

ALW Program

Time	Friday	Saturday	Sunday
7.30 – 8.00		Breakfast	
8.00 – 9.00		<i>Free Time</i>	<i>Free Time</i>
9.00 – 10.30		Session 3	Session 7
		Re-Imagining Ewamian/Wamin Language and Culture Through Research, Poetry, and Song – <i>David Hudson, Cassy Nancarrow & Markos Koumoulas</i>	ALW 24 YARN OR CULTURAL SITE VISIT
		Language Collection Rescue – <i>Robert dhurwain McLellan & Ben Foley</i>	
	Busting The Jargon - <i>Robert dhurwain McLellan & Simon Musgrave</i>		
10.30 – 11.00	Registration from 10 am	Morning tea	
11.00 – 12.00	WELCOME CEREMONY	Session 4	
		Djuyalgu Wakulda: Language Governance, Sharing and Reclaiming our Language Proper Way - <i>Jazlie Davis & Gulwanyang Moran</i>	CLOSING CEREMONY
		Matjarr Djuyal: How Using Gestures in Teaching the Revitalised Gathang Language Helps Pre-schoolers Learn an Aboriginal Language. - <i>Anjilkurri Rhonda Radley</i>	
12.00 – 1.00			Lunch

	Lunch / Resource sharing/display	Resource sharing/display	
1.00 – 3.00		Session 5	Pack up and departure
	Session 1	The Nyingarn Project - <i>Thomas Watson, Brooke Wandin, Gari Tudor-Smith, Paul Williams & Sophie Lewincamp</i>	
	Bayala: Let's Talk Together - <i>Corina Norman & Jasmine Seymour</i>		
	Co-Designing A Language Revitalisation Studies Program - <i>Desmond Crump, Samantha Disbray & Robert dthurwain McLellan</i>	Indigenous Cultural and Intellectual Property Protocol - <i>Renee Crilly & Suzanne Burford</i>	
	Pertame Master-Apprentice [Map] Language Revitalisation Project - <i>Samantha Armstrong & Kyah Armstrong</i>	Navigating Language Protocol in Public Policy and Practice - <i>Sam Johnson & Madeline Rose</i>	
	Muruwaringgu Ngana Yaanku (Let's Speak Muruwari!) - <i>Roy Barker Jr, Samantha Bennett, Alison Mount, Jane Simpson, Barton Staggs & Martin Thomas</i>	The Fourth National Indigenous Languages Survey (NILS4) - <i>Lauren W Reed & Jason Chong</i>	
3.00 – 3.30		Afternoon tea	
3.30 – 5.00	Afternoon tea	Session 6	
	Session 2	Study of Paakantyi Language Acquisition Study During Covid-19 Lockdown - <i>Mirritya Ebsworth</i>	
	Little Kids Learning Languages - <i>Carmel O'Shannessy, Vanessa Davis & Jessie Bartlett</i>		
	Yaama Gamilaraay! The process of embedding Gamilaraay into early learning programs in our region – <i>Wayne Griffiths, Renee Stanford & Frog Hogbin</i>	Kinship Morphology - Elder word order and Original Lore of Language - <i>Nola Turner-Jensen</i>	

	Developing a Pitjantjatjara mathematics curriculum at Areyonga School – Sasha Wilmoth & Cris Edmonds-Wathen	Free time	
5.00 – 5.30		Free time	
5.30 – 6.00	Free time		
6.00 – 7.30	Dinner and Free Time		
7.30 – 9.00	Free time, possible optional fire circle	Language sharing	

Presentations

Bayala: Let's Talk Together

"In our current project, Bayala: Let's Talk Together, a core group of ten Dharug language learner-speakers, plus artists, professional linguists and language teachers, are designing a new university course. This project responds to a significant community need and empowers Dharug and other community-based learner-speakers to teach language, to provide certified language teacher pathways for future employment. The Bayala project builds on the previous project led by Corina Norman (Buragadara Bayadara Gulbangadara Dharug Dalang – To Learn, To Speak, To Honour the Dharug language) which held training workshops, culture camps, undertook dictionary work, and an eight-week Adult Language Learning Program which due to Covid-19 went online, reaching >400 community members across greater Sydney. Many community members learned to speak and understand some Dharug for the first time, a crucial step on the pathway to learning their language. In the current project Bayala we are looking to take a step further in training community adults - those who are currently not already qualified school teachers - to learn how to teach language and to upskill in professional knowledge about language.

