelled sentences to write or draw about the events of the day * recounting aspects of daily routines, selecting captions or attaching word or sentence bubbles, and sharing the information with others, for example, adding pictures of what to do when arriving at home, school or on Country/Place, and labelling them in [Language] * creating posters or a simple skit to convey important messages, for example, using modelled language related to caring for Country/Place, health and wellbeing to create a poster referencing the seasonal calendar or a skit about healthy, local food * engaging in artistic activities, with guidance from Elders and/or community members, such as creating dances, paintings or visual designs inspired by [Language] and culture, for example, creating art based on the seasonal calendar, such as paintings showing how Country/Place, land, waters, sky and all living things are connected, and then contributing this art to a local art exhibition * describing self and their family, for example, drawing pictures of family members or creating a photo story or a family tree and labelling it with appropriate kinship terms * creating and performing their own imaginative stories, using some modelled language |

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| **Strand: Understanding language and culture** | | **Years 1–2** |
| **Sub-strand: Understanding systems of language** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| recognise that [Language] has an oral tradition; and use the sounds and rhythms of [Language] to make meaning  AC9L1F2U01 | * noticing words which sound similar or the same in [Language] but which have different meanings, for example, *bakir* can mean ‘rock’ and ‘money’ in Meriam Mir of the Torres Strait Islands, or *walang* can mean ‘stone’ or ‘money’ in Wiradjuri (Wiradyuri) of NSW * identifying alphabet sounds in [Language] that do not exist in English, for example, the rolling *r* sound, *ng* at the start of the word or *dh* in some different Aboriginal languages and Torres Strait Islander languages * recognising the sounds and syllables of familiar spoken words, for example, jumping, clapping or drumming to words with a different number of syllables * noticing how words and expressions can be separated into syllables to fit different tunes and rhythms, for example, playing with pronunciation from a story * learning, with the visual support of writing, how speech sounds join to form syllables, morphemes and complete words and phrases, for example, *ebur* with the suffix *ira* becomes *eburira* ‘belongs to the bird’ in Meriam Mir of the Torres Strait Islands * recognising high-frequency sight words and morphemes, for example, using the board or flashcards to drill or play with words, such as demonstrating changing meaning when words are added together * developing visual and morphemic knowledge to spell known or less familiar words * learning that writing systems represent sounds and meanings, for example, strengthening familiarity with sound-symbol relationships by reading texts aloud | |
| recognise that [Language] has language conventions and grammatical structures, and has an oral tradition that can be represented in written form  AC9L1F2U02 | * understanding word order differences in [Language] compared with English and/or other known language(s) * recognising common prefixes and suffixes in [Language] and how they change a word’s function, for example, completing a quiz to demonstrate understanding * identifying people, places, things and events using nouns, pronouns and adjectives, for example, completing a table to demonstrate understanding * using particular words, phrases and structures in [Language] for specifying, identifying, describing, questioning and requesting * observing different ways of forming new words within [Language], and finding examples * checking for inclusion of relevant punctuation, including capital letters for sentence beginnings, full stops, question marks and exclamation marks * using simple conjunctions to join ideas in [Language] * learning that written text in [Language] has conventions relating to words, spaces between words, and page layout | |
| notice that [Language] has features that may be similar to or different from English  AC9L1F2U03 | * recognising that written texts are made up of words, groups of words, and illustrations or images that together make meaning * developing language awareness and using metalanguage to describe word types such as nouns and verbs, using available terminology in [Language] as appropriate * understanding that texts have a purpose, for example, Creation, Dreamtime, Dreaming or traditional stories, paintings, songs, dances and Country/Place experiences * understanding that there are different ways of telling a story, such as Elders yarning and through song, dance, music and associated visual design, and through painting (body, bark, rock, sand) * recognising that communication may occur through gestures and hand signs in [Language] and English and/or other known language(s), and these may be the same or different, for example, nodding or using the hand signal for stop or using eyes to tell someone to go or to sit * noticing how texts such as storybooks are sequenced and organised in [Language] and English, for example, identifying the main title and connections between pictures and written text * understanding that texts may take many forms; that they may be very short texts such as a sign, or quite long texts such as a story, song or multimodal presentation * recognising that some words in [Language] have come from other Aboriginal languages or Torres Strait Islander languages * noticing and comparing [Language] words and phrases used in everyday life with other known language(s) | |

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| **Sub-strand: Understanding the interrelationship of language, culture and identity** | |
| recognise that [Language] and all Aboriginal languages and Torres Strait Islander languages belong to Country/Place and Peoples  AC9L1F2U04 | * understanding the diversity of Aboriginal languages and Torres Strait Islander languages in Australia through viewing traditional and contemporary songs and dances from another Country/Place and Peoples * understanding that each Aboriginal language or Torres Strait Islander language is connected with Country/Place and belongs to a group of people who are the language owners or Custodians * understanding and applying the protocols surrounding the retelling and sharing of stories in their community * understanding that Aboriginal languages and Torres Strait Islander languages have been maintained and passed down through generations by an oral tradition of storytelling, performances and songs, and viewing Country/Place as text * recognising that Elders are the primary source of language and cultural knowledge, and that learning from Elders is a way of maintaining and strengthening [Language] and culture * considering why learning an Aboriginal language and/or Torres Strait Islander language is important |
| notice that people use language in ways that reflect cultural identity  AC9L1F2U05 | * understanding the purpose and significance of a Welcome to Country and an Acknowledgement of Country * demonstrating respectful behaviours in the presence of visiting Elders and/or community members, and during visits to important sites * using respectful forms of address for Elders and community members * celebrating significant dates and understanding the reasoning behind the event, for example, NAIDOC Week * noticing the concept of collective identity, including symbols, flags and items of traditional clothing * recognising the relationship among language, place and family in the formation of identity, for example, visiting a local meeting place and understanding its significance throughout generations * recognising significant symbols and features in [Language] language and culture, for example, in dance moves, songs and visual designs * acknowledging that a first language is a birthright which establishes their identity with respect to Country/Place and its traditions * identifying which Country/Place belongs to aside of their family |

Years 3–4

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| **Band level description** |
| In Years 3 and 4, [Language] language learning builds on each student’s prior learning and experiences with language. Students continue to communicate and work collaboratively through purposeful and creative play in structured activities involving listening, speaking, viewing and some writing. They use [Language] and appropriate protocols to interact with Elders and/or community members, and teachers and peers. They plan activities in familiar settings that reflect their interests and capabilities. They bring their experience of interacting in [Language] in their local community to the learning environment. In informal settings, they use local and digital resources on Country/Place as appropriate. They may continue to receive extensive support through modelling, scaffolding, repetition and the use of targeted resources.  Students develop active listening skills and use gestures, words and modelled expressions, using [Language] sounds, pronunciation and intonation. They use mother-tongue literacy capabilities and/or English to recognise some similarities and differences between [Language] and English, such as similar use of alphabets to transcribe both languages. They locate information, respond to and create informative and imaginative texts. They access authentic and purpose-developed [Language] texts such as on Country/Place experiences, advertisements, animated and digital games, artworks, dances, performances, picture books, recipes, songs, stories and timetables. They recognise that [Language] language and culture reflect practices and behaviours. |
| **Achievement standard** |
| By the end of Year 4, students use [Language] language to initiate structured interactions to share information related to Country/Place, the learning environment and their personal worlds. They use familiar language to participate in spoken and written activities that involve planning and transacting. They locate and respond to key items of information in texts, using strategies to help interpret and convey meaning in familiar contexts. They use familiar and formulaic language, and basic syntax, to create texts.  Students use the sounds, pronunciation and intonation patterns of spoken [Language]. They demonstrate understanding that [Language] has non-verbal, spoken and written language conventions and rules to create and make meaning. They recognise that some terms have cultural meanings. They identify patterns in [Language] and make comparisons between [Language] and English. They understand that the [Language] language is passed down from generation to generation by its Custodians and is connected with culture and identity. They identify how this is reflected in their own language(s), culture(s) and identity. |

