



**TEACHER GUIDE
Y4 ENGLISH & HASS**

Indigenous languages and Standard Australian English: influences and impacts

Warning – Aboriginal and Torres Strait Islander teachers and students are advised that this curriculum resource may contain images, voices or names of deceased people.

Indigenous languages and Standard Australian English: influences and impacts

Australian Curriculum Link

English/Year 4/Language/Language variation and change/[ACELA1487](#)

HASS/Year 4/Knowledge and Understanding/History/[ACHASSK083](#)

HASS/Year 4/Knowledge and Understanding/History/[ACHASSK086](#)

Australian Curriculum Content Description

ACELA1487: Understand that Standard Australian English is one of many social dialects used in Australia, and that while it originated in England it has been influenced by many other languages.

ACHASSK083: The diversity of Australia's first peoples and the long and continuous connection of Aboriginal and Torres Strait Islander Peoples to Country/Place (land, sea, waterways and skies).

ACHASSK086: The nature of contact between Aboriginal and Torres Strait Islander Peoples and others, for example, the Macassans and the Europeans, and the effects of these interactions on, for example, people and environments.

Australian Curriculum Elaboration

ACELA148: Identifying words used in Standard Australian English that are derived from other languages, including Aboriginal and Torres Strait Islander languages, and determining if the original meaning is reflected in English usage, for example 'kangaroo', 'tsunami', 'typhoon', 'amok', 'orang-utan'.

ACHASSK083: Mapping the diversity of Aboriginal and Torres Strait Islander language groups in Australia and recognising the groups of their local area and state/territory (or considering why there may not be specific local records).

ACHASSK086: Exploring early contact of Aboriginal people with the British including people (for example, Pemulwuy, Bennelong) and events of conciliation and resistance (such as the Black War).

ACHASSK086: Exploring the impact that British colonisation had on the lives of Aboriginal and Torres Strait Islander Peoples (dispossession; dislocation; and the loss of lives through conflict, disease, loss of food sources and medicines).

Essential question

Why is ensuring the health of Indigenous languages in Australia important for all Australians?

Australians Together Learning Framework

Tells Australia's narrative through the lens of 5 Key Ideas that inform teachers and students about Aboriginal and Torres Strait Islander perspectives.



The Wound

Injustice from the impact of colonisation

Students will recognise the pain and disadvantage many First Nations people experience, that started at colonisation and continues today.



Our History

A past that shapes our story as a nation

Students will critically engage with Australia's stories and understand the impact our history continues to have on Aboriginal and Torres Strait Islander people and all who call Australia home.



Why Me?

What's it got to do with me?

Students will explore why Aboriginal and Torres Strait Islander histories and cultures are relevant to them today.



Our Cultures

Everyone has culture. Know about your culture and value the cultures of others

Students will learn more about their own culture and identity, and gain a better understanding of, and respect for, Aboriginal and Torres Strait Islander cultures.



My Response

Steps we can take to build a brighter future

Students will gain an understanding that a brighter future is possible for all Australians, but to get there we each need to play our part.

Glossary

Terms that may need to be introduced to students prior to teaching the resource:

ancestral: something that relates to ancestors, or people from our family who lived before us.

assimilation: the act of absorbing other people, cultures and ideas into a more dominant culture or society; to be made 'similar'. In Australia the Assimilation Policy (1937–73) enacted a range of inhumane controls over the lives of Aboriginal and Torres Strait Islander people in order that they should 'merge' or assimilate into European societal values, knowledge systems and cultural practices. These controls included the forced removal of children, banning Indigenous languages, designating where Aboriginal and Torres Strait Islander people could and could not live.

colonisation: when one country takes over another, the period of time during the takeover is called 'colonisation'.

colonisers: invading forces that take control of a populated country; the invaded country is called a 'colony'.

Country: the lands where Aboriginal or Torres Strait Islander communities have always lived.

deadly: Aboriginal English word meaning 'excellent' or 'very good'.

dialect: a particular form of a language unique to a specific region or social group.

empathy: the ability to understand or share the feelings, thoughts or experiences of another.

etymology: the study of the origin of words and the way in which their meanings have changed throughout history.

First Fleet: the name given to the group of 11 British ships containing convicts and colonists that arrived in Australia in 1788.

gammon: Aboriginal English word meaning 'fake' or 'nonsense'.

language group: also referred to as a clan, a language group is a group of people connected by familial ties, who share a common language. The common language is deeply rooted in a particular geographical area which corresponds to the cultural knowledge and practices of its members.

missions and reserves: places where many Aboriginal and Torres Strait Islander people were required to live and learn European culture, religion and language, under the strict control of the church or federal and state governments.

pastoralist: in Australia this refers to a landowner or farmer who breeds livestock; such as, cattle or sheep for agricultural purposes, allowing animals to graze on grasses and plants in large outdoor areas in the natural environment.

primary source: a document, artwork or oral history record that contains information obtained by research or by observing somebody/something carefully. They are a first-hand account and are not taken from other books.

sleeping languages: a term preferred by some First Nations people for Indigenous languages which are not currently spoken; it's used to communicate the belief that these languages are not 'lost' and still have the potential to be reawakened.

songlines: language songs that run across Australia. Where one song starts it's the border of a language group. Where it changes language it's the area of another.

yarning: Aboriginal English word meaning 'talking' or 'telling stories'.

Indigenous languages referred to in this resource:

Bundjalung: language spoken by the Bundjalung people, Traditional Custodians of the northern coastal area of New South Wales.

Dharug: languages spoken by the Dharug and Eora Peoples who are Traditional Custodians of the coastal area of New South Wales around the Port Jackson, Botany Bay and Parramatta area. It was one of the languages recorded by early European colonists and is part of what's commonly referred to as 'the Sydney language'.

Gumbaynggir: languages spoken by the Gumbaynggir people, who are Traditional Custodians of the area around the mid-north coast of New South Wales.

Guugu Yimidhir: language spoken by the Guugu Yimidhir people, who are the Traditional Custodians of areas of far north Queensland.

Wiradjuri: languages spoken by the Wiradjuri people, who are Traditional Custodians of areas in central New South Wales.

Woiwurrung: languages spoken by the Woiwurrung people, who are the Tradition Custodians of the areas around central Victoria and metropolitan Melbourne.

Yaggera: languages spoken by the Yaggera people who are Traditional Custodians of the territories from Moreton Bay to the base of the Toowoomba ranges including the city of Brisbane.

Yolngu: languages spoken by the Yolngu people who are Traditional Custodians of north-east Arnhem Land in the Northern Territory.