In this presentation we will share our learning so far in resource development and curriculum planning. In resource development, we are breaking down the existing Dharug Dalang resources even more explicitly and building in more time for speaking practice. We are also working to script practice teaching and make 'template' resources for easy use. In curriculum planning, we are weighing up options carefully around different course types, course audiences and delivery modes, so that the courses are as sustainable as they can be and give learners clear paths to progress."

Co-Designing A Language Revitalisation Studies Program.

"As the Decade of Indigenous Languages begins (2022-2032), community-led language revival and revitalisation projects are flourishing across Queensland, and nationally. A new Language Revitalisation Studies Program at University of Queensland (UQ) will support communities in the region to realise new opportunities, in fields such as language revival, education, the arts, land management and governance. It will meet demand for First Nations Peoples to extend, formalise and professionalise their skills and leadership in diverse language-related work.

To make sure the program is responsive, high quality and relevant its design is led by Indigenous community and industry members and Indigenous UQ staff. The program will be informed by community and industry consultation, responsive and accessible, build on community knowledge and strengths, and engage both-ways approaches. It is an important element in the Strategy for Indigenous Languages in the School of Languages and Cultures at UQ.

Two successful intensive programs have informed the content and structure of the course in authentic co-design in practice where the knowledge of students is valued; learning is interactive and most importantly enjoyable!

At its core, the foundation of this work is premised on building relationships of trust between Indigenous peoples and research, cultural and other institutions. This presentation will explore how the development of the new language studies program is guided by meaningful and respectful consultation built on trust

Pertame Master-Apprentice [Map] Language Revitalisation Project

"The Pertame Master-Apprentice Language Revitalisation Project started in 2019 as a means of creating first and second language speakers of an endangered language using the Master-Apprentice method. To learn and speak in your language it does not need to be in a formal setting with a westernised learning curriculum, rather just by listening to a family member speaking to you and you understanding by being immersed in your language. This model is called language immersion, continuous exposure to the mother tongue for 20+ hours a week of constant and guided engagement in language will have learners gradually understanding and speaking just as long as they are staying in the language as they learn.

The Master-Apprentice Program (MAP) is a world leading method of Indigenous language revival that was developed by Indigenous communities in California and has since been taken up by First Nations peoples globally. The Master-Apprentice Program (MAP) pairs fluent Elders and adult learners together to rapidly develop fluency through breath-to-breath language immersion, using traditional oral intergenerational language transmission from Elders to our youth. The Pertame MAP will share its methods, learnings, and challenges as one of the only active MAPs in Australia.

Muruwaringgu Ngana Yaanku (Let's Speak Muruwari!)

Jimmie Barker (1900–1972) was the first Indigenous Australian to use audio-recording to document Aboriginal languages and culture, producing 113+ hours of recordings which include documentation and analysis of his own language Muruwari. Jimmie's grandson, Roy Barker Jnr, is leading a research team to provide detailed content descriptions^[1] and access restrictions for these recordings and to design an interactive online cultural portal. This portal will allow the Muruwari and wider Australian communities to access the collection via the Australian Institute of Aboriginal and Torres Strait Islander Studies website the recordings are being transcribed, using a provisional spelling system. It is crucial the transcription use a community-designed spelling system. Two community workshops (with over 80 attendees) have been held in Brewarrina on the spelling system, and more are scheduled for finishing designing the spelling system. Then transcripts can be updated semi-automatically to reflect the community-approved spelling system, and language resources can be produced and distributed. A 'test' online audio dictionary of 50 Muruwari words that incorporates Jimmie Barker's voice has been produced, along with 24 audio pronunciation videos as part of a planned online pronunciation guide, and initial mapping information about culturally significant water features on Muruwari country. The presentation describes the outcomes, how challenges have been addressed, and seeks feedback.

Little Kids Learning Languages

"Two of the National Agreement on Closing the Gap targets focus on early childhood, and one focuses on language, yet little is known about young children's language development in Indigenous languages. This includes the language children hear directed to them and therefore learn. Contexts in which families regularly speak in more than one language are even less well understood.