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| **Strand: Communicating meaning in [Language]** | | **Years 3–4** |
| **Sub-strand: Interacting in [Language]** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| initiate exchanges and respond to modelled questions about self, others and the learning environment, using modelled expressions  AC9L1F4C01 | * using appropriate ways of talking and interacting in different social situations or with different social groups, including talking to Elders and/or community members or people from a different Country/Place * negotiating and following class rules, and demonstrating understanding of class/school/teacher/community expectations, in relation to respectful relationships, behaviour and ways of talking in class, at school and on Country/Place * engaging in face-to-face or online discussions with other young language learners to exchange information about cultural practices, experiences and shared interests, for example, discussing traditional ways of preventing sickness and staying healthy or comparing how they get to and from school * participating in class, group and paired discussions, noticing and talking about how the same event can be presented from different perspectives, for example, comparing experiences of participating in traditional dances from different cultures and languages * using the language of classroom interaction, for example, asking relevant questions, prompting and checking individual and group understanding * sharing and describing recent events, pastimes and personal experiences, for example, a sporting event, a fishing trip, a trip to a waterhole, calling in on family or visiting a neighbouring community * providing opinions about personal interests and leisure activities, for example, expressing preferences for traditional games, music, dances or sports specific to their own culture(s) * talking about significant people in their lives, staying safe and healthy, and role-playing ways of asking for assistance | |
| participate in activities that involve planning with others, using a range of phrases and modelled structures in familiar contexts  AC9L1F4C02 | * following instructions from Elders and/or community members, using appropriate protocols, for example, learning to make necklaces or making bush shampoo after collecting beans, shells * using [Language] in action games, and to create/compose dances and songs with guidance from Elders and/or community members as appropriate, for example, teaching each other string games to make different animal shapes * working with visual, print and digital modes of expression to create texts such as invitations or programs for a class performance or event, for example, a digital presentation about a market night or preparing art with guidance from Elders and/or community members as appropriate, annotated with [Language] for a fundraiser * engaging in shared tasks which involve planning and collaborating, for example, rehearsing for presentations or performances such as a skit or dance for a school assembly * participating in national and local community celebrations and significant events, for example, NAIDOC Week, National Reconciliation Week, Harmony Day and Mabo Day * collaborating to create a shared text in [Language], for example, producing a digital photo story after a class activity or event such as an overnight camping trip on Country/Place or at school * developing language that supports planning learning tasks and activities, such as organising a class garden and allocating roles, for example, creating a persuasive presentation to encourage and justify participation in a water-saving program * knowing appropriate questions to ask specific audiences, for example, formulating appropriate types of questions to ask a class visitor or Elders and/or community members, such as open and closed questions and *when, why* and *how* questions * conducting, recording and presenting observations and findings of collaborative experiments, for example, monitoring the water in a fish tank, recording the growth of a plant from a seed, or going through the process of incubating and hatching eggs * collaborating to design an item such as a [Language] flag, instrument, tool, logo or totem that incorporates important elements related to the [Language] community, for example, making traditional hand shakers for a performance, using recycled and traditional materials * participating in shared reading of texts, or in activities using the lyrics of songs, using pictures, context, meaning, phonics and grammatical knowledge to help comprehension | |

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| **Sub-strand: Mediating meaning in and between languages** | | |
| locate and respond to key information related to familiar content obtained from spoken, written and multimodal texts  AC9L1F4C03 | * learning key information about Country/Place from Elders and/or community members or Rangers, for example, after a guided walk on Country/Place with an Elder, drawing and labelling different tracks and writing captions and comments in [Language] to make a class book * making and recording observations of habitats and how living things such as insects, frogs or plants develop through their life cycles, recognising the effect of different environmental factors on these cycles * listening to Elders and/or community speakers tell stories and sing songs, and making connections with their own lives, for example, hearing from Elders about limiting turtle egg collection so that there are enough remaining eggs to maintain the life cycle of turtles, and understanding how to apply sustainability in their own futures * creating and responding to task cards for a treasure hunt with directions or pictures, using words such as *near* and *far*, *above* and *below, beside* and *opposite* or equivalent as appropriate in [Language] * mapping Country/Place in various forms, for example, on paper, online, or in sand or mud, and labelling key landmarks, topographical features, infrastructure and key community facilities, indicating distances and describing Country/Place from a bird's-eye view, for example, mapping a local waterhole * comparing photographs, journals and drawings from the past to the present, identifying and discussing elements of both change and continuity, for example, using the book ‘My Place’ to compare the past and present * comparing traditional and contemporary roles and places in the community, for example, roles such as storekeeper, ocean diver, nurse, teacher, park ranger, traditional healer and people responsible for Lore, song and dance, and places such as settlements, schools, roads and tracks * identifying and recording indicators of seasonal and weather changes, and using these indicators to describe the seasons, for example, the behaviour of animals, reptiles, birds, insects and plants, or changes in wind direction * asking Elders and/or community members about traditional objects such as baskets, carvings, canoes, instruments, tools and mats, and identifying and describing how they are used, how they are made and maintained, and what materials they are made from * asking Elders, Rangers and community members about practices that care for Country/Place, for example, waterhole management and protection, fire management, flora and fauna management * collecting information about each other’s likes, dislikes or interests to create a class profile, chart or database, using checklists, surveys or questions, for example, asking each other about favourite animals, food, hobbies or their learning goals in [Language] * listening to Rangers and writing short stories based on the information that has been shared, for example, hearing about sharks swimming into warmer waters during breeding time and writing a diary from the perspective of the shark in [Language] * conveying understanding of plot and sequence in texts, for example, by recreating a sequence using a storyboard, labelling key events or creating a timeline with supporting commentary | |
| develop strategies to comprehend and adjust [Language] language to convey cultural meaning  AC9L1F4C04 | * translating short, simple spoken texts such as instructions or procedures, for example, how to make a *coolamon* or fish trap, or how to dig for honey ants, identifying words and phrases that have more than one meaning * identifying concepts, practices and expressions in [Language] which do not easily translate into English, and vice versa, for example, the number system, time, terms for colour, daily and seasonal cycles, kinship terms and environmental sounds, and elements such as noises made by different birds * translating and matching words to describe family and relationships in [Language] and English, finding examples of words that have no [Language] or English equivalents * demonstrating and explaining to others elements of non-verbal communication in [Language] that require interpretation, such as silences, gestures or hand talk, facial expressions, eye contact or lip pointing * creating bilingual/multilingual texts to promote school or community events, such as invitations, brochures, digital presentations, posters, maps and newsletter items * creating bilingual/multilingual resources for buddy classes, for example, stories, animations or vocabulary games * creating bilingual/multilingual texts such as cartoons, songs and photo stories, reflecting on how different meanings are communicated in different languages for different audiences | |
| **Sub-strand: Creating text in [Language]** | | |
| create and present informative and imaginative spoken, written and multimodal texts, using formulaic expressions, simple phrases and sentences, and modelled textual conventions  AC9L1F4C05 | * creating profiles of significant people to present to the class, for example, Elders who have made significant contributions to the community, music groups, celebrities or community leaders * creating and editing a presentation that includes text, images and sounds, to record and explain aspects of life in their school, community or region * recounting an event, an experience or a journey such as a hunting trip, for example, providing details such as how they travelled, who was with them, what animals they tracked and sighted, and who cooked the animal * writing procedural texts, for example, a recipe including how to grow, prepare and cook food, or simple instructions on how to make and decorate tools or replica artefacts * creating an informative or imaginative video clip, for example, promoting sustainable practices through using a storyboard to create and plan a story such as demonstrating how to husk a coconut to provide a renewable resource, or how to look after waterways * telling a story through mime, photo stories, ebooks, dances or drawings, with guidance from Elders and/or community members as appropriate, for example, composing songs in groups, based on a storyline, to share with peers, or giving a show and tell about an object or topic of interest * designing visual representations, such as artworks with guidance from Elders and/or community members, concept maps or posters, to showcase their local community activities such as a fishing event, bottle canoe racing, or creating a poster to represent the clans and their shields, if appropriate * composing dialogues between real or imagined characters in challenging or amusing situations, using expressions and behaviours that convey emotion or humour * telling the story of a real or imagined journey with characters, places or animals, and presenting through performance, digital display, or a visual representation such as shadow puppets, to entertain younger audiences | |
| **Strand: Understanding language and culture** | | **Years 3–4** |
| **Sub-strand: Understanding systems of language** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| use combinations of sounds, pronunciation and intonation patterns of [Language] to form words and phrases  AC9L1F4U01 | * recognising that there are constraints in the ways speech sounds may be ordered to form words, for example, sounds allowed at the beginnings and ends of words in prefixes and suffixes, or consonants that may cluster together * noticing the role of parts of the mouth, nose and throat in the production of speech sounds * linking written morphemes, words and phrases with the spoken forms of [Language] * reading, reciting or retelling Creation, Dreamtime, Dreaming or traditional stories, with a focus on pronunciation * linking written devices/techniques to spoken differentiation among statements, questions, requests and exclamations, as well as to beginnings, pauses and ends * using knowledge of sound-symbol correspondence to read syllables and familiar words, phrases, sentences and extended texts aloud * using morphemes and syllabification to break up simple words and using visual memory to write more complex or less familiar words * identifying different uses of commas in texts, including to separate clauses and items in a list, and associating this with pauses when reading connected text * paying attention to consistency in spelling, checking spelling using dictionaries (if available) and other sources such as linguists or Elders and/or community members | |
| recognise and use [Language] language conventions, grammatical structures and syntax, in familiar texts and contexts  AC9L1F4U02 | * identifying patterns in languages, such as free and fixed word order and tenses in verbs, and making sentences without verbs * adding a suffix to a verb to describe the number of people doing the action in simple sentences, for example, by creating and completing a table to show suffix variation in a verb in [Language] * discussing the formation of words, for example, the addition or change of a prefix to convey different meanings * describing how word classes are treated differently in [Language] and/or other known language(s) including English, for example, the use of number in nouns and pronouns (singular, dual, plural) * using collective nouns for family members to describe kinship * noticing similarities between particular vocabulary sets in languages from the same region, such as words for body parts * recognising temporal expressions in [Language], for example, expressions for cosmological time and equivalent expressions as appropriate for *day-night cycle, lunar* and *seasonal cycles*, *before, after, soon, recent* and *long ago* * applying emerging knowledge of text conventions, using classroom models, for example, determining and highlighting points in written versions of oral texts where commas, full stops and paragraph breaks might be used * using a range of conjunctions to join groups of sentences together in [Language] | |
| recognise familiar [Language] language features and compare with those of English, in known contexts  AC9L1F4U03 | * becoming familiar with the conventions of a range of text types, for example, narratives, reports and instructions * distinguishing the purpose of a text and its features, for example, a local story to teach a lesson with a beginning, middle and end, or a problem with a solution, or a seasonal calendar to teach knowledge of Country/Place and Peoples * recognising language features such as metaphors and symbols typically associated with familiar texts, for example, using directional features in [Language] in a seasonal calendar or noticing how metaphors in stories relate back to the meaning * investigating the purpose and use of gestures and hand signs, for example, for hunting, for recently bereaved, for communicating at a distance, and for restricting who can understand the message * identifying differences between spoken and written texts, for example, comparing a written story with a spoken version of the same story | |
| **Sub-strand: Understanding the interrelationship of language, culture and identity** | | |
| recognise that Aboriginal languages and Torres Strait Islander languages are passed down by Custodians, from generation to generation  AC9L1F4U04 | * identifying ways communities are maintaining and strengthening language, for example, learning about ceremonies and traditions from Elders and/or community members or performing with and for Elders who have passed down the knowledge * using [Language] within families, in school language programs, and in storytelling and recording stories in written form * developing an understanding of the protocols surrounding the retelling and sharing of stories * understanding the importance of story and informal yarning in passing on and sustaining language, culture and traditional knowledge * understanding that for many Aboriginal languages and Torres Strait Islander languages, conventions of written text are in the process of being documented, for example, grammar guides and websites are being developed, and that these resources give power to [Language] | |
| identify connections among [Language] language, culture, Country/Place and identity  AC9L1F4U05 | * understanding how a Welcome to Country relates to their own clan, Country/Place and their families, for example, learning through watching tribal Elders and/or community members perform a Welcome to Country * demonstrating respectful behaviours in the presence of visiting Elders and/or community members, and during visits to important sites * learning from Elders and/or community members about roles and responsibilities in caring for Country/Place and how this connects with the importance of preserving cultural heritage * knowing that certain songs, dances, items, tools and places are only for people with cultural connections with them, for example, some sacred places are for men only or women only * identifying cultural practices and language related to food, for example, using [Language] associated with gardening, or when feasting on the bogong moth, or when celebrating a sand-bar opening by eating freshwater fish and prawns * identifying and discussing the meanings of personal and family names, and how they relate to identity and reflects ancestral connections with the land, waters and sky, for example, making links between names and Land when a name has originated from Country/Place * talking about ways a community expresses elements of identity, for example, community activities such as Rangers helping students identify and name local sea grasses and native birds so that students feel connected with Country/Place or running other community events with a focus on sharing information about local practices or culture * identifying and naming traditional Country/Place of parents and grandparents, for example, using a short family tree and modelled [Language] to introduce themselves in this context | |