	Teacher guidance	Ideas for student activities
Introduction	<p><i>Before beginning the study, it's important to ask students to access their prior knowledge about the topic with an introductory question or activity.</i></p> <p>This unit looks at Indigenous languages, investigating how they've helped shape the social and cultural landscape of Australia. It examines the continuing importance of languages for First Nations people and the interconnected relationship between Indigenous languages and cultures, Country and the identity of First Nations people.</p> <p>Throughout the unit, students explore the diversity and complexity of Indigenous languages in Australia, investigating language groups of their local area and identifying the meanings and origins of Indigenous words used in Standard Australian English.</p> <p>Students compare and contrast early colonial records of Indigenous language, examining the historical context of these primary sources and what they tell us about early interactions between Europeans and Aboriginal and Torres Strait Islander Peoples.</p> <p>Students explore the ongoing legacies of colonisation on language, listen to the experiences of First Nations people, and examine the policies and societal attitudes which have led to many Indigenous languages being lost; or sleeping as they are often referred to by Indigenous groups.</p>	<p>Tuning-in to prior knowledge of Indigenous languages</p> <p>On a large sheet of paper, create a list of words students <i>think</i> may have come from Indigenous languages. You may wish to prompt them to consider the names of plants, animals, placenames or objects traditionally associated with First Nations cultures (e.g. boomerang, <i>woomera</i> etc).</p> <p>You may want to prompt students to include any known Aboriginal English words in the list (e.g. <i>deadly</i>, <i>yarning</i>, <i>gammon</i> etc).</p> <p>Investigating known words</p> <p>In pairs or small groups, students investigate one or more borrowed Indigenous words from the class list to find out both the meaning and which language group it comes from.</p>

	Teacher guidance	Ideas for student activities
	<p>Students consider the value of Indigenous languages to all Australians, identifying ways in which they, their school and their broader community might play a role in respecting, understanding and promoting the preservation of Indigenous languages and cultures.</p> <p>Tuning in to languages</p> <p>Although a great number of words in use today come from Indigenous languages, many people don't know their origin. For example:</p> <ul style="list-style-type: none"> • <i>Hard yakka</i>, for example, comes from the Yaggera word <i>yagga</i> meaning 'to work hard'. • <i>Cooee</i> (used by many to get the attention of someone who's far away) may also be familiar and is actually a Dharug word meaning 'come here'. <p>Many of the names we have for native Australian plants and animals are also rooted in Indigenous languages, for example:</p> <ul style="list-style-type: none"> • <i>Kangaroo</i> comes from the Guugu Yimidhirr word for the Eastern Grey Kangaroo, <i>gangurru</i>, which was adopted by Europeans and applied to all kangaroos. (ANU 2020) <p>Students may also have misconceptions about the etymology of words, such as, <i>didgeridoo</i>, mistakenly assuming it's an Indigenous word. While there's much debate about the actual origin of the word (some believing it comes from the Irish Gaelic words <i>dúidire dubh</i>, meaning something similar to 'black piper', others suggest it's an onomatopoeic representation of the sound produced by the instrument). The Yolngu name for the instrument, where it originated some 40 000 years ago, is actually <i>yidaki</i> (Graves 2019).</p> <p>Investigating Australian placenames</p> <p>Australian placenames are another rich source of borrowings from Indigenous languages, with hundreds of suburbs, towns, cities and landmarks in Australia taking their name from Indigenous languages (Verass 2016). Exploring local placenames is a great way for students to begin engaging with familiar Indigenous words and exploring their origins from different language groups. There are many humorous examples of historical miscommunications of placenames which students may enjoy finding out (e.g. the name of the wealthy Melbourne suburb <i>Toorak</i> is a Woiwurrung word meaning 'reedy swamp').</p> <p>Exploring Aboriginal English</p> <p>As students investigate the diversity of language groups, bring their attention to the Aboriginal English dialect. Aboriginal English is an officially recognised dialect of Standard Australian English that began evolving soon after Europeans arrived. The dialect developed in response to First Nations people needing a way to communicate with Europeans, and with other Indigenous language groups as they began being forcibly displaced and relocated onto missions and reserves (Malcom 2013).</p> <p>Aboriginal English is an important part of many Aboriginal and Torres Strait Islander People's identity (Malcom 2013). It's estimated that around 80 per cent of Aboriginal and Torres Strait Islander people in Australia speak this dialect (Snow 2019). Commonly used Aboriginal English words students may already know are: deadly, yarning and gammon.</p>	<p>Investigating Indigenous placenames</p> <p>In pairs or independently, students identify names of towns, cities or landmarks that originate from Indigenous languages. Students could focus on local placenames, names in their state or names of places of interest to them.</p> <p>Students then investigate the meaning and which language group the name originates from.</p> <p>Creating a class display of Indigenous language investigations</p> <p>Create a class chart or word wall with large print vocabulary cards, which collates the borrowed Indigenous words along with their meanings and associated language groups. Students could continue to add to this collection throughout their investigations. It could also be turned into a class book as part of the unit.</p>

	Teacher guidance	Ideas for student activities
	<p>Because there are recognisable similarities between Aboriginal English and Standard Australian English, Aboriginal English speaking students are often incorrectly assumed to be using 'bad' English, when in fact they may be very competent speakers, writers and readers within their own dialect (New South Wales Government Education Standards Authority 2014). Although there are many variations within Aboriginal English, each has common, stable grammatical characteristics and similarities. Many experts believe reclassifying Aboriginal English as a <i>language</i> would have significant positive impacts not only on how Aboriginal English is viewed (a language usually enjoys a higher level of prestige than a dialect) but also how speakers are supported in schools (Malcom 2013).</p> <p>Useful resources</p> <p>This article from Australian National University (ANU) provides a list of examples of common words that have been borrowed from Indigenous languages, which may be a useful starting point for your students: https://slll.cass.anu.edu.au/centres/andc/borrowings-australian-aboriginal-languages</p> <p>This SBS News article provides a short list of some familiar Australian placenames that come from Indigenous languages and may provide some useful examples to share with students before they begin their placename investigation: https://www.sbs.com.au/nitv/article/2016/08/03/indigenous-meanings-australian-town-names</p> <p>This video from ABC News is a great introduction for teachers and students who want to understand more about Aboriginal English and the importance of recognising it as an official dialect in Australian classrooms (03:10): https://www.abc.net.au/news/2019-12-21/what-is-aboriginal-english/11816036?nw=0</p> <p>This simple guide, created by the New South Wales Department of Education, provides some basic information and short videos (around 1–2 minutes each) for teachers on understanding the importance of recognising Aboriginal English as an official dialect of Standard Australian English, as well as strategies to support Aboriginal English speakers in the classroom: https://abed.nesa.nsw.edu.au/go/aboriginal-english/what-is-aboriginal-english-like</p> <p>The 2012 <i>Our land, our languages</i> report documents the experiences of language learning in Indigenous communities. It contains the perspectives of numerous Indigenous organisations and individuals and is valuable for gaining insight and understanding around why languages are of such importance to Aboriginal and Torres Strait Islander people. This exert comes from Chapter 2 of the report 'The role of Indigenous languages': https://www.aph.gov.au/Parliamentary_Business/Committees/House_of_Representatives_Committees?url=/atsia/languages2/report/chapter2.pdf</p>	



Our History

Teacher guidance

There are many stories that make up Australia's history. It's important to use resources that include perspectives and voices of First Nations people, such as those contained in this resource.