In the Central Australian town of Alice Springs many Indigenous children grow up hearing and learning more than one language and using words from more than one language in a sentence or conversation is common.

The Little Kids Learning Languages project aims to

- Learn more about the language young children hear spoken to them, and the kinds of interactions they engage in with their families
- Learn more about the children's language development
- Develop a Communicative Development Inventory (children's early word list) for languages in Central Australia
- Develop information materials that will help health and education professionals to talk with families and assess children's language development.

In this talk we will discuss how we developed the Little Kids' Word List app in 4 languages and some aspects of how adults and children talk with each other.

Yaama Gamilaraay! The Process of Embedding Gamilaraay into Early Learning Programs in Our Region.

"The Yaama Gamilaraay! (Hello Gamilaraay) project was started in 2018 at Winanga-Li Aboriginal Child and Family Centre (Winanga-Li) in Gunnedah, funded through the NSW Department of Education's Ninganah No More program. Winanga-Li's overall aim is to provide culturally safe and appropriate education and care and support services for children aged 0 to 8 and their families. In 2023 Winanga-Li has been funded as a Gamilaraay Language Hub and we have moved into a new phase, aiming to empower early learning centres to be confident and capable of teaching children Gamilaraay language. We are walking alongside educators and children through this journey to ensure they have the knowledge and tools they need to make language and culture an embedded practice in their centres.

We have built on the learnings from the first phase of the project in our project design, using a theme-based approach. Materials for each theme include songs, videos, games, and suggested activities; these are designed to be embedded into early learning programs, rather than for 'stand-alone' language classes. Each month a new theme is introduced, building on the learning from the previous month, and brought into centres by local banmadhaay (language program facilitators). Materials can be adapted to any setting which includes self-access play-based learning, as well as intentional teaching for groups or individual children. Banmadhaay work with educators to decide on the most appropriate approach for each centre. In the first group of 13 participating centres we are working with 434 children (both Aboriginal and non-Aboriginal) each week.

In this talk we will share the learnings of the project, including the tools we are developing to monitor the progress of the children's language learning for each theme, and the feedback we are capturing in a continuous improvement cycle for the project.

Developing A Pitjantjatjara Mathematics Curriculum at Areyonga School

"This project responds to the aspirations of a Pitjantjatjara-speaking community and school to develop primary maths curriculum in language. It is a collaboration between Areyonga School, a linguist, a mathematics education researcher, and local Elders. We focus on the space part of the curriculum, which includes shapes, locations, and directions. Spatial language and spatial metaphor are the basis for much mathematical talk. Developing children's verbal and spatial reasoning skills can help to lay a firm foundation for other mathematical skills.

In this presentation, we discuss the collaboration so far, from eliciting mathematical language with Elders, to planning lessons with assistant teachers. We also present preliminary findings regarding how Pitjantjatjara speakers can refer to and reason with mathematical concepts in Pitjantjatjara.

As an example, the environment surrounding Areyonga is full of geometrical shapes in the form of rocks that fall from the highly stratified escarpments and rockhills. The language of geometrical shapes developed thus far therefore draws on that used to describe rocks and stone artefacts, and the body, which people metaphorically extend to describe the anatomy of geographical features. A triangle is a kanti—a triangular quartz piece traditionally used as a blade. Rockhills are described as having a mulya 'nose' where a ridge ends and slopes downwards. The kanti 'triangle' therefore has mulya maṅkurpa 'three noses', or three corners.

The language of reasoning is also crucial in the mathematics classroom. We present our findings with regard to comparative constructions, talking about identity and difference, and tasks such as sorting objects according to particular attributes.

While this project directly benefits the children of Areyonga, it also aims to develop a methodology that can then be modified for other languages and contexts. This project is an example of the Pitjantjatjara concept ngapartji-ngapartji, which translates as reciprocity, in line with this year's theme of ngawiyala."