Years 5–6

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| **Band level description** |
| In Years 5 and 6, [Language] language learning builds on each student’s prior learning and experiences with language. Students use appropriate protocols to communicate and work in collaboration with Elders and/or community members; and teachers and peers. They engage with purposeful, creative and structured activities involving listening, speaking, reading, viewing and writing. They interact in [Language] to exchange information and ideas relating to their interests, school and local environment, and engage with [Language]-speaking communities on Country/Place in person or via secure digital access. They may work independently and in groups, with support. They use print and digital resources to extend their learning.  Students engage with a range of spoken, written and multimodal texts that may include on Country/Place experiences, advertisements, animated and digital games, invitations, messages, posters, procedures, stories, and visual and performing arts. They may share authentic resources from their community with their peers. They use their mother-tongue literacy capabilities in [Language] to understand that some words and expressions are not easily translated. They reflect on how diverse cultural practices, behaviours and values influence communication and identity. |
| **Achievement standard** |
| By the end of Year 6, students initiate and use strategies to maintain interactions in [Language] language that are related to their experiences and views. They collaborate in spoken and written activities that involve the language of planning and problem-solving to share information, preferences and ideas. They use strategies to locate and interpret information and ideas in texts. They demonstrate understanding by responding in [Language] or English, adjusting their response to context, purpose and audience. They create texts, selecting and using a range of vocabulary and sentence structures to suit context. They sequence information and ideas, and use conventions appropriate to text type.  Students apply rules of pronunciation and intonation in spoken [Language] to enhance fluency. They apply conventions of spelling and punctuation, and use modelled structures, when creating and responding in [Language]. They compare language structures and features in [Language] and English, using some metalanguage. They reflect on the importance of maintaining and strengthening [Language] and the protocols associated with language reclamation and revitalisation. They show understanding of how language reflects cultural practices and consider how this is reflected in their own language(s), culture(s) and identity. |

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| **Strand: Communicating meaning in [Language]** | | **Years 5–6** |
| **Sub-strand: Interacting in [Language]** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| initiate and sustain modelled exchanges in familiar contexts related to Country/Place and students’ personal worlds  AC9L1F6C01 | * discussing shared cultural values that they see as being important to family, school and community, for example, respecting Elders and/or community members, caring for the land, waters, sky and community * demonstrating being a responsible speaker or listener in a manner appropriate to the audience and context, for example, welcoming Elders and/or community members or expressing gratitude using appropriate [Language] for context * engaging in conversations and discussions with guest speakers, using culturally-appropriate interaction protocols such as active listening behaviours, asking questions, and offering opinions and ideas * discussing similarities and differences among languages and analysing how marriage may affect languages in families, talking about how language varies in students’ families and how knowing these languages develops their own understanding of culture(s) and identity * showing interest and respect for others by expressing praise and encouragement, for example, appreciating cultural performances or recognising accomplishments within their cultural context * identifying and discussing actions that contribute to their own physical health and wellbeing, for example, identifying how significant people in their lives influence them to act or behave in culturally-appropriate ways * sharing and explaining opinions about issues of common interest and identifying possible points of agreement or tension, such as parental, school and community expectations, peer pressure and intergenerational perspectives * understanding and discussing trust and social media, for example, comparing relationships with important people in their community, such as parents, Elders and/or community members, with online ‘friends’ * persuading others in the class to consider a particular point of view or action * discussing and evaluating protective behaviours to stay safe in different situations, including near water or roads, in the bush or when a person or situation makes them feel uncomfortable or unsafe, such as walking alone in the dark | |
| participate in activities that involve planning and negotiating with others, using language that expresses information, preferences and ideas  AC9L1F6C02 | * teaching younger children, under the guidance of Elders and/or community members, how to prepare food, make different traditional tools, or weave a basket * collaboratively planning a new indoor or outdoor game to play, using [Language] to negotiate rules and to teach others how to play * writing and recording a story or song about the school to present to others in [Language], working in groups, for example, performing a song in [Language] on an open night * engaging in shared tasks, for example, identifying plants around the school and compiling written and recorded information about a particular plant and its uses, for example, recording prepared information in [Language], dictating, "*The lomandra plant has parts that are edible. Its seeds can make flour. It is moist and tastes a little like cucumber. It can also be dried and used in weaving*." (example from Meriam Mir of the Torres Strait Islands) * contributing to national and local celebrations and significant events, for example, NAIDOC Week, National Reconciliation Week, Harmony Day, Mabo Day and Children’s Day * preparing for tests, in pairs or groups, by playing games based on revision questions and providing feedback and advice to each other when necessary * collaborating with Elders and/or community members about plans to help the community, such as planning to work on the water filter to help the community and school * using a list of previously-learnt appropriate questions in [Language] to participate in respectful discussions with Elders and/or community members | |
| **@benSub-strand: Mediating meaning in and between languages** | | |
| locate and process information and ideas in a range of spoken, written and multimodal texts, and respond in different ways to suit purpose  AC9L1F6C03 | * reading/viewing/listening to and obtaining information from community texts such as school magazines or community notices, and creating an announcement, news piece or advertisement * researching healthy ways of eating, identifying what is available from Country/Place or the community store, or analysing how much bush food is in their daily diet * investigating, with Elders and/or community members, some common bush medicines, talking about how they are used for different purposes and recording details through photos, pictures, diagrams, captions, descriptions and commentary * observing and reading signs of Country/Place, such as the presence of bees, changing colours of bark, different tracks, tides, seaweed dumps, burnt ground, regeneration of vegetation, special (warning) calls of birds, ripening of fruit, and changes in the night sky, including constellations * working with Elders and/or community members to map community-wide links among families according to traditional kinship systems, for example, skin, clan, moieties, and other social groupings * writing narratives about their community’s past and present based on information and stories shared by Elders and/or community members, researched facts, characters and events * responding to a creative contemporary text by manipulating the original, drawing inspiration from First Nations storytelling techniques, cultural perspectives and symbolism, for example, re-imagining a traditional story in a modern context in [Language] * participating in and responding to shared and guided reading of traditional and contemporary texts, for example, retelling or re-enacting a story to others in spoken, written or multimodal form, and creating a timeline of events or a profile of a favourite character * creating profiles of characters, providing physical and character descriptions, and examples of their ways of communicating and behaving, for example, a digital profile, drawing or mime | |
| apply strategies to interpret and convey meaning in [Language] language in non-verbal, spoken and written cultural contexts  AC9L1F6C04 | * translating a range of familiar texts such as songs, reports and recounts, using visual and print dictionaries, word lists and pictures * translating texts such as songs and stories, and identifying culture-specific concepts and expressions that do not easily translate into English, for example, language related to artefacts, landforms, traditional foods, kinship terms of address, and name substitutes * explaining visual designs and performances to others, including the use of symbolism * showing others how different signs and hand talk are used and explaining their meaning and symbolism * creating a bilingual/multilingual brochure or poster about their community for a visitor, including a map of key features, protocols, cultural information or posters to promote health and wellbeing * creating bilingual/multilingual texts such as stories, cartoons, songs and photo stories, and reflecting on how different meanings are communicated in different languages for different audiences * identifying and working out the meaning of unfamiliar English words and expressions used in other curriculum areas, including technical language, and discussing how they would explain their meaning in [Language], for example, paper, Bunsen burners, safe houses, GPS, photocopying, clicking and dragging * reflecting on how they communicate in [Language] with their own family, friends, people less close or unknown to them, or in public, noticing differences in language use and communicative behaviour * identifying and discussing contexts in their community where translators and interpreters may be required | |