Diversity of language groups

It's estimated that prior to colonisation there were somewhere between 250–300 distinct Indigenous languages, with between 500–800 individual dialects on the Australian continent (AIATSIS 2020). To assist students in understanding this, provide a comparison of the diversity of languages and dialects recognised on other continents such as Asia or Europe

Dispelling the 'first contact myth'

Although the arrival of the Europeans is often referred to as 'first contact', there's rich evidence of contact and language transmission between Aboriginal and Torres Strait Islander people and groups such as the Macassar People of Sulawesi (modern-day Indonesia), long before European arrival (Urry & Walsh 1981). Although the contact between the two groups isn't recorded in written form, imprints of this early language transmission can be found in Indigenous languages such as Yolgnu, in which Macassar words like *rupiah* meaning 'money' and *jama* meaning 'work', are still used today.

Early European records of Indigenous languages

There are many records of officers from the First Fleet writing down Indigenous words from the coastal areas of New South Wales where colonisers first built their lodgings. The amalgamation of these words collected in these districts is often referred to as 'the Sydney language' (Troy 1994).

The journals and records of this era describe colonial forces keeping First Nations people prisoner in order to record parts of languages or using them as 'interpreters' to communicate with other Indigenous groups (demonstrating that in the early days of colonisation, Europeans didn't have an understanding of the diversity of nations and languages that existed in Australia).

Many First Nations people were multilingual before European arrival; speaking numerous languages in order to communicate with other language groups. From early sources it appears many Aboriginal and Torres Strait Islander people found learning English relatively easy. This sits in stark contrast to the Europeans, very few of whom succeeded in mastering local languages with most word lists from this time containing relatively simplistic lists of nouns (names of body parts, plant names, animals, placenames etc) (Troy 1990).

William Dawes and Patyegarang

One notable exception to this colonial approach to 'communication' was William Dawes, a marine officer and astronomer aboard the First Fleet. Over time, Dawes appears to have built trust with certain members of local language groups, with records showing First Nations people would often visit his hut of their own free will to talk and exchange languages with him (WilliamDawes.org 2020).

One of his regular visitors was a young woman named Patyegarang, who became one of Dawes' most important teachers (Morgan & McAllister 2020). Patyegarang's patience, persistence and mastery of the English language enabled Dawes to record a significant amount of important linguistic and cultural information about the groups that made up 'the Sydney language'. This record has since become an invaluable resource to modern day efforts to revive Indigenous languages.

Ideas for student activities

Investigating and recording information on language groups

To begin, ask students if they know the language group/s of Traditional Custodians of the land your school is located on.

In pairs or small groups, ask students to investigate a different language group in your local area or state using resources such as the [Gambay – first languages map](#) or the [AIATSIS language map](#). Students may choose to focus on information such as:

- Geographical location of the language group.
- Well-known words that originate from the language group.
- Other words and definitions from that language group.
- Number of speakers.
- Important cultural practices or environmental custodianship that the people of that language group perform.
- Famous people associated with that group.

Presentation: language groups

After gathering and recording information about their chosen language group, students could create a short class presentation, poster, book or video as a way to share their findings with their classmates or the broader school community. These could be displayed in the classroom or school library. Parents and school community members could be invited to explore or view the presentations.

Student handout: analysing early European records of Indigenous languages

Using the student handout, invite students to examine the two source documents from the notebooks of William Dawes and Charles Macarthur King and ask students to compare

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	<p>In reading Dawes' notebooks (rediscovered in 1972), it's easy to sense the mutual respect, humour and warmth of friendship shared by the two. As well as enabling the revival of the coastal Sydney languages, the notebooks also serve as a tool for the wider community to reflect upon how our colonial history (though problematic in any form) may have been different if Europeans had followed Dawes lead of pursuing mutual respect and understanding with First Nations Peoples.</p> <p>Student handout content</p> <p>Student handout: recording and reviving language Despite the harm that colonisation has done to Aboriginal and Torres Strait Islander people, their language and their cultures, some early records created by European colonisers are now being used to reawaken sleeping languages and reconnect Aboriginal and Torres Strait Islander people with cultural practices and knowledge that had long been considered lost. The notebooks of William Dawes (1791) are one such record that have assisted some First Nations people to reconnect with the language and knowledge of their ancestors.</p> <p>William Dawes and Patyegarang William Dawes, an English officer who arrived on the First Fleet in 1788, spent time building friendships and trust with the local people. Through building these friendships, Dawes was able to learn about the language and culture of the First Nations Peoples of the area. One of Dawes' most important teachers was a young woman by the name of Patyegarang. Patyegarang had a great talent for learning English and helped Dawes to record detailed accounts of the local Indigenous languages. Over time Dawes developed a deep empathy for the Aboriginal and Torres Strait Islander people, refusing to obey orders to capture or harm local people, which contributed to him getting sent back to England, despite his wish to stay and make Australia his home.</p> <p>Dawes' approach was quite different to the approach taken by many other colonists at the time who would often capture and imprison local people in order to ask them questions about language, the local environment or to use them as interpreters.</p> <p>Charles Macarthur King and the Indigenous languages of Port Stephens Charles Macarthur King, was a wealthy pastoralist and police magistrate in New South Wales (SMH 1903). Around 1845, King created a word list of 55 words, called the <i>Vocabulary of the language of the natives at Port Stephens</i> (King 1845–50). King's word lists are grouped into parts of the body, the physical environment (moon, stars etc), animals and commands (e.g. 'go away'). There is little known about how King collected the information for his word lists.</p> <p>Examining primary sources With a partner, investigate the two primary source records of Indigenous languages below. Compare and contrast the two by considering the following:</p> <ul style="list-style-type: none"> • How are the two lists similar/different? 	<p>and contrast the two records and share their observations by looking at similarities and differences, (e.g. King's list are 'labels' or nouns, Dawes contains conversational phrases, evidence of conversation, warmth of friendship etc).</p> <p>Ask students to reflect on what the two lists imply about how each man valued the languages and cultures of those they recorded.</p> <p>Communicating with only nouns Invite students to play a game with a partner in which they must try to communicate important information (e.g. describe their hometown, their family, things they like to do etc) using only nouns.</p> <ul style="list-style-type: none"> • What do they notice? • Was it hard to communicate meaningfully? • What does that tell us about Europeans' ability or interest in communicating and understanding the diverse pre-existing cultural systems and practices of the First Nations of Australia?