Study Of Paakantyi Language Acquisition Study During Covid-19 Lockdown

"In 2021, a study was conducted as part of the Master of Indigenous Languages Education (MILE) course at the University of Sydney, to compare language acquisition of Paakantyi Palku (language) using Top-Down and Bottom-Up teaching strategies. Ideally, this study would have been conducted in a school on Paakantyi Country, however the Covid-19 lockdown prevented this. Instead, the study was conducted online, with participants who were mostly non-Aboriginal, who had little to no prior exposure to Aboriginal languages and who ranged in age from 5 to 85 years.

To engage the participants in an online environment, a range of strategies were used to deliver a series of 15 x 1-hour language lessons. This included using an online 'talking book' as the common reference text, and supplementing teaching with interactive software programs and games, and slideshows. The lesson series culminated with participants creating their own stories using an online book program that enables e-publishing with video and audio functionality, as well as printed hardcopies.

This presentation will explore the intent of the study and will outline the challenges presented by the Covid-19 restrictions. An overview and critique of the software and teaching strategies that were employed will be discussed. The final results of the study will be presented and interpreted. The presentation will also discuss the potential for further language revitalisation programs, particularly for those wishing to learn a language when they do not live on-Country, have no (or limited) access to Elders and other speakers or learners, and will cover areas for improvement to enhance learner experience and increase language acquisition.

Language Collection Rescue

"Language communities require access to language resources. Today, for most people, language recordings and language materials are kept in computer folders, external hard drives or obsolete databases. These are risky places to keep things. Most of us have experienced the worry about losing material when a computer won't turn on, a hard drive won't read, or an app is no longer accessible. The Language Data Commons of Australia (LDaCA) is a research project which aims to improve the ways people work with recordings, manuscripts, and other language material. The people involved in LDaCA have long histories working with language documentation, research and archiving. Along the way, we have experienced disasters that have happened with language collections. We are working on ways that language communities can hold their collections into the future, and rescue material that is at risk of being lost. This session will include a case study of our work with Batchelor Institute Library to safeguard language materials in the CALL Collection's digital archive. What we have learnt might help you keep your language material safe. If you have language resources you hope to access in the future or are holding material that is at risk of being lost, this is the session for you!

Busting The Jargon

"Indigenous languages materials are scattered all over. You could spend a lifetime searching for language materials and still keep finding hidden gems you never knew existed. If only we knew exactly where everything was and all at the same time, how much further communities would be on their respective language journeys and ultimately, how much stronger our languages would be! The Language Data Commons of Australia (LDaCA) wants to help improve this situation by making it easier to find and work with language materials. There are good reasons why archives and libraries use specialised terms to describe language collections. But that jargon can be a barrier to understanding collection management. LDaCA is working to create an environment where Indigenous communities feel culturally safe and supported to access their material and make decisions about their languages. Making a safe space depends on having respectful ways of talking with each other. With community/mob researchers, we can design the skills and tools needed to use our services effectively. To do this we need to work on the wording we use to clearly describe what we do. ALW brings together people who can help this process and we invite mob to an open yarn about 'breaking down the jargon'."

Djuyalgu Wakulda: Language Governance, Sharing and Reclaiming Our Language Proper Way

The Western gaze has turned its attentions to Aboriginal Languages. With growing demand for Aboriginal Languages content in Education, Health, Government and Corporate spaces, how do we slow down and revitalise our Languages at our pace, proper ways? As Gathang speaking Peoples, language reclamation is important for our ongoing self-determination and maintenance of sovereignty. Given the history our ancestors endured and the risk of ongoing colonisation of our language spaces today, we believe we have a right to retain our Indigenous Cultural and Intellectual Property rights and the powers to make decisions over our language and how it is accessed, used, and represented by others. We do this by operationalising Indigenous governance and data sovereignty principles within our space and upholding our cultural processes and understandings in our approach to Language revitalisation. Justice for us in language revitalisation is the ability to assert our sovereignty and maintain our ways of being, doing and seeing through our language work. In the spirit of Ngukalil (I give you give), we believe this presentation will be of benefit to other Indigenous groups who are trying to regain control of their languages and are in the earlier stages of language revitalisation.

Matjarr Djuyal: How Using Gestures in Teaching the Revitalised Gathang Language Helps Pre-schoolers Learn an Aboriginal Language.