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| **Sub-strand: Creating text in [Language]** | |
| create and present a range of informative and imaginative spoken, written and multimodal texts, using a variety of modelled sentence structures to sequence information and ideas, and conventions appropriate to text type  AC9L1F6C05 | * planning, rehearsing and delivering short presentations that provide key details in chronological sequence, such as describing milestones or significant events in their lives that have shaped their identity * creating a class book or digital display about topics they have been studying in their language classes and/or other curriculum areas * recounting events from someone else’s perspective, for example, writing an imagined diary of a well-known person from history, using descriptive language to describe feelings and actions * organising and presenting information about traditional and contemporary aspects of [Language] culture, such as art, dance, sports and artefacts, for example, contributing to a webpage/blog with photos, videos and written descriptions * writing narratives about their community’s past and present, based on researched facts, characters and events * writing procedural texts, for example, how to play a computer game, sport or playground game * creating and performing imaginative texts such as stories, songs, raps and skits based on a stimulus concept, theme or resource, and incorporating elements of humour to entertain others * creating and presenting real or imagined texts, incorporating humorous and expressive language to entertain younger audiences, for example, audio big books, puppet plays, cartoons or short video clips, selecting language and images to enrich the visual or listening experience * creating family histories/life stories, identifying values and practices that keep families strong, such as sharing food and eating together |

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| **Strand: Understanding language and culture** | | **Years 5–6** |
| **Sub-strand: Understanding systems of language** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| apply knowledge of combinations of sounds, syllables, pronunciation and intonation patterns to develop fluency and rhythm to known words, phrases and expressions  AC9L1F6U01 | * understanding how to use sound-symbol relationships and knowledge of spelling rules, compound words, prefixes, suffixes, morphemes and sound changes * reading short stories aloud with peers, focusing on appropriate intonation, stress and tone, to share meaning * transcribing elements of spoken language, using their knowledge of [Language] and its writing system * using tone, intonation and movement to tell an engaging story in [Language], with developing fluency * paying attention to consistency in spelling, checking spelling with Elders as appropriate, and using grammar guides, dictionaries and other sources * observing and talking about where pronunciation of [Language] occurs in the mouth, thinking about the tongue, lips and throat, and the shape of the mouth when speaking | |
| use knowledge of modelled grammatical structures and formulaic expressions to compose and respond to texts  AC9L1F6U02 | * making comparisons and identifying patterns in and among languages, for example, free and fixed word order, tense in verbs, and use of affixes versus prepositions * changing tenses of verbs by adding a suffix to a base verb and completing an information-gap exercise * demonstrating main topical areas of [Language] vocabulary, such as groupings of natural species, cardinal directions, and kinship system, and contrast these with English vocabulary groupings, by developing a chart * using collective nouns for family members to describe extended kinship | |
| compare some [Language] language structures and features with those of English, using some familiar metalanguage  AC9L1F6U03 | * working with a range of text types, for example, listening to interviews of Elders’ stories, connecting these with a timeline and reading a matching biography * developing metalanguage for talking about language, such as noun phrases, prefixes, suffixes and transitivity, for example, understanding ways of approaching verbs such as *I sit, you sit, they sit, we sit* (exclusive and inclusive) or equivalent as appropriate in [Language] * distinguishing the purpose and reason for a range of texts such as different types of archived language texts, for example, dictionaries with recordings of words, stories and their translations, grammar guides or children’s books * explaining their own or others' artwork or visual representations of stories, through labelling or describing metaphors or symbols * recognising language features typically associated with familiar texts, for example, the use of imperatives in games, instructions and procedures, and the use of past tense in traditional narratives and recounts * linking ideas using appropriate grammatical forms, for example, connectives, serialisation and embedding | |
| **Sub-strand: Understanding the interrelationship of language, culture and identity** | | |
| understand how Aboriginal languages and Torres Strait Islander languages are maintained and strengthened  AC9L1F6U04 | * identifying some of the complexities, challenges and barriers involved in keeping oral traditions strong * recognising the importance of cultural ownership and traditional kinship systems in songs, stories, dances, tools and designs, and how specific cultural groups hold custodial rights and responsibilities over these expressions * understanding that songs, stories, dances and designs are connected through and belong to kinship and other social groupings, place, histories and stories * recognising and using principles and protocols of cultural safety when engaging with cultural material or property, for example, seeking permission and explaining the purpose of a visit to someone else’s property or Community by writing an entry-request letter * understanding ways that language and culture have been maintained and strengthened in their community, for example, by using [Language] in writing, recording, archiving material, media services, ceremonies, celebrations, songs and music, and visual designs * understanding that some Aboriginal languages and Torres Strait Islander languages are being revitalised, reclaimed or renewed * engaging and asking questions of local community members about the histories and experiences of their language(s), for example, asking in [Language] which aspects of language they learnt through songs and stories * researching how local language has developed and identifying historical connections with other local languages | |
| recognise that identity is shaped by language(s), culture(s) and Country/Place, and that this impacts on communication  AC9L1F6U05 | * identifying examples of language that carry cultural elements, for example, placenames and greetings * using appropriate language and behaviours for different relationships, considering cultural contexts, for example, understanding protocols of respect when interacting with Elders or in-laws * learning from Elders and/or community members about roles and responsibilities in caring for Country/Place, such as understanding land-management practices, for example, fire-management practices * understanding that there are open and closed versions of stories and ceremonies, and discussing why * recognising cultural practices and associated language, for example, using an open fireplace as an oven in traditional cooking, knowing the names of vegetables and fish, and reflecting on how ways of cooking are linked to their own Country/Place and People, and their own identity * identifying markers of identity across cultures, including family, community, location, language, age and gender, and considering how these markers may vary in different cultural contexts * recognising the role of identity in contributing to individual, group and community wellbeing, such as how cultural pride and connection with culture, Country/Place and Peoples can positively impact mental health and social cohesion * identifying and naming traditional Country/Place of parents and grandparents, for example, discussing the boundaries of their parents’ and grandparents’ clans and using a family tree to introduce themselves in this context in [Language] * investigating and explaining appropriate behaviours for different relationships such as friends and/or boyfriends/girlfriends * identifying Indigenous Peoples in the Australasian region and creating a wall display of photos depicting aspects of language, culture and material culture | |

Years 7–8

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| **Band level description** |
| In Years 7 and 8, [Language] language learning builds on each student’s prior learning and experiences. Students use [Language] and appropriate protocols, in person or via secure digital access, to interact and collaborate within the classroom and on Country/Place with Elders and/or community members. They listen, speak, read, view and write to exchange information, ideas and opinions about their worlds. They work with increasing independence, and in groups, and continue to receive feedback and support.  Students access spoken, written and multimodal texts from a range of authentic, traditional and contemporary sources. These may include on Country/Place experiences, and advertisements, animated and digital media, feature articles, songs, stories, and visual and performing arts. They may source texts and other resources from their community to share with peers. They use their mother-tongue literacy capabilities and/or English literacy in an increasing range of contexts to reflect on similarities and differences between [Language] and English language structures and features. They recognise that language choices reflect cultural identity, beliefs and values. |
| **Achievement standard** |
| By the end of Year 8, students contribute to and maintain interactions in [Language] language in familiar and unfamiliar contexts related to a range of experiences and perspectives. They use [Language] to negotiate solutions, and adjust language in response to others. They interpret and analyse information, ideas and opinions in texts. They demonstrate understanding of similarities and differences among languages, in both familiar and some unfamiliar cultural contexts, by adjusting responses to suit context, purpose and audience. They select and use vocabulary, sentence structures and expressions, manipulating language to create texts.  Students apply the conventions of spoken [Language] to extend fluency. They demonstrate understanding that spoken, written and multimodal texts use different language conventions, structures and features to convey meaning. They explain structures and features of [Language] text, using metalanguage. They reflect on how language Custodians pass down knowledge and cultural norms, and understand the protocols of maintaining and strengthening [Language]. They understand how these are interconnected with their own language(s), culture(s) and identity. |