	Teacher guidance	Ideas for student activities
	<ul style="list-style-type: none"> • What do you notice about the types of words and ideas contained within the lists? • Does each list provide enough information to enable someone to converse in a meaningful way? • What can you infer about the values or level of interest each author had in learning or conversing in the language? • How might Australia's colonial history have been different if more Europeans followed Dawes' attitude of building friendship, trust, sharing knowledge and mutual respect rather than trying to impose European ideas, values and language on Aboriginal and Torres Strait Islander Peoples? <p>Useful resources</p> <p>This map of Indigenous Australia from the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) shows the many Indigenous nations in Australia: https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia</p> <p>First Languages Australia's <i>Gambay – first languages</i> map is a fantastic interactive resource for students to explore as a class, in small groups or independently. It shows the diversity of Indigenous languages across Australia and provides short audio and video clips of languages being spoken with links to more detailed information on particular language group organisations: https://gambay.com.au/</p> <p>This news article from ABC's <i>Walking together</i>, Patyegarang was Australia's first teacher of Aboriginal language, colonisation-era notebooks show, gives an excellent overview of the importance and historical context of Dawes' early language records: https://www.abc.net.au/news/2020-03-11/patyegarang-and-how-she-preserved-the-gadigal-language/12022646</p> <p>Williamdawes.org allows students to explore digital copies of Dawes' original notebooks alongside searchable transcripts of thousands of words and audio clips of languages being spoken, it also provides general information on Dawes, his life and work: https://www.williamdawes.org/</p> <p>Bangarra Dance Company created a retelling of Patyegarang and Dawes in their 25th anniversary show <i>Patyegarang</i>. This ABC News 7.30 report segment provides an overview alongside footage of the work being performed (08:44): https://www.youtube.com/watch?v=DAC2QwciBfk&list=PLXi3rj5W1ID_l154vCCzixsq_0ArUNz8&index=53</p>	
 <p>Our Cultures</p>	<p><i>Help students connect with and acknowledge the importance of culture and examine the living cultures of First Nations Peoples, which have adapted and survived since colonisation.</i></p> <p>The interconnected nature of languages, cultures and Country</p> <p>The interconnected nature of languages, cultures and Country for First Nations Peoples are complex and deeply entwined (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs 2012).</p> <p>Words and concepts from different language groups are often strongly connected to a direct interaction with the local environment or Country. Names of certain trees, for example, will describe how the tree is used culturally (e.g. in ceremony or hunting). These same trees may also have different names at different</p>	<p>Why are languages important?</p> <p>Students watch a short collection of videos from the ABC's <i>Mother tongue</i> series, 'Our Mother Tongue: GunaiKurnai' (04:03), 'First Languages Australia: The Importance of Language' (02:39) or AIATSIS' Living Languages.</p> <p>Students reflect upon their understanding of how deeply languages connect to cultures, customs and Country for Aboriginal and Torres Strait Islander people. As a class write the word 'language' in the</p>

	Teacher guidance	Ideas for student activities
	<p>times of year, which may speak of animals that might be drawn to it in certain seasons, when the plant produces fruit, or how its appearance changes over the seasons (Marmion, Kazuko & Troy 2014; Troy 2015).</p> <p>This interconnectedness of languages and cultures extends into other aspects of culture. Lance Box from the Yiripinya School Council describes this connection in his submission to the <i>Our land our languages: language learning in Indigenous communities</i> report:</p> <p style="padding-left: 40px;">In the Warlpiri, we have a word called ‘ngurra-kurlu’, which is a term that speaks of the interrelatedness of five essential elements: land, law, language, kinship and ceremony. You cannot isolate any of these elements. All of those elements hang together. If you take people away from Country, they cannot conduct ceremony, and if they do not conduct ceremony, they cannot teach strong language. Ceremony is the cradle to grave, a delivery place for education for Indigenous people. If you do not have ceremony and you do not have language, then your kinship breaks down. Then law breaks down and the whole thing falls apart. (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs 2012 p. 10)</p> <p>The interconnected nature of languages, identity and wellbeing</p> <p>For many First Nations people, identity and wellbeing are deeply entwined with language. Often the tribe that First Nations people identify with is also a language group; and the tribal name for their group is also the language name (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs, 2012).</p> <p>Because these two aspects are so deeply connected, not speaking your mother tongue may mean you’re cut off from certain aspects of cultural and ancestral knowledge, thus weakening an individual’s ties to cultural identity (Marmion, Kazuko & Troy 2014).</p> <p>There’s also an increasing body of evidence that indicates cultural identity is strongly linked to better outcomes in areas such as mental health, employment, and the justice and education systems for Aboriginal and Torres Strait Islander people (Department of Infrastructure, Transport, Regional Development and Communication: Office for the Arts, 2020) . Schools that offer programs in local languages and cultures, for example, record significantly higher attendance rates among Aboriginal and Torres Strait Islander children than those who don’t (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs 2012).</p> <p>Knowledge transmission</p> <p>Speaking the Indigenous language of your Country is fundamental to ensuring knowledge is passed down to future generations of Aboriginal and Torres Strait Islander people. In many cases it’s necessary for the learner to be immersed in Country in order to understand and absorb knowledge fully. Songlines, for example, contain interconnected knowledge of geography, histories, cultural markers, time, ceremony and spirituality, all of which are so bound by specific languages and interaction with Country that it’s nearly impossible to pass down without connection to languages and place (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs 2012).</p>	<p>centre of an anchor chart. Using the knowledge students have gained from watching the video/s, brainstorm all the ways Aboriginal and Torres Strait Islander people connect with aspects of cultures, Country and identity. You can continue to add to this chart as students investigate further.</p> <p>Exploring languages in your local area</p> <p>This builds on earlier student investigations into their local or state language groups. It’s a great opportunity to connect with members of your local Indigenous language group/s. You might like to invite a representative of the local land council to visit your class, organise an incursion/ excursion or participate in a video conference. Encourage students to prepare questions about local Indigenous languages, customs and how they are connected.</p> <p>If these options are unavailable to you, students could explore a range of online resources to find collections of words from the local language group/s such as ABC’s <i>Word up</i> or <i>Mother tongue</i> series, the <i>Gambay – first languages map</i>, or online language resources. (Note: the <i>Gambay – first languages map</i> also contains links to relevant language organisations which may provide more detailed information on the students’ chosen language groups.)</p> <p>Some ideas for how students demonstrate the knowledge they gain from these sources could be:</p> <ul style="list-style-type: none"> • Creating games to assist in the learning of words. For example, using words from your local language group/s to make a ‘word bingo’ game; a set of cards where students have to ‘play snap’; or matching words from your local language group with their English meaning. • Collating word knowledge learnt through investigation into a class book, poster or display.