"The presentation will discuss the finding of Matjarr Djuyal: The effectiveness of gesturing as a teaching strategy for young children learning the Gathang language. Gathang is a revitalised language of the Birrbay, Warrimay and Guringay peoples located on the Mid North Coast, New South Wales, Australia. Using gestures (known as 'hand talk') with children and undertaking in-class experiments, the research aimed to combine Western-focused theory regarding linguistics and Aboriginal cultural ways relating to storytelling and cultural knowledge.

The research contributes to a growing body of research attesting to the effectiveness of gesture for improving language acquisition amongst learners. The findings provide the first detailed picture of how gesture can be effective in an Aboriginal language revitalisation

context, both for the learning of preschool children in classroom settings, and as a way of involving their mainstream educators. This evidence should embolden language practitioners and linguists to include gesture in the design of language revitalisation programs since gesture also aligns with traditional Aboriginal teaching practices and offers a relatively low-cost strategy for helping teachers assist their students in acquiring Aboriginal languages.

The presentation will include a short video demonstrating how the research project Matjarr Djuyal has influenced Gathang language teaching at a local Community Preschool.

The Nyingarn Project

Nyingarn is a project that gives access to Indigenous language manuscripts. These manuscripts can be hard to get as they are often held in state and national institutions, some distance from the speakers of the languages. The Nyingarn project is working to locate and convert these manuscripts to text. With appropriate permissions, manuscript images are uploaded, transcribed, accessed and searched for community language revitalisation efforts.

Indigenous Cultural and Intellectual Property Protocol

"The Queensland Department of Education has supported schools to collaborate with Aboriginal peoples and Torres Strait Islander peoples to teach Aboriginal languages or Torres Strait Islander languages in ways that are culturally acceptable and empowering for Language Owners.

The teaching and learning materials created as part of the language program will and has recorded Indigenous Cultural and Intellectual Property (ICIP); primarily languages, but also other ICIP such as stories, songs, artwork, or cultural knowledge.

ICIP Rights refers to rights of Indigenous people to protect and maintain their cultural heritage. These rights relate to the control of ICIP – rights to authorise or refuse use, and to be recognised as the owners of ICIP so that people and organisations continue to return to Aboriginal peoples and Torres Strait Islander peoples for consent. While these rights are currently not protected by specific legislation, consideration should be given to ICIP Rights when dealing with existing departmental content or developing new content that includes contributions from Aboriginal and Torres Strait Islander communities.

The aim of the Indigenous Cultural and Intellectual Property Protocol for the teaching of Aboriginal languages and Torres Strait Islander languages (PDF, 928KB) (ICIP Protocol) is a guide that has been developed to acknowledge the cultural value in the language knowledge and cultural expression shared by Aboriginal peoples and Torres Strait Islander peoples as part of language programs developed and delivered in Queensland state schools.

The ICIP Protocol provides an overview of the ICIP considerations when developing and teaching an Aboriginal language program or Torres Strait Islander language program in schools and a process to follow including which templates and agreements to use that have been created for schools and community to use.

Navigating Language Protocol in Public Policy and Practice

"This presentation is about the policy guidelines and communication needs that are specific to the public and private sector in the consideration for and use of Aboriginal languages.

With the revitalisation of Aboriginal languages gaining more momentum in NSW comes with it increasing hunger for the public and private sector to seek out and use language. This can include for programs, projects, buildings, meeting rooms, emails, acknowledgements, and anything not specific to Country.

But with that comes a layer of complexity and protocol that must come with understanding the process, permissions and sensitivity associated with the access and use of language. Which is why it is more needed than ever for NSW for develop and adopt comprehensive Aboriginal Language Use guidelines to inform this work across the sector, as well as effective and comprehensive communication resources to support practitioners to engage and navigate the issue.

Since the passing of the Aboriginal Languages Act 2017 the appetite and interest in the use of Aboriginal languages has skyrocketed. Particularly in the Public Sector, With the growing investment into the revitalisation of Aboriginal languages in NSW we are now seeing the emerging politics and practical considerations and conversations that need to be navigated such as recognising and understand the significance of permissions, protocols and the inherent presence of trauma/healing and sensitivity when navigating this work.

This abstract seeks to explore practical challenges we are navigating and aims to promote conversation and thinking about navigating language protocol in policy and practice.