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| **Strand: Communicating meaning in [Language]** | | **Years 7–8** |
| **Sub-strand: Interacting in [Language]** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| initiate and sustain exchanges in familiar and some unfamiliar contexts related to Country/Place and students’ experiences, feelings and opinions, adjusting their language in response to others  AC9L1F8C01 | * interacting in a range of contexts and situations that involve different ways of communicating, for example, using deferential speech styles with Elders and/or community members, maintaining kinship, moiety and cultural Lore in interactions, and more informal styles with close family members and peers * developing language to support and extend discussion, for example, inviting opinions or further elaboration, clarifying or justifying their own statements and responding to others’ perspectives * providing encouragement or critical feedback to others in constructive ways * comparing personal reflections of shared past events or experiences, such as visiting a metropolitan centre, a school excursion or a camp, noticing differences in their responses and perspectives * inviting Elders, community members or First Nations organisations to ask for advice and guidance regarding options to achieve future goals, aspirations and career paths * discussing their role and involvement in community events such as men’s business and women’s business, if appropriate, ceremonial events, Sorry Business, local sport or celebrations * participating in discussions on social, environmental or educational issues and advocating for benefits/improvements for their community, for example, the effects of mining, farming practices, commercial fishing or tourism on community life * expressing points of view regarding issues affecting Country/Place, such as managing feral animals, endangered animals, introduced species, water quality, infrastructure, public amenities and health care * discussing with peers matters such as the intergenerational passing down of knowledge, the use of social media, the role of organisations in caring for Country/Place, and traditional land and sea/water management practices, and summarising points of view | |
| collaborate in activities that involve the language of transaction, negotiation and problem-solving, to plan projects and events  AC9L1F8C02 | * negotiating arrangements and solving problems that arise during collaborative-learning tasks, weighing up alternatives, managing different opinions and perspectives respectfully and reaching shared decisions * discussing plans for school or community celebrations or events, considering participants’ roles, responsibilities and relationships, and deciding on appropriate and effective ways of communication * developing an audiovisual text about an educational, community, social, environmental or health issue, for example, the importance and benefits of learning [Language] at school * learning from Elders and/or community members, how to make their own hunting and gathering tools such as fishing nets, spears, digging sticks and baskets, and explaining the cutting, cooking and sharing of traditional foods, performing hunting activities that are guided by Elders or community members, and learning how to use all the senses, along with use of gestures and hand signs, to facilitate a successful hunt * considering options and reaching shared decisions with Elders and/or community members when planning performances or presentations, such as to showcase their language and cultural Lore * collaboratively planning and presenting a short documentary, for example, producing a documentary about an aspect of community life, a community, an environmental or ethical issue, a good news story, or a community or school achievement | |
| **Sub-strand: Mediating meaning in and between languages** | | |
| interpret and analyse information, ideas and opinions in a range of spoken, written and multimodal texts, and respond appropriately to cultural context, purpose and audience  AC9L1F8C03 | * consulting with Elders and/or community members to research social, economic and community issues from the past and the present, suggesting possible solutions, and presenting findings in a written report or giving an oral or multimodal presentation in [Language] * investigating how practices have changed, evolved and adapted over time, for example, practices associated with natural features, trading, land, sea, fire and waste management, fishing and hunting, farming methods, trading of ochre and artefacts * researching seasonal calendars from diverse First Nations Peoples, for example, identifying the times for burning, waterhole maintenance, sea grass watch, and turtle tagging, and comparing these practices with western practices * documenting different animal and plant species, and developing a photographic record or portfolio with commentary or annotations to explain different parts and features, and connection with Country/Place and Peoples * consulting with Elders to assist in classifying living things according to Indigenous taxonomy systems * investigating how traditional methods of farming and gathering natural resources can be used to strengthen linguistic, cultural, economic and business opportunities, and sharing findings in their preferred presentation mode * using cultural protocols to interview an Elder or community member to gain a historical perspective about the use of [Language], and presenting findings in formats such as digital presentations, posters, wall charts or oral summaries * reading or viewing local media reports to gather information about current or proposed community initiatives and projects, evaluating the pros and cons and likely impacts on the community and environment * gathering and presenting information about the nature of community roles and responsibilities, for example, who has the right to get food from different places, practices relating to food gathering, distribution of food from a hunting trip, the awarding and use of different cuts of meat, and special ways of cooking, cutting and sharing traditional food * researching and reporting on traditional ways of caring for Country/Place and community health, in consultation with and under the supervision of Elders and/or community members, for example, finding and preparing bush medicines * listening and responding to stories from Elders explaining how the actions of Ancestral Beings created the landscape and natural resources of their Country/Place * describing aspects of artistic expression, for example, traditional and contemporary paintings, design, the different roles of social groups in relation to traditional song and dance, the use of favoured materials and processes in the making of artefacts or the construction of headdresses * moving between languages by reading aloud or retelling stories in [Language] and explaining meaning in [Language] or English | |
| interpret and adjust non-verbal, spoken and written language to convey meaning in [Language] language in familiar and some unfamiliar cultural contexts  AC9L1F8C04 | * comparing English translations of texts in [Language], and [Language] translations of texts in English, such as translations of stories or song lyrics, and commenting on how the translations have captured the meaning of the original spoken or written text * understanding challenges of translating and interpreting songs from [Language] to English, and vice versa * viewing First Nations art or cultural heritage sites captured in photos/pictures of Country/Place, and identifying and interpreting their significance and connection with community * discussing the effectiveness and accuracy of subtitles for films, video clips or documentaries in [Language] or English, finding examples of meaning that is ‘lost in translation’ * applying culturally-appropriate and ethical behaviour when interpreting and translating, and considering potential consequences of inaccurate interpreting and misunderstanding * cross-referencing the meaning of words or phrases, using appropriate resources to translate meaning, and consulting with Elders and/or community language Custodians to ensure the accuracy of the [Language] translation * using strategies to interpret meaning when translating and creating texts that show understanding of both literal (word-for-word translation) meaning and cultural meaning | |

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| **Sub-strand: Creating text in [Language]** | |
| create and present spoken, written and multimodal, informative and imaginative texts for specific purposes, selecting vocabulary, expressions, grammatical structures and features, and conventions appropriate to text type and context  AC9L1F8C05 | * creating a short documentary, using digital tools to record and present information, for example, producing a documentary that conveys information about their school, community, social or cultural events * creating an interactive or multimodal presentation for younger children and/or the community that highlights the benefits of maintaining and strengthening their language * writing a report or creating a commentary of an event such as a football match, school camp, school dance or music festival * creating a multimodal advertisement using persuasive language to advocate for traditional medicines, bush foods, or a community event * reporting on their own or others’ experiences of events, using formats such as personal recounts, blogs or digital/oral presentations * interviewing and writing a biography of a significant individual from their community or region, for example, a community leader, musician, artist or sportsperson * creating texts such as blog posts or articles for school newsletters, social-media sites, or for local media, on social and environmental issues * creating and sharing spoken, written or multimodal texts that express their sense of identity, for example, identity maps or family trees that describe significant life events such as community and language affiliations, people and travel experiences * creating an annotated timeline of key milestones in a significant event or achievement, such as the National Apology, the National Day of Healing (National Sorry Day), the Referendum, the Freedom Ride, Native Title, the Uluru Statement from the Heart, and the people who brought about change such as Uncle David Unaipon, Eddie Koiki Mabo, Charles Perkins AO, Rachel Perkins, Adam Goodes, and Doris Pilkington Garimara AM * writing a review and expressing appreciation of an event celebrating the diversity of First Nations art, dance, artefacts, song, etc. * creating a story about an imagined hero or heroine who has the qualities and attributes of significant First Nations Peoples that they admire and respect * composing the lyrics to a ballad, poem or song, praising significant Elders, community members or family members for their role in passing on [Language] and cultural heritage |

