|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Years 7 – 10 Term 4 2019 Unit Overview – Nganggini** | | | | |
| **MUDA FOCUS: Family, Moiety, Well-being, Ngawarla Wami** | | | | |
| **Australian Curriculum Achievement Standards** | **Activities and assessment** | **Vocabulary** | **Grammar** | **Sentences** |
| By the end of Year 10, students use the language to initiate, sustain and extend interactions, and to exchange information about interests, experiences and aspirations. They use spontaneous language wherever possible to participate in activities that involve taking action, collaborating, planning, organising and negotiating. They use culturally appropriate norms and skills, and respect protocols when engaging with and learning from visiting Elders and community members. When interacting in the classroom, they make suggestions, seek clarification, praise or compliment each another. Students use language where possible to locate, analyse and summarise factual information from a range of sources such as historical documents, Elders and community members. They demonstrate their understanding of Country/Place, for example, by explaining the origin, meaning and significance of local place names and features, or by presenting texts and stories about the Country/Place and associated social and cultural events, using language as much as possible and different modes of presentation. Students view, listen to, and share personal responses to a range of texts, such as songs, stories, films and other modes of artistic expression, and demonstrate understanding by identifying and explaining main ideas, key themes and sequences of events. They explain how artistic expression relates to land, water, sea, sky, people, animals, plants and social and ecological relationships. They use expressive language, gestures, and supporting materials to create a range of spoken, written and multimodal texts, for example, art work to convey messages using symbols and techniques appropriate to Country/Place, or narrations of real or imagined journeys involving a variety of characters, places and events. Students apply culturally appropriate and ethical behaviour and lexical and grammatical resources to interpret and translate texts to and from the language; and they explain culture-specific concepts, practices and expressions that do not easily translate. They co-create bilingual texts to inform the wider community about aspects of the language and culture. They reflect on how their own biography shapes their sense of identity and ways of communicating, and discuss the role that language and culture play in the identity and well-being of Aboriginal and Torres Strait Islander peoples. They explain how particular policies and practices have impacted on Aboriginal and Torres Strait Islander peoples’ sense of identity, for example, through language loss and separation from Country/Place, family and community. Students explain and use the sound system of the language, and a range of available vocabulary sets and grammatical structures when speaking and writing. They use metalanguage to explain sound and writing systems and grammatical structures in the language. They analyse the purpose and role of a range of spoken, written and visual texts, for example, declaring identity, acknowledging ancestors and traditional belief systems, and passing on knowledge and information. Students explain the importance of the kinship system in regulating relationships and behaviour in Aboriginal and Torres Strait Islander communities. They explain how and why language use is adjusted to suit different social and cultural contexts, purposes and relationships, for example, expressions used with respected kin. They explain how languages change over time and influence one another, for example, by describing the history and impact of contact languages, including creoles, pidgins and Aboriginal Englishes. Students make comparisons between the ecologies of Aboriginal and Torres Strait Islander languages and indigenous languages in other countries, in areas such as language policy and rights, language loss, advocacy and reform, and language revival. They identify the role of language in passing on knowledge, and explain how communities’ ways of thinking, behaving and shaping worldviews influence how language is used. They investigate language revival efforts in their own community and neighbouring regions, and identify resources and processes that are available to build language, for example, lexical and grammatical resources. Students explain protocols for filling language gaps and extending semantic domains, including those required for borrowing from other languages, creating words by analogy and drawing from within existing resources of the language. They explain various techniques that can be used to build language, such as analysing historical sources or interviewing existing speakers, and identify associated challenges. Students reflect on their role as contemporary documenters of language, and recognise the importance of intergenerational collaboration in reviving and maintaining languages. | Students: independently read text Ngatyu Vilhali and complete questions about the text;  translate text into English in their own words, explaining culturally specific concepts and practices;  write own sentences based on given pattern.  Students classify peers in the class and family members according to Skin Groups and explain in English the Moiety system.  With Elder support, students write and learn to read labels for Nganggini Wida Alhda-aldha. (strong tree).  Students:  explain grammatical features in own words;  write a bi-lingual welcome to country with Elder support, reflecting on what is important to them (Year 10);  reflect on their biographies and personal identity; create language resources for younger students | Nganggini Ngami Vapi Vilhali Yaka Nunga Ngai Biapanha yakarti Vapapa Adnyini Nguarli Ngarlaami Wadngami Ngamarna Artuapi Ubmarli Vaparlu Yakarla Vurlkanha vapi Vapa Artuna Marni Ngaparla Ararru Mathari | Syllable break after rn eg in arngu, ny, ty, ly,  Focus on correct grammar – locative suffixes -nga, -ru, (direction and possession). Past tense anggu suffix. | \*Inhawartanha Ngatyu (ngami , vapi, nunga,). \*Vanha mityi …….. \*Ngami biapanha andyianggu.  \*(Vapi) yanaanggu nakuntyalu.  \* Ngawarla Wami Text. |
| Main Texts for 7-10:   * Ngawarla Wami (traditional Muda story) * Ngatyu Nganggini booklets * Ngatyu Vilhali   Udi (Songs)   * Ngawarla Wami Song * Traditional lullabies for the two children Elders * Moon Man (Vira Miru) - Muda   Supplementary Texts:   * The Old Woman and the Two Children (Virlkuthanha yakartilypila) – Muda - told by an Elder | | |