	Teacher guidance	Ideas for student activities
	<p>Useful resources</p> <p>These online resources will help students with the ‘Exploring language in your local area’ activity:</p> <ul style="list-style-type: none"> • ABC’s <i>Word up</i> series: https://www.abc.net.au/radionational/programs/wordup/past-programs/ • ABC’s <i>Mother tongue</i> series: https://www.youtube.com/playlist?list=PLmWe-V9tacwHqIfiBPvZMThlaYH6gH2u0 • <i>Gambay – first languages map</i>: https://gambay.com.au/map <p>This website contains a range of online language resources, including word lists organised by state: https://www.dnathan.com/VL/index.php</p> <p>This Australians Together guide may be useful in helping you connect locally with Indigenous communities and knowledge: https://australianstogether.org.au/resources-2/connecting-locally-with-indigenous-communities-2/</p> <p>In this video, members of the First Languages Australia committee talk about the importance of Indigenous languages for First Nations people (02:39): https://www.youtube.com/watch?v=xtamrf0cfiU&feature=youtu.be</p> <p>This ABC audio recording of Ngarigu linguist and scholar Jaqueline Troy on <i>Conversations with Richard Fidler</i> provides excellent background knowledge for teachers on the diversity of Indigenous languages, and provides insights into the complex ways in which languages interact with cultures (50:34): https://www.abc.net.au/local/stories/2015/11/02/4343563.htm</p> <p>This recording from ABC <i>Radio National</i>, Re-awakening Australian Aboriginal languages, offers perspectives on Indigenous languages and introduces the <i>Holding our tongues</i> project, which is working to revive endangered and sleeping languages (05:03): https://education.abc.net.au/home#!/media/152022/re-awakening-australian-aboriginal-languages</p> <p>AIATSIS’ <i>Living Languages</i> resource contains a number of short videos and additional information about language groups across Australia providing insight on why languages are important for Aboriginal and Torres Strait Islander people. It’s an excellent starting point for students as they explore the importance of Indigenous languages: https://aiatsis.gov.au/explore/living-languages</p>	<ul style="list-style-type: none"> • Creating short videos teaching or demonstrating the meanings of local language groups (these could be shared on school website or at assemblies).
 <p>The Wound</p>	<p><i>The story of our nation’s past is hard to face but it’s important; it’s left a wound that can be seen in the inequality between Aboriginal and Torres Strait Islander people and non-Indigenous Australians. Help students understand how this wound continues to have an impact today.</i></p> <p>Languages and the historical legacy of colonisation</p> <p>Of the 250+ languages that existed before colonisation, only 120 remain today; with over 100 of those being listed as <i>endangered</i> or <i>critically endangered</i> (AIATSIS, 2005). Today, only 13 Indigenous languages are still being acquired and spoken by children (AIATSIS 2020).</p> <p>This loss of language over the past 250 years can be directly attributed to colonial violence and government policies, which have sought to erase languages and cultures (e.g. massacres, forced displacement,</p>	<p>Voices of the assimilation era</p> <p>As a class, listen to and reflect upon the experiences of Aboriginal and Torres Strait Islander people during the assimilation era and of being part of the Stolen Generations:</p> <ul style="list-style-type: none"> • Florence’s Story (Healing Foundation) • Michael’s Story (Healing Foundation) • Melinda’s Story (First Languages Australia).

	Teacher guidance	Ideas for student activities
	<p>assimilation policies, the Stolen Generations) as well as through continuing systems and inequalities which fail to recognise and value the importance of languages for Aboriginal and Torres Strait Islander people (Marmion, Kazuko & Troy 2014).</p> <p>Loss of languages through forced displacement In an attempt to control the Indigenous population and clear the way for colonial agriculture, many Aboriginal and Torres Strait Islander communities were removed or driven away from ancestral lands onto missions and reserves, where their movements and choices were tightly controlled. They were prevented and deterred from visiting Country to engage in cultural practice and banned from speaking any language other than English. This meant children growing up on missions often never learnt to speak their mother tongue and were disconnected from cultural knowledge, preventing ancestral knowledge from passing down to future generations (Rademaker 2019).</p> <p>Loss of languages as a result of assimilation policies and the Stolen Generations During the assimilation era, which started in 1937 and was only formally abolished in 1973 (Australian Human Rights Commissions, 2010), many Indigenous people were then forced to leave reserves and move into towns and expected to 'blend in' by adopting white Australia's language, culture and ideas. This further fractured remaining connections Aboriginal and Torres Strait Islander people had to cultures, Country and languages.</p> <p>Forcible removal of First Nations children from their families was another central focus of the assimilation era, due to the misguided belief that Aboriginal and Torres Strait Islander children were more adaptable to assimilating with white society than adults. These removals, which took place between 1910–70, separated children from their families and from Country, severing (in many cases, permanently) connection to languages and cultures and leaving a legacy of trauma and loss that continues today. (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs, 2012).</p> <p>Policy failings of the Australian education system Numerous education policies and omissions over time have had a significant detrimental impact on the practice and continuance of Indigenous languages (Reconciliation Australia 2020). During the assimilation era the Commonwealth Government banned Indigenous languages in schools, even forbidding their use in the playground. Although such policies have been disbanded, significant systemic failings contribute to the inequality of Indigenous students and drive a wedge between Aboriginal and Torres Strait Islander children and their connection to languages (Simpson, Caffery & McConvell 2009). These include:</p> <ul style="list-style-type: none"> • The decimation of bilingual education programs which sought to support language proficiency in both English and students' mother tongue. These programs were established in the 1970s and shut down in 2008 by the Northern Territory Government (Simpson, Caffery & McConvell 2009). • Failure to provide adequate information and training for schools in recognising Aboriginal English as an official dialect or putting in place systems for supporting Aboriginal English speakers to learn Standard Australian English, similar to the existing EAL programs in schools (Purdie et al. 2008). 	<p>The Healing Foundation offers PDF versions of the Stolen Generations survivors' case studies, allowing students to explore them in written form.</p> <p>In pairs or in a small group 'round robin' format, student can discuss the common aspects of the experiences of individuals and their families during these harmful policies.</p> <p>Exploring assimilation through narrative writing and poetry Ask students to compose a short piece of narrative writing or poetry exploring how they would feel if they were forbidden from speaking their mother tongue. Encourage students to consider ideas such as:</p> <ul style="list-style-type: none"> • What difficulties might they encounter? • What would their lives be like? • What feelings and emotions might they have experienced? • What harms may come from preventing someone from speaking/learning their mother tongue? <p><i>Note:</i> students should write from their own perspective and talk about how they would feel if they were forbidden from speaking their own language today. It's not appropriate for students to assume the experience or perspective of an Aboriginal or Torres Strait Islander person if they don't have that cultural background. This is because it's not possible for a non-Indigenous person to fully comprehend or a feel an Aboriginal or Torres Strait Islander person's experience.</p> <p>After completion of the writing piece encourage students to relate these feelings and experiences back to lived experiences of First Nations people under assimilation policies.</p>