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| **Strand: Understanding language and culture** | | **Years 7–8** |
| **Sub-strand: Understanding systems of language** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| apply knowledge of conventions of spoken [Language] to enhance fluency, and respond to and create texts, in familiar and unfamiliar contexts  AC9L1F8U01 | * communicating effectively by using appropriate register and intonation when interacting in spontaneous conversations with family and/or community members * reading aloud a real or imagined story to younger students, using appropriate intonation, stress and tone to share meaning * retelling a Creation, Dreamtime, Dreaming or traditional story to younger students to model spoken language and share and strengthen connections with Country/Place and Peoples * comparing speech-sound constraints in different Aboriginal languages and different Torres Strait Islander languages, for example, sets of vowel and consonant phonemes, allowable combinations of sounds, and rules for word stress * developing metalanguage to describe and talk about sounds and phonology, such as the articulation categories in Aboriginal languages and Torres Strait Islander languages, for example, the shape of the mouth and lips, the position of the tongue in relation to teeth, palate and air passage, and rolling or trilling of the tongue * applying knowledge of the shape of the mouth, position of tongue, etc., when pronouncing words, phrases and expressions * sharing phonological knowledge of their own Aboriginal language(s) and/or Torres Strait Islander language(s), recognising similarities and differences, and discussing how unique sounds are connected with Country/Place and Peoples * using their knowledge of alphabetic conventions to transcribe speech sounds, syllables and words in [Language] * transcribing spoken language, using a range of alphabetic and punctuation conventions, supported by their grammatical and vocabulary knowledge of [Language] | |
| apply understanding of grammatical structures and features to compose and respond to texts  AC9L1F8U02 | * identifying a range of case marking in [Language], such as using nouns and noun suffixes, verbs and verb suffixes, and suffixes, to create new words, and developing a mind-map to show the process involved * using suffixes to indicate past, present or future, to show habitual and intentional actions/events, and to express number singular, dual or plural, and completing an information-gap activity * showing how verbs are derived from nouns, as appropriate in [Language] * recognising how references to people, places, things and events may be varied and modified by using extra words or particles, or by using affixes, for example, expressions for *having*, *for want of, similar to, like,* and the various forms of negation or equivalent as appropriate in [Language] * developing an understanding of transitive and intransitive verbs, including devices such as embedded clauses and suffixes to link verbs to the same doer * demonstrating the main topical areas of [Language] vocabulary, such as groupings of natural species, cardinal directions, and kinship systems, and contrasting these with English vocabulary groupings, by developing a quiz * discussing relationships between [Language] and languages of the region, for example, common words and structures * using a Languages map to identify neighbouring languages, and comparing similarities and differences for words and terms among languages * sourcing digital resources to hear how other, regional languages sound, and discussing their diversity * linking and sequencing ideas using appropriate grammatical forms and language features such as connectives and linking devices * editing their own and/or peers’ texts for word choice, spelling, grammar and punctuation * understanding how the process of language-building expands existing linguistic and cultural resources in the Australian community * following protocols by acknowledging the cultural and intellectual property rights and copyright of the sources of their language work, for example, applying the rules of Indigenous Cultural and Intellectual Property (ICIP) | |
| reflect on similarities and differences between [Language] and English language structures and features, using metalanguage  AC9L1F8U03 | * discussing how songs can demonstrate the structure and complexity of [Language], and how songs are a means of assisting the maintenance and continuity of language * comparing the structure of songs in [Language] with the structure of songs in English, such as the repetition of song lines, words and expressions compared with stanzas and choruses * comparing the use of verbal, non-verbal, hand sign and gesture language to convey meaning, such as ways of agreeing or disagreeing, expressing feelings, or providing directions * explaining how elements of communication, such as gestures, facial expressions, choice of language and use of silence vary according to context, situation and kin relationships, for example, eye contact, and pointing with lips * understanding the cultural appropriateness that guides language use in particular circumstances, such as protocols as part of Sorry Business, or loss of a community member * recognising that there are ways of communicating that are associated with particular relationships and situations, for example, ways of behaving during Sorry Business, at community events or meetings, topics only suitable for young people, the use of body language and hand signs, silences or appropriate eye contact * understanding when to use different registers of language, for example, language of ceremony, kinship terms of address, and register used when communicating with Elders and/or community members * observing how language evolves and changes to reflect changing lifestyles, cultural trends and emerging needs, for example, language of young people, new technologies, language associated with music and media * understanding how different generations use [Language] to communicate, for example, how young people might communicate using different modes of spoken or written language with a peer as opposed to an Elder * understanding connections among Country/Place, Peoples and language, and that these are reflected in dialect differences among clan groups * understanding that Aboriginal languages and Torres Strait Islander languages have a variety of forms, including creoles and variations of local languages combined with English * noticing and explaining the influence of English on [Language], such as the use of singular, dual and plural forms, and shortening words by omitting suffixes | |

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| **Sub-strand: Understanding the interrelationship of language, culture and identity** | |
| reflect on how language conveys cultural knowledge, practices and norms  AC9L1F8U04 | * understanding how communication through dance, painting, song, weaving and wood carving are connected with Country/Place and Peoples, and are cultural ways for remembering and sharing knowledge * discussing how shared stories and songs link neighbouring First Nations Peoples, and support the maintenance and continuity of identity and connection with Country/Place and Peoples * understanding how the phases of life from childhood to adulthood have kinship practices, rights and obligations to Country/Place, for example, as they develop, children change the way they refer to people and they build cultural knowledge to care for Country/Place * understanding that knowledge is shared when community deems it appropriate, for example, stories are shared when a person is ready to receive that knowledge responsibly * discussing how structure, roles and relationships are determined by kinship protocols such as those associated with marriage, caring for others, and cultural obligations * consulting with Elders on how ownership and management of Country/Place, land, waters, sky and all living things and associated stories determine rights and responsibilities * explaining how visual designs and performing arts illustrate connections among rules, Lore and kin systems * understanding cultural Lore for behaviour associated with cultural practices and traditions, for example, birth, naming, funerals, ceremonies and repatriation * listening to and receiving guidance from Elders and/or community members on the roles and responsibilities of ceremony, place and Lore, and understanding that these are connected through kinship, story and cosmology, and how they are demonstrated in community behaviour * reading, listening to or viewing a range of texts connected with knowledge and understanding of [Language], people and Country/Place of the area, such as Creation, Dreamtime, Dreaming, or traditional stories that explain Ancestors, identity and belief systems * understanding the importance of intergenerational collaboration and passing down of knowledge to keep [Language] strong and discussing some of the associated challenges * engaging in intergenerational passing down of cultural knowledge, skills and understandings, such as gathering of resources and foods, and recording cultural events and ways of cultural expression * understanding their role as contemporary documenters and users of [Language], for example, by interviewing Elders and community members and transcribing stories and histories * ensuring that linguistic and cultural knowledge information is appropriately stored according to cultural norms/mores, and identifying places for keeping language texts and resources, for example, in the school, community or national archives |
| reflect on and explain how identity is shaped by language(s), culture(s), and Country/Place, and how these impact on communication  AC9L1F8U05 | * reflecting on how First Nations Australians from different nations express their group identity, for example, through kinship, totems, practices and symbols such as a Welcome to Country, flags, Indigenous rounds in sporting competitions * reflecting on ways the [Language] community classifies natural and cultural worlds, and comparing these with other Indigenous and western systems of classification * understanding that culturally significant attitudes and beliefs conveyed through Aboriginal languages and Torres Strait Islander languages are related to the past, to land, plants, animals and celebrations * understanding concepts related to cultural values in [Language], for example, naming systems, kinship terms, nicknames, substitute words and pronoun systems * reflecting on how their biography, including family origins, traditions, beliefs, practices, interests and experiences, shape their sense of identity and ways of communicating * discussing identity and connections with land, waters, sky and all living things, cultures and languages for the health and wellbeing of individuals and community * reflecting on how language is important in maintaining traditional culture and society in relation to First Nations peoples and to all Australians * discussing what might be future challenges facing First Nations Peoples in sustaining their languages, cultures and heritage in the context of a global world * identifying and discussing core cultural concepts reflected in Aboriginal languages and Torres Strait Islander languages, such as respect, avoidance, reciprocity, obligation and responsibility * considering how and why [Language] speakers use particular conversational strategies such as indirect language to avoid conflict * drawing on their own experiences of using [Language] and English in different contexts to consider how language can be empowering or inclusive * identifying and comparing how emotions or attitudes such as respect, confidence or happiness are expressed in local and regional languages and cultures * recognising that there are multiple views on and explanations for events and issues, and that these can influence identity * reflecting on ways culture is interpreted by others, for example, identifying how stereotypes influence perceptions among different groups and communities |

Years 9–10

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| **Band level description** |
| In Years 9 and 10, [Language] language learning builds on each student’s prior learning and experiences. Students use [Language] to initiate and sustain interactions that communicate their own and others’ experiences of the world. They use appropriate protocols and listen, speak, read, view and write to communicate with Elders and/or community members in community and online events on Country/Place. They may raise awareness of, and facilitate class involvement in, community events. They access and create spoken, written and multimodal texts, increasingly of their own choosing. They continue to receive guidance, feedback and support from Elders and/or community members, teachers and peers.  Students access an increasing range of authentic and purpose-developed resources which may include on Country/Place experiences, advertisements, animated and digital video clips, feature articles, social media, songs, stories, and visual and performing arts. They may source resources from their community to share with peers. They expand their mother-tongue literacy capabilities and their knowledge and control of [Language] pronunciation, intonation, structures and features. They acknowledge that there are diverse influences on ways of communication and cultural identity, and that these influences can shape their own behaviours, beliefs and values. |
| **Achievement standard** |
| By the end of Year 10, students contribute to and extend interactions in [Language] language related to diverse contexts and perspectives. They interpret and respond to texts by evaluating and synthesising information, ideas and perspectives. They show understanding of how features of language can be used to influence audience response. They create texts, selecting and manipulating language for a range of contexts, purposes and audiences. They apply and use complex structures and language devices to enhance meaning and cohesion.  Students apply and adjust features and conventions of spoken [Language] to extend fluency. They demonstrate understanding of the conventions of spoken and written texts and the connections between them. They apply knowledge of language structures and features to make and predict meaning. They support analysis of [Language] texts, using metalanguage. They understand and apply protocols that relate to learning and using [Language] in their community. They reflect on their own cultural perspectives and identity, and draw on their experience of learning [Language], to evaluate how this learning influences their ideas and ways of communicating. |