The Fourth National Indigenous Languages Survey (Nils4)

"AIATSIS has carried out three National Indigenous Languages Surveys (NILS), in 2005, 2014 and 2018-2019. These surveys track the language vitality of Aboriginal and Torres Strait Islander languages in Australia. The NILS have recently increased in importance as they have become the main data source that informs progress against Target 16 of Closing the Gap. The Institute is currently gearing up for the fourth NILS.

In this presentation, AIATSIS will share plans and information on NILS4. We will outline the Indigenous governance arrangements for the survey and the process of co-design we will undertake to ensure that NILS is relevant, useful and culturally responsive for Aboriginal and Torres Strait Islander communities. We will present results of our literature review of other language surveys, which will in turn inform our co-design sessions."

Re-Imagining Ewamian/Wamin Language and Culture Through Research, Poetry, and Song

"In 2013, Ewamian people were successful in reclaiming title over their traditional country in Queensland's Gulf of Carpentaria savannah lands. With this new stability came the breathing space to focus on a long-held ambition to revive the language of the ancestors and in doing so contribute to healing 150 years of fragmentation of people and culture. As a consequence of colonial displacement, there were no full speakers or audio recordings of the Wamin (Ewamian) language at that time.

Ewamian traditional owner David Hudson says when you lose your land you can fight to reclaim it however when you lose your language you lose a whole cultural universe from countless generations of speakers.

In 2017, a working group of eight Ewamian people began meeting with linguist Cassy Nancarrow to collaboratively research and interpret archival language sources – just four written wordlists and five sentences. Alongside analytical reconstruction, the group developed a number of unique processes for re-imagining language use, including a poetic approach to delivering a welcome to country, conversational dialogues and scripts.

From 2021, David expanded the project with Markos Koumoulas to develop new 'traditional' music, using voice, didjeridu, clapsticks, and boomerangs. Ten songs have been collaboratively written in Wamin language and recorded in Cairns. An innovative Ewamian vocabulary-based didjeridu notation has also been developed to connect language learning with music, creation beings, rock art, plants, animals and country.

This presentation looks at methodologies used to reconstruct and relearn lexicon and syntax of a language from minimal materials. It addresses the essential contributions of contemporary language knowledge, memory, individual skill sets and collaborative thinking that sit alongside a traditional academic approach to language reconstruction. And it showcases the creation of the unique musical educational resources that are now available for all Ewamian People to use in reawakening the Wamin language.

Kinship Morphology - Elder Word Order and Original Lore of Language

"Kinship Morphology - The Elder word order of Original Aboriginal Language

The Elder word is the sacred or public key morphological information assigned within each individual Pama Nyungan language word. It is a strategic placement order that was purposely selected by the Creation Ancestors to reveal the various rules and codes that allocate the Lore area it belongs in. Is it sacred or is it public, is it men's or women's business, what Lore level are you allowed to learn in your

Kinship journey to express your identity?

In my presentation I will answer the following -

- Why do you think certain locations within Aboriginal systems needed to be hidden? How were they hidden?
- Why can't Aboriginal language be alphabetised?
- Why would specific words in Aboriginal language switch to the main actor (Elder word) being situated at the end?
- Why is the Aboriginal universe allocated completely into areas of gender responsibility?
- Why is the protection of maternal or paternal bloodlines such a strong Lore?
- Why is it not possible for non-Aboriginal people to translate Aboriginal language?

My research identifies how each Aboriginal Australian Language Group that stems from Pama Nyungan (over 400) has their own unique language words to describe place or key location markers or borders. Our team have also found other rules that were used in everyday life. For example, "Dhaany" is a stem of a verb that names a person doing an action/role. We found that this code identifies the roles held of individuals within everyday camp life. For example - Elder means in Wiradjuri - Buyabiyaldhaany – a magistrate – buya creation law-biyal means up high.

I believe my research identifies the critical word structures that were designed to identify specific meaning or interpretations by my pre-colonised ancestors. I have found that these language rules are the same or very similar across all Language groups who are within the Pama Nyungan family. For example – The language words used in 95% of language groups that translate to mean "having" is a common

suffix ending pattern attributed to a families inherited Ancestral lands as long as it is placed at the end of a food animal or plant prefix name attached to strong Ancestral spirits. "