	Teacher guidance	Ideas for student activities
	<ul style="list-style-type: none"> • The use of standardised testing such as NAPLAN, which paint a misleading picture of Indigenous achievement due to their inability to recognise the language proficiency a student may have in other dialects or ancestral languages (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs, 2012). • Failure to adequately encourage and support Indigenous language programs in school settings (Simpson, Caffery & McConvell 2009). • The lack of impetus to encourage and increase the numbers of trained Indigenous teachers around the country (Purdie et al. 2008). <p>Useful resources</p> <p>The Healing Foundation’s videos and downloads for the ‘Voices of the assimilation era’ activity allow students to get an understanding of first-hand experiences of the assimilation era and of the Stolen Generations: https://healingfoundation.org.au/schools/:</p> <ul style="list-style-type: none"> • Florence’s story: https://healingfoundation.org.au/videos/apology11-florence-onus/ • Michael’s story: https://healingfoundation.org.au/videos/apology11-michael-welsh/ • Also, see Melinda’s story by First Languages Australia: https://ictv.com.au/video/item/4310 <p>Reconciliation Australia’s ‘Let’s talk ... languages’ fact sheet on language provides an excellent overview for students on the importance of languages and the ongoing and historical challenges that Indigenous language speakers face: https://www.reconciliation.org.au/wp-content/uploads/2019/03/ra-letstalk-factsheet-languages_final.pdf</p> <p>This guide, created by Australians Together, provides a summary of the assimilation policy and its impacts, and is a useful resource for providing basic background information for students before exploring the videos in the ‘Voices of the assimilation era’ activity in this section: https://australianstogether.org.au/discover/australian-history/a-white-australia/</p> <p>The <i>Gaps in Australia’s Indigenous language policy: dismantling bilingual education in the Northern Territory</i> report provides some in-depth background information for teachers interested in investigating some of the systemic failing around Indigenous language education in Australia: https://aiatsis.gov.au/sites/default/files/products/discussion_paper/simpson-caffery-mcconvell-dp24-indigenous-language-policy_0.pdf</p> <p>This <i>ABC News</i> article provides some useful background information for teachers wanting to learn more about why recognising Aboriginal English as an official dialect is particularly important in classroom settings: https://www.abc.net.au/news/2019-12-22/calls-for-teachers-to-understand-aboriginal-english/11780094</p> <p>The film <i>In my blood it runs</i> (2020), documents the challenges faced by young Arrente and Garrwa boy, Dujuan, as he attempts to navigate the Australian education system while also developing his ancestral knowledge, languages and skills. The documentary is rated PG but there may be excerpts you wish to show your class to highlight some of the difficulties faced by Indigenous students within the current education system: https://inmyblooditruns.com/education/#classroom</p>	



Why Me?

Teacher guidance

Help students understand that because they call Australia home this relates to them. Explore what's happening, or has happened, around your local area that's relevant to this topic.

Why are Aboriginal and Torres Strait Islander languages important to me?

Understanding the significance of language to Aboriginal and Torres Strait Islander people, enables all Australians to begin to see how inherently language is tied to the collective histories of our nation, and why protecting and strengthening these languages provides all Australians with greater knowledge and appreciation for the places in which we live (Marmion, Kazuko & Troy 2014).

Words from Indigenous languages contain knowledge and descriptions that help us interact more positively with our environment and provide pathways for us to explore how to live in better harmony with our surroundings.

How are Indigenous languages being preserved?

Although there's cause for concern about the health of Indigenous languages in Australia, dedicated and creative individuals are finding innovative ways to preserve, share and continue languages (VACL 2020).

Technology

The rapid rise of technology in recent decades has allowed for new and innovative ways to preserve languages and teach languages to a new generation of learners. Communities and Indigenous organisations are starting to use tools such as apps and digital games to share languages and engage young people with learning. *My grandmother's lingo* is just one of many games and apps which has been developed for this purpose. It incorporates voice-activated technology to engage users with learning and pronouncing words from the endangered Marra language of the Northern Territory, while providing information on how the words and language connect to cultures and identity. Similar apps with gamification elements are now available for a number of different language groups.

Literature

Many Indigenous organisations and communities are securing and protecting languages by creating dictionaries or word lists which collate local knowledge of words and phrases. These dictionaries often serve as a starting point for developing broader language programs or initiatives which seek to strengthen community knowledge and engagement with preserving local languages (VACL 2020).

There are an increasing number of bilingual books and books written in languages for children. Aunty Joy Murphy's *Welcome to Country* is one great example. The Indigenous Literacy Foundation has recently translating several well-known children's books into Indigenous languages such as translating *The very hungry caterpillar* into Yolngu.

Music

There are a growing number of Indigenous musicians who are incorporating Indigenous languages into popular music. Artists such as Emily Wurramara, Kardajala Kirridarra and Gurrumul gained significant acclaim for their music and are known for singing in language. Baker Boy's 'Cloud 9' (the first original rap song to be recorded in Yolngu Matha language) or Emily Wurramara's 'Ngarrikuwujeyinama' sung in Emily's

Viewing and discussion: learning languages

Watch *Behind the news'* [Indigenous language lessons](#) (03:47), then discuss as a class:

- Why do the students think learning local languages is important?
- What's Broome doing differently to other cities and towns in Australia?
- What does it mean to be *bilingual*?
- What has happened since 2006?