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| **Strand: Communicating meaning in [Language]** | | **Years 9–10** |
| **Sub-strand: Interacting in [Language]** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| initiate, sustain and extend exchanges in a range of contexts related to students’ own and others’ experiences of the world, adjusting their language in response to others  AC9L1F10C01 | * interacting with Elders and/or community members to document their cultural knowledge, skills and understandings, and histories of Country/Place and Peoples * extending the language of discussion, for example, clarifying or justifying their own statements, responding to others’ perspectives using reflective and/or evaluative language, and accepting or refusing others’ ideas and points of view and justifying their agreement or disagreement with evidence * providing encouraging feedback in discussions * reflecting on shared experiences such as visiting museums, exhibitions, sites of cultural significance and repatriation sites, and evaluating differences in their responses and perspectives * sharing past and current events or experiences with teachers and peers, and discussing how these events and experiences develop connections with Elders, community and Country/Place * discussing their plans and aspirations for the future, and the pros and cons, benefits and challenges they may face, for example, cultural responsibilities and obligations, further study, career paths and travel * using deferential speech styles with Elders and/or community members, maintaining kinship, moiety and cultural Lore in interactions * discussing social, environmental or educational issues that impact on their community, for example, the effects of mining, farming practices, commercial fishing or tourism on community life * identifying issues affecting Country/Place and Peoples, including cultural and economic aspects, and discussing possible solutions involving First Nations Peoples, for example, in tourism, managing feral animals, monitoring endangered animals, reintroducing native species, revegetation, water quality, adequate infrastructure and health care * discussing issues regarding First Nations Peoples in local or national mainstream news media and sharing their own points of view, ideas and perspectives with teachers and peers | |
| contribute to discussions that involve diverse views to negotiate outcomes, address issues and compare experiences  AC9L1F10C02 | * using the language of negotiation to solve problems that arise during collaborative-learning tasks, for example, weighing up alternatives, managing different opinions and perspectives respectfully and reaching shared decisions * discussing their role(s) and involvement in assisting Elders and community members in planning, organising and managing school and/or community events such as First Nations family night, NAIDOC Week and National Reconciliation Week, school or local sport, celebrations of men’s business and women’s business if appropriate, ceremonial events, Sorry Business or the passing of an Elder or community member * developing a persuasive audiovisual text to promote awareness and invite action on an educational, community, social, environmental or health issue, for example, the importance and benefits of maintaining traditional methods to care and protect Country/Place * consulting with Elders and/or community members to source correct materials and techniques, if appropriate, to make their own hunting and gathering tools, such as fishing nets, spears, digging sticks and baskets * personalising the markings on hunting and gathering tools according to clan traditions and stories, discussing the cutting, cooking and sharing of traditional foods and showcasing their achievements for the school community * collaborating with Elders and/or community members to facilitate the organisation of different forms of cultural expressions and opportunities for students to experience cultural immersion * negotiating possible scenarios in simulated job interviews and then presenting role-plays to teacher and peers, taking turns to play the role of employer or prospective employee * participating in hunting and gathering activities guided by Elders or community members, for example, identifying animal tracks, gauging wind and other climatic factors for boomerang throwing, using knowledge of seasonal changes to cool burn, and gathering foods, applying all the senses along with use of gestures and hand signs to facilitate a successful outcome, being mindful of dangers such as poisonous snakes * considering options and reaching shared decisions with Elders and/or community members when planning dance or song performances and/or presentations, for example, to showcase their language and cultural Lore * collaboratively planning and presenting a short documentary on topics such as an aspect of community life, Country/Place, an environmental or ethical issue, a good news story or a community or school achievement * working together to develop and design a yarning circle space to provide students with a cultural setting to discuss their perspectives on new initiatives and/or school issues that concern them, inviting Elders, community members and the school community to participate and contribute * starting to take leadership role(s), with guidance from Elders, regarding cultural activities such as weaving, smoking ceremony, art, song, dance, boomerang throwing, and guided bushwalking | |