My grandmother's lingo

As a class, or in partners, explore SBS' interactive web-based game [My grandmother's lingo](#). Use the app's interactive, voice-activation technology to learn words from the Marra language. As students become more confident with the pronunciation, new short chapters of a young woman's journey to speak her endangered Marra language are revealed, containing new words and descriptions of how language is connected to her cultures and identity.

After exploring the app, ask students to reflect upon whether they think apps such as these could be effective in engaging new language learners. Students could investigate other apps from language groups in your state and explore how technology is being used locally to keep languages strong.

Exploring ancestral languages through popular music

Get students to listen to a range of Indigenous artists who are incorporating ancestral language into their songs (e.g. [Baker Boy](#), [Emily Wurramara](#), [Kardajala Kirridarra](#), [Gurrumul](#)).

Students could then use Tripe J's [Deadly music keeping languages alive](#) to choose a song to research, finding out what language/s it's sung in, where that language group is located geographically as well as investigating translations of the lyrics.

	Teacher guidance	Ideas for student activities
	<p>Anindilyakwa language are great ways to introduce students to how Indigenous languages are continuing to shape the cultural landscape of Australia.</p> <p>Historical documents Historians and linguists, such as Ngarigu scholar and linguist, Jaqueline Troy, are using historical documents and other primary source material, such as the journals of William Dawes, to piece together remnants of sleeping languages (Troy 1994). This is a painstaking process in which experts must carefully compare and analyse multiple sources (which are often inaccurate or incomplete and recorded with different linguistic systems) to establish enough evidence to confidently identify word meanings and origins. This work has been instrumental in reawakening several Indigenous languages around the country allowing living descendants to start the process of reengaging with languages and cultures that had been previously thought lost.</p> <p>Media Broadcasters such as NITV and the ABC have created several series, such as ABC's Mother tongue series, which records and shares different Indigenous languages and explores how different words connect to cultures and Country.</p> <p>Recently we've also seen a rise in the use and prominence of Aboriginal English words such as 'deadly', 'yarning' and 'gammon' in the mainstream Australian media, either through their use in naming events or programs (e.g. the Deadly Awards or ABC's <i>Little yarns</i>) or through increased use by Indigenous presenters, guests and commentators.</p> <p>Education and youth programs One of the most important and impactful ways languages are being kept alive is through education and programming aimed at children and young people. Though there's still much work to do, states like New South Wales are showing positive signs of improvement, with three Aboriginal languages, Wiradjuri, Gumbaynggir and Bundjalung, appearing in the top 15 languages studied in New South Wales schools (Singhal 2018).</p> <p>Other creative youth programming ideas are finding new and creative ways to build awareness to preserve languages in schools. A great example of this is the Poetry in first languages program, which aims to teach Australian kids local Indigenous languages by writing poetry. More focus is also being put into building the capacity of local Aboriginal and Torres Strait Islander people to become language teachers, particularly in the early years.</p> <p>Useful resources This SBS interactive web-based game allows students to explore languages in an interactive application: https://www.sbs.com.au/mygrandmotherslingo/</p> <p>This episode of ABC's <i>Behind the news</i>, 'Indigenous language lessons', explores how the town of Broome in Western Australia is pushing to become the first bilingual town in Australia by teaching all kids Yawuru, the local indigenous language. It includes a transcript (03:47): https://www.abc.net.au/btn/classroom/indigenous-language-lessons/10524770</p> <p>SBS' interactive web-based game, <i>My grandmother's lingo</i>, allows students to explore languages in an</p>	

	Teacher guidance	Ideas for student activities
	<p>interactive application: https://www.sbs.com.au/mygrandmotherslingo/</p> <p>Students can listen to and watch Baker Boy’s music video for ‘Cloud 9’, the first original rap song recorded in Yolngu Matha language (03:23): https://www.youtube.com/watch?v=2iwAn9gTY4w</p> <p>This link provides access to Emily Wurramara’s song ‘Ngarrikwujeyinama’ sung in Emily’s first language, Anindilyakwa. Students can also explore the meaning of the lyrics and the stories behind the song: https://emilywurramara.bandcamp.com/track/ngarrikwujeyinama-2</p> <p>Choose from a selection of Gurrumul’s songs available on the official website: http://www.gurrumul.com/videos/</p> <p>Triple J’s <i>Deadly music keeping languages alive</i> is a great place for students to begin looking at Indigenous musicians who are bringing languages to music audiences both at home and around the world. It contains links to audio and video clips of Indigenous artists and their music: https://www.abc.net.au/triplej/programs/home-and-hosed/indigenous-language-in-music/9851120</p> <p>This SBS article ‘The poet who wants all students to be well versed in Aboriginal languages’ explores how poetry is being used to teach Indigenous languages in the classroom through the new <i>Poetry in first languages</i> initiative: https://www.sbs.com.au/nitv/article/2019/03/21/poet-who-wants-all-students-be-well-versed-aboriginal-languages</p> <p>This article by Victorian Aboriginal Corporation for Languages (VACL) provides some great teacher background information on the many different and creative ways language is being preserved through music, literature, theatre, film and technology: https://vaclang.org.au/projects/creative-collaborations/language-revival-creativity.html</p>	
 <p>My Response</p>	<p><i>Help students critically and creatively process and demonstrate their learning on this topic by exploring meaningful ways to respond. Ask students to come up with their own ideas about what they can do.</i></p> <p>Other assessment ideas/taking action</p> <p>In small groups or as a class, invite students to share ideas for how their school or local community could help to promote and preserve Indigenous languages in your area. Examples of actions they might choose to take might be:</p> <ul style="list-style-type: none"> • Creating and conducting a school survey to establish how many pupils in the school would be interested in learning local Indigenous languages. • Discussing whether an Indigenous language program could be incorporated into your school, either through short-term learning opportunities (e.g. planning a series of incursions from member/s of your local language group – remember to pay them for their time) or as a long-term LOTE program at the school. Encourage students to think about how such a program might work in your school and what benefits it would mean for your local community. If there’s significant student interest in learning local languages, students could prepare a proposal for the principal, school council and staff including survey data and persuasive writing pieces on why learning Indigenous languages is important. This proposal could also be directed towards local council or community organisations. 	<p>Writing an Acknowledgement of Country</p> <p>In this summative task, students will write their own Acknowledgement of Country.</p> <p>Before beginning, read Aunty Joy Murphy’s <i>Welcome to Country</i> and discuss the different aspects of cultures that have been acknowledged within the stories. Explain to students that they’ll be writing an Acknowledgment of Country.</p> <p>Discuss with students the difference between a Welcome to Country and an Acknowledgement of Country and their basic structures. Students may be familiar with acknowledgements that are just one or two sentences long, however, they should be encouraged to go deeper and make their acknowledgement more personal, embedding aspects of the new understandings and respect</p>

	Teacher guidance	Ideas for student activities
	<ul style="list-style-type: none"> • Considering other ways to incorporate Indigenous languages into the school program. For example, each class could plan and prepare an activity, performance or event to build better awareness and connection to local languages and cultures among the school community as part of existing Indigenous school celebrations (e.g. NAIDOC week, Mabo Day, Reconciliation Day). • Preparing a proposal for their school principal, which outlines the value and benefit for the school and broader community of inviting a local Elder or Traditional Custodian to speak about languages and cultures and/or perform a Welcome to Country ceremony at the start of each school year or term. (Note: remember to include a budget to reimburse them for their time). • Organising a fundraising activity to raise money to buy library books or resources, which help deepen the school community's connection, understanding and support of local languages and cultures (e.g. purchasing a set of dictionaries for the language groups of your local area, purchasing any bilingual book sets or 'big books' in the languages of your local First Nation Peoples). <p>Guidelines on creating an Acknowledgment of Country</p> <p>Before engaging students in the process of creating their own Acknowledgement of Country, it may be useful to revisit the concept of Welcome to Country. Welcome to Country is a protocol based on a custom performed for thousands of years by Aboriginal and Torres Strait Islander people in which a Traditional Custodian (or Aboriginal or Torres Strait Islander person who has been given permission from Traditional Custodians) welcomes visitors and offers safe passage and protection while on Country. Welcome to Country generally occurs at the beginning of a formal event and can take many forms including singing, dancing, smoking ceremonies, a speech in ancestral languages or English.</p> <p>Acknowledgement of Country shows respect to Traditional Custodians and acknowledges their continuing connection and custodianship to the lands that you're on. It is not a new tradition and has in fact been part of Indigenous cultures for many thousands of years. An Acknowledgement of Country can be delivered by anyone and can be incorporated into the beginnings of class meetings, assemblies or special events, such as, concerts or sports carnivals (Reconciliation Australia 2017).</p> <p>An Acknowledgement of Country isn't simply said for the sake of saying it, it acts as one small way we can begin to redress the historical exclusion of Aboriginal and Torres Strait Islander people from many aspects of colonial Australia's processes and national identity (e.g. the national anthem, the Australian flag, history books, the constitution and the democratic process).</p> <p>There are no strict rules governing what Acknowledgement to Country should sound like, but it's important to be thorough when investigating the Traditional Custodians of the area. Some geographical areas may be 'disputed' areas, meaning multiple groups claim custodianship or connection to those lands. If this is the case in your local area, you may wish to perform a general acknowledgement rather than identifying the specific Traditional Custodians of the land you are.</p> <p>The most important factor in an acknowledgement is that the knowledge, custodianship and continuing connection to Country is respectfully recognised. Encourage students to be specific about this knowledge and these connections. This may include referring to specific ways in which Traditional Custodians interact with and care for the local environment, using ancestral names for waterways, flora and fauna. This conveys</p>	<p>they have gained around the connections between Aboriginal and Torres Strait Islander Peoples, languages, cultures, Country and customs.</p> <p>Students may choose to incorporate words from the Indigenous language of the area, for example, using Indigenous names when referring to aspects of your local environment (e.g. rivers, waterways, plants or animals) or by choosing a word from the Indigenous language of the area which expresses a particular word or trait that's relevant to your school's or community's values and/or philosophy. They might also wish to include specific examples of ways Traditional Custodians of your area have interacted with and cared for the natural environment.</p> <p>These individual student acknowledgments could then be collated into a class book and could be shared at the start of class meetings, assemblies or special occasions at your school. A copy of the class book could also be sent to the relevant land council or representative body for the Traditional Custodians of land that your school is on.</p>

	Teacher guidance	Ideas for student activities
	<p>a respect and recognition for Indigenous societies and structures which existed long before colonisation, and which continue to exist today.</p> <p>Useful resources</p> <p>ABC Life's 'Why an Acknowledgement of Country is important (and advice on how to give one)' explains the difference between a 'Welcome' and an 'Acknowledgement' of Country as well as providing some tips for students to keep in mind when creating their own: https://www.abc.net.au/life/why-acknowledgement-of-country-is-important-and-how-to-give-one/11881902</p> <p>Reconciliation Australia has created a guide explaining the difference between <i>Welcome to and Acknowledgement of Country</i> as well as explaining why it's important: https://www.reconciliation.org.au/wp-content/uploads/2017/11/Welcome-to-and-Acknowledgement-of-Country.pdf</p> <p>This 'Acknowledgement of Country' video from Reconciliation Australia provides an example of how one early learning centre has incorporated an acknowledgement into their organisation's everyday practice and examines the processes they went through to achieve this. It also includes an example of giving the acknowledgement in language (04:16): https://www.youtube.com/watch?v=ksBoJT_gkVc</p> <p>The South Australian Certificate of Education (SACE) and students living and learning on Kurna Country have created this video as an Acknowledgement of Country and may be useful in demonstrating what an acknowledgement can sound like (01:48): https://www.youtube.com/watch?v=-0id9JGfpgg</p> <p>The Queensland Department of Education has put together this video as an example of an Acknowledgment of Country (01:05): https://www.youtube.com/watch?v=zwb19PARVRc</p>	
Other resources	<p>This <i>Sydney Morning Herald</i> (SMH) article discusses the rise in popularity of Indigenous languages in New South Wales primary schools in 2019: https://www.smh.com.au/education/the-aboriginal-language-taught-more-than-spanish-in-nsw-schools-20180914-p503r3.html</p> <p>This <i>SBS News</i> article, 'Voices silenced: what happened to our indigenous languages?' provides a brief overview of some of the inequities and systemic failings which have contributed to the loss of so many Indigenous languages: https://www.sbs.com.au/news/voices-silenced-what-happened-to-our-indigenous-languages</p> <p>This SBS article discusses the <i>FirstVoices</i> app, which allows First Nations people from around the world to converse via text in their mother tongue: https://www.sbs.com.au/nitv/article/2016/06/02/phone-app-helping-preserve-australias-indigenous-language</p>	
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	Teacher guidance	Ideas for student activities
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	Teacher guidance	Ideas for student activities
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