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| **Sub-strand: Mediating meaning in and between languages** | | |
| evaluate and synthesise information, ideas and perspectives in a broad range of spoken, written and multimodal texts, and respond appropriately to cultural context, purpose and audience  AC9L1F10C03 | * accessing and reviewing resources such as 'Wellama', an audiovisual artwork by Alison Page and Nik Lachajczak commissioned for the entrance to the Cutaway in Barangaroo Reserve, and issues regarding the restoration of Country/Place, and how students can use resources to reframe in their own context to document cultural expressions and heritage * canvassing differing opinions and perspectives on matters such as the intergenerational passing down of knowledge, the use of social media, caring for Country/Place, summarising arguments and points of view, and reporting findings back to peers using verbal, written or multimodal forms of presentation * listening, reading or viewing local media reports to gather information about current or proposed community initiatives and projects, evaluating the pros and cons and likely impacts on community and environment, and discussing with Elders and/or community members * researching social, economic and community issues from the past and present, suggesting viable solutions and presenting findings by writing a report or an article for the school newsletter or secure school social-media platform * consulting with Elders and/or community members about how practices and stories have evolved and adapted over time, such as those associated with land, seas, fire and waste management, trading and fishing, and hunting and farming methods, and compiling information to present to visitors and/or the community * researching and presenting information about methods of First Nations Peoples for sustainability, for example, cultural flows, using natural resources, farming barramundi for local communities/businesses, and harvesting seaweed for livestock feed to reduce methane emissions * investigating and explaining seasonal calendars from diverse First Nations Peoples, for example, identifying the times for burning, waterhole maintenance, sea grass watch, and turtle tagging, and comparing these practices with western practices * consulting with Elders and/or community members to assist in classifying different animal and plant species according to Indigenous taxonomy systems, and developing a photographic record or portfolio with commentary or annotations to explain different parts and features, and connections with Country/Place and Peoples * using cultural protocols to interview an Elder or community member to gain a historical perspective about the use of [Language], and presenting findings in formats such as digital presentations, posters, wall charts or oral summaries * researching and presenting information about the nature of community roles and responsibilities, for example, who has the right to get food from different places, practices relating to food gathering, distribution of food from a hunting trip, the awarding and use of different cuts of meat, and special ways of cooking, cutting and sharing traditional food * researching traditional ways of caring for Country/Place and community health in consultation with and under the supervision of Elders and/or community members, for example, finding and preparing bush medicines * listening and responding to stories from Elders explaining how the actions of Ancestral Beings created the landscape and natural resources of their Country/Place * analysing and evaluating aspects of artistic expression, for example, traditional and contemporary paintings, design, the different roles of social groups in relation to traditional song and dance, and the use of favoured materials and processes in the making of artefacts or the construction of headdresses * consulting with Elders and/or community members on how ownership and management of land, waters, sky and all living things, and associated stories, determine rights and responsibilities, and reporting this information to the school community using verbal, written or multimodal forms of presentation | |
| interpret and translate non-verbal, spoken and written interactions and texts to reflect cultural context, purpose and audience  AC9L1F10C04 | * using strategies to interpret meaning when translating and creating texts, such as understanding that there is literal meaning (word-for-word), reading for meaning and cultural reading * comparing their translations of particular vocabulary, phrases or sentences with those of their classmates, noting variations and discussing why these occur, considering potential consequences of inaccurate interpreting and misunderstandings * analysing published English translations of texts in [Language], and [Language] translations of texts in English, such as stories or song lyrics, and commenting on how the translations have captured the meaning of the original text * understanding challenges of translating and interpreting songs from [Language] to English or from English to [Language] * creating glossaries and annotations in [Language] and English, providing explanations for cultural and contextual references in songs, stories and dances * moving between languages by reading aloud or retelling stories in [Language] and explaining meaning in [Language] or English * researching interpreting services in their area, for example, considering the role of interpreters, ethical dimensions regarding cultural appropriateness and sensitivities, and issues around interpreting and translating in specialised contexts such as health, education or tourism * understanding the importance of using appropriate protocols when consulting with Elders and/or community members, and acknowledging cultural and intellectual property rights when translating from [Language] to English | |
| **Sub-strand: Creating text in [Language]** | | |
| create and present informative and imaginative texts for diverse contexts and purposes, selecting vocabulary, expressions, grammatical structures and a range of features and conventions to engage different audiences  AC9L1F10C05 | * creating the script for a short documentary, using digital tools to record and present, for example, producing a documentary about Creation, Dreamtime, Dreaming or a traditional story that connects them with Country/Place and Peoples * creating an informative podcast for the school community to showcase recent events or future activities or initiatives, selecting language and audio features appropriate to audience * creating a multimodal advertisement using persuasive language to advocate for traditional medicines, bush foods, or a community event or cultural celebration * reporting on their own or others’ experiences of events, using formats such as personal recounts, blogs or digital/oral presentations * interviewing and writing a biography of a significant First Nations individual person or group from their region, for example, a community leader, musician, artist or sportsperson * creating evaluative, persuasive or reflective texts on cultural, social and or environmental issues that concern them, to be featured on a platform of their choice such as a school newsletter or a secure school social-media site * creating an interactive or multimodal presentation, for younger children or for the community, that highlights the benefits of maintaining and strengthening their language * creating, and sharing spoken, written or multimodal texts, that express their sense of identity such as identity maps or family trees that describe significant life events, genealogy, and connection with Country/Place, cultural Lore and language * creating an evaluative appraisal of the significant events or achievements of First Nations Australians, such as the National Apology, the National Day of Healing (National Sorry Day), the Referendum, the Freedom Ride, Native Title, and the Uluru Statement from the Heart * creating a collaboratively collated biographical booklet dedicated to the people who brought about positive change for First Nations Peoples, featuring individuals such as Uncle David Unaipon, Eddie Koiki Mabo, Charles Perkins AO, Rachel Perkins, Adam Goodes, Doris Pilkington Garimara AM and Cathy Freeman OAM * composing the script for a short play or film, including director’s instructions, descriptions of setting, characters, etc., with digital and performative elements * creating an individual artwork or community mural, with guidance from Elders and/or community members, and critiquing the symbolic meanings of the imagery, composing a commentary on effective methods in creating cultural and/or historical meaning * choreographing a new dance, after consulting with Elders and/or community members, to represent a current issue(s) that affects their community and Country/Place | |
| **Strand: Understanding language and culture** | | **Years 9–10** |
| **Sub-strand: Understanding systems of language** | | |
| **Content descriptions** *Students learn to:* | **Content elaborations**  *This may involve students:* | |
| apply features and conventions of spoken [Language] to extend fluency in response to a range of contexts, purposes and audience  AC9L1F10U01 | * reading aloud extended texts using appropriate pauses, emphasis, intonation, stress and tone to enhance and convey meaning * reading aloud a Creation, Dreamtime, Dreaming or traditional story to a wider audience, to model authentic spoken language and share and strengthen connections with Country/Place and Peoples, for example, at NAIDOC events * applying the rules and conventions of speech-sound combinations, such as sets of vowel and consonant phonemes and rules for word stress * acknowledging and understanding that there are similarities and differences in Aboriginal languages and Torres Strait Islander languages, and discussing how unique sounds are connected with Country/Place and Peoples * understanding the major place of articulation categories in Aboriginal languages and Torres Strait Islander languages, for example, articulation at lip or soft palate, involving the flat of the tongue and position of the tongue in relation to teeth, and obstructing the air passage with tip of the tongue, and recognising their realisation across different languages and regions in Australia * applying their knowledge of a range of alphabetic and punctuation conventions, supported by their grammatical and vocabulary knowledge, to transcribe speech sounds, syllables and words in [Language] * using digital tools to source recordings of the rhythm and intonation patterns of other Aboriginal languages and Torres Strait Islander languages, to analyse and discuss the diversity of sound in their findings | |
| apply knowledge of grammatical structures and features to predict meaning and compose a range of texts that contains complex structures and ideas  AC9L1F10U02 | * applying and explaining the full range of case marking in [Language], such as using nouns and noun suffixes, verbs and verb suffixes, and suffixes, to create and understand new words, phrases, sentences and some idiomatic expressions, and developing a word chart with the range and variation of suffixes for the parts of speech * using suffixes to show the subject or object of a verb, for example, *The dog* (subject or doer of the action) *chased the cat* (the object or the receiver of the action) versus *The cat (*subject or doer of the action) *scratched the dog* (the object or the receiver of the action) or equivalent as appropriate in [Language] by completing an information-gap activity * explaining how references to people, places, things and events may be varied and modified by using extra words or particles, or by using affixes, for example, expressions for *having*, *for want of, similar to, like*, or equivalent as appropriate in [Language] * using the various forms of negation appropriately for the context, for example, *no*, *not yet, never, no one* or equivalent as appropriatein [Language] * applying and explaining the grammatical rules of transitive and intransitive verbs, including devices such as embedding and serialisation * understanding and explaining the delineation of time, manner, attitude and place, for example, temporal expressions such as *beforehand, afterwards, too late, originally*, and attitudinal elements such as *could, ought to, should, would, I wish* or equivalent as appropriate in [Language] * investigating and explaining how the process of language-building expands existing linguistic and cultural resources in the Australian community * editing their own and/or peers’ texts for word choice, spelling, grammar and punctuation, and providing constructive feedback using metalanguage * transcribing complete texts of spoken language, using a range of alphabetic and punctuation conventions and devices, supported by their grammatical and vocabulary knowledge of [Language] * experimenting with the use of linguistic structures and features, conventions of punctuation and language devices, to create texts for particular purposes and audiences * applying the knowledge and understanding of the Indigenous Cultural and Intellectual Property (ICIP) rights and copyright of the resources used in their language work, for example, consulting with Elders and community members when creating and/or publishing [Language] resources and acknowledging the connection of [Language] with Country/Place and Peoples | |
| reflect on and evaluate [Language] texts, using metalanguage to analyse language structures and features  AC9L1F10U03 | * understanding the role of song as a means of assisting the maintenance and continuity of language, culture, customs, First Nations histories, beliefs, Lore, cultural morals and values * explaining the structure and complexity of [Language] used in songs and applying this knowledge when creating and performing their own songs or existing traditional songs of Country/Place and Peoples with guidance from Elders as appropriate, acknowledging the Custodians of the songs * comparing and analysing the structure of songs in [Language] with the structure of songs in English, such as the repetition of song lines, words and expressions compared with stanzas and choruses, and explaining the effect of the structure on meaning * analysing and discussing the use of non-verbal and spoken language, gestures, hand signs, silences and body language to add nuances and layers of meaning when communicating in [Language] * explaining how elements of communication, such as gestures, facial expressions, choice of language and use of silence vary according to context, situation and kin relationships, for example, eye contact, pointing with lips * understanding and discussing the cultural appropriateness that guides language use in particular circumstances, such as protocols as part of Sorry Business, or the passing of an Elder or community member * understanding and applying the main topical areas of [Language] vocabulary, such as groupings of natural species, cardinal directions, and kinship systems, and contrasting these with English * applying correct registers of language to suit context, purpose and audience, for example, language of ceremony, kinship terms of address, and appropriate ways of communicating with Elders and/or community members * explaining how different generations use [Language] to communicate, for example, how young people might communicate using different modes of spoken or written language with a peer as opposed to an Elder or community member * discussing how language evolves and changes to reflect changing lifestyles, cultural trends and emerging needs, for example, the language of young people, new technologies, and language associated with music and media, and using this knowledge to create new language resources * explaining the influence of English on [Language], such as use of singular, dual and plural forms, using ‘*s*’ to make plurals, and shortening words by omitting suffixes, and how this affects retention of language and richness of meaning * researching the variations in Aboriginal languages and Torres Strait Islander languages, such as among clan groups, dialects, creoles and Aboriginal English, and explaining that these variations are connected with Country/Place and Peoples | |
| **Sub-strand: Understanding the interrelationship of language, culture and identity** | | |
| understand and apply protocols associated with language learning and language using in cultural contexts  AC9L1F10U04 | * ensuring that cultural norms, mores and protocols are followed and applied to access, elicit, record, store and use information about [Language] and cultures * keeping Aboriginal languages and Torres Strait Islander languages texts and resources safe and secure within the school and local community, for example, in school, community or national archives * explaining how the phases of life from childhood to adulthood have kinship practices, rights and obligations to Country/Place, for example, as they develop, children change the ways they refer to people and they build cultural knowledge to care for Country/Place * explaining the importance of intergenerational collaboration and passing down of knowledge in keeping [Language] strong and discussing some of the associated challenges * engaging in intergenerational passing down of knowledge of [Language] to retain and strengthen cultural knowledge, skills and understandings, such as gathering of resources and foods, and recording cultural events and ways of cultural expression * taking responsibility for their role as young contemporary users of [Language], to assist the retention and continuity of [Language], oral histories and cultural knowledge, for example, interviewing Elders and/or community members and transcribing their stories and histories | |
| reflect on and evaluate how identity is shaped by language(s), culture(s) and Country/Place, and how these affect ways of communicating  AC9L1F10U05 | * reflecting on how First Nations Australians from different nations express their group identity, such as through kinship, moieties, totems, practices and symbols, for example, a detailed and personalised Welcome to Country and/or an Acknowledgement of Country, including information regarding clan groups and family connections * explaining how visual designs and performing arts illustrate connections among Country/Place, Peoples, cultural Lore, histories, kinship systems and identity * reflecting on the importance of cultural Lore and mores associated with cultural practices and traditions, for example, birth, naming, funerals, ceremonies and repatriation artefacts, and remains of Ancestors * listening to and receiving guidance from Elders and/or community members on the roles and responsibilities of ceremony and place, and how these are connected through stories and cosmology, and demonstrated in community behaviour * evaluating local, community and regional cultural events that celebrate Aboriginal languages and Torres Strait Islander languages, heritage, County/Place, Peoples, and reflecting on how their biography, including family origins, traditions, beliefs, practices, interests and experiences, shape their sense of identity and ways of communicating * analysing the benefits that arise for First Nations Peoples from being on Country/Place and discussing how the connection with lands, waters, sky and all living things, cultures and languages contribute to the health and wellbeing of individuals and communities * explaining how communication through dance, painting, song, weaving and wood carving is connected with Country/Place and Peoples, and are cultural ways for remembering and sharing knowledge * identifying and comparing how emotions or attitudes, such as respect, confidence or happiness, are expressed in [Language] * reflecting on how [Language] language use and connection with Country/Place contribute to their sense of identity * analysing how First Nations groups and nations support the maintenance and continuity of connection with Country/Place and how this is closely related to identity and cultural empowerment * discussing career opportunities such as interpreters and translators that could be available to mother-tongue speakers of [Language] and acknowledging the responsibility that these roles would entail in ensuring cultural and intellectual property rights and copyright of [Language] language and cultural knowledge are respected * researching how other countries have maintained indigenous languages and cultures, comparing issues such as advocacy, languages policy and reform * analysing and evaluating a range of texts which connect knowledge and understanding of [Language], Peoples and Country/Place of the area, for example, a Creation, Dreamtime, Dreaming or traditional story which explains Ancestors, belief systems and how the landscape was created * reflecting on the way cultures are interpreted and the multiple views on and explanations for cultural identity, for example, analysing how stereotypes influence perceptions among different groups and communities or evaluating mainstream media portrayals of First Nations Peoples | |