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| **Years 3 – 6 Unit Overview –****Topic: Nanggini- Family and Belonging** |
| **Muda as central theme: Ngawarla Wami** |
| **Australian Curriculum Achievement Standard** | **Examples of activities and assessment tasks** | **Vocabulary** | **Phonics**  | **Grammar** |
| By the end of Year 6, students use familiar language and modelled sentence patterns to share information about aspects of their personal worlds, such as their family and friends, interests, everyday routines and activities. They interact appropriately with Elders and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as artefacts, works of art, texts and performances. Students ask and respond to simple questions, request help, repetition or clarification, and respond to questions and requests using rehearsed phrases and sentences. Whenever possible they use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate. They interact with Country/Place to gather information and knowledge and demonstrate their understanding of Country/Place, for example, by explaining the origins and meanings of Aboriginal and Torres Strait Islander names of streets, parks, public institutions and social programs. They label, order and classify natural objects, animals and plants, by making simple statements about key features. They identify features of landforms, infrastructure and built environment, identifying places which have special significance to community. Students listen to, read and view a range of resources in the language, such as historical documents, stories, photos, images and art works, and demonstrate understanding of content by locating, recording and interpreting key words and phrases, and locating key points of information. They present information they have obtained that relates to language, culture, environment and community personalities, using short sentence structures, familiar vocabulary, photos and concrete materials. They demonstrate understanding of stories, songs, visual design and performance, for example by mapping sites, landforms and features through which a travelling story or songline passes, or by selecting and writing simple modelled statements to describe main characters and events. They create their own texts and works of art to tell a story, incorporating illustrations and visual props, significant symbols and techniques appropriate to Country/Place. Students use simple, formulaic language to retell excerpts from stories and to create new songs and stories, understanding their role in helping to build a community of learner-speakers who use the language. They apply their knowledge of grammar and vocabulary to translate short texts, such as word lists, labels, songs and historical texts, explaining culture-specific concepts and expressions that do not translate easily into English. They create bilingual texts for the classroom and school community that explain words and associated cultural ideas. Students identify markers of identity across cultures, and recognise the importance of language, Country/Place and culture to the identity of Aboriginal and Torres Strait Islander peoples. They reflect on their own cultural identity in light of their experience of learning the language, considering how their ideas and ways of communicating are influenced by their own cultural backgrounds. Students know that the language has its own pronunciation, spelling and grammar. They apply this knowledge to predict the sound, spelling and meaning of new words. They use metalanguage for language explanation, for making comparisons with English forms and other known languages, for reflecting on the experience of learning the language and culture, and for explaining the purpose and techniques of language building. They describe different ways of communicating in Aboriginal and Torres Strait Islander languages, for example, through story, song, sign language and artistic expression. Students know that language use varies according to age, relationships and situation, and they identify and explain kin terms in particular Aboriginal or Torres Strait Islander languages where it is appropriate. They provide examples of how languages change over time. They recognise that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and can give some historical reasons for this. They explain the current situation of the language they are learning, including details about what is known about it, its current usage, generational differences and revival plans. They explain the importance of maintaining, strengthening and reviving Aboriginal and Torres Strait Islander languages for specific communities and for the broader Australian community. They demonstrate their understanding of the link between language, culture, Country and Place by working with the community language groups to develop a short ‘Welcome to Country/Place’ and/or ‘Acknowledgement of Country/Place’ to present at formal school functions or community events. Students describe language building efforts in their community. They explain protocols for language building, such as consulting and involving language owners. They identify contemporary and historical language materials that may assist communities with language building efforts and the challenges involved in using these. They understand their own role in helping to build a community of language-learner speakers and in the development of new language resources. They explain how the language was recorded in the past, by whom and for what purpose, and can give reasons for some different spellings of words within the language. Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture. They recognise that ownership of songs, stories, dances and designs is determined by traditional kinship and other social groupings, place, History and Journey. They know that language in its various forms carries Indigenous knowledge in the context of Country/Place. | Students create a bi-lingual book (paper or digital) about their family with descriptions for sharing with their family and peers.Students read or present a text about their family including relationships and simple descriptions.Students participate in presentation of play based on Ngawarla Wami story to school assemblyStudents reflect on the importance of stories to transmit knowledge Students create games or flashcards Students explain Moiety and Kinship systems in their own words Students: complete a simple text analysis about the Ngawarla Wami text;recount the story in own words and pictures;participate in excursion on country with Elders and listen to creation stories, recognising key landforms and reflect on learning; identify and reflect on significance and importance of family and belonging and how it impacts their identity;explore cultural backgrounds and personal heritage - presenting information to peers; explain spelling and pronunciation of familiar words and why variations exist  | Nganggini, Ngami, Vapi, Vilhali, Yaka, Nunga, Ngai, Biapanha, yakarti, Vapapa, Adnyini, Nguarli,Ngarlaami, Wadngamili, Ngamarna, Artuapi Ubmar, Vurlka, Virlkutha,AndyiangguYanaangu marngiangguArarru Mathari | A, i, uw, p, r, y, n, k, t, l, , m, g, b, v, ny, ng, ly, ty,  | \*Inhawartanha Ngatyu (ngami , vapi, nunga, yaka).\*Vanha mityi …….. \*Ngami biapanha andyianggu. \*(Vapi) yanaanggu nakuntyalu.\* Ngawarla Wami Text sentences.  |
| Main Texts and resources for 3-6: * Ngawarla Wami (traditional Muda story)
* Ngatyu Nganggini booklets
* Ngatyu Vilhali play

Udi (Songs) * Ngawarla Wami Song
* Wanhanga Ngami Song / finger play (2/3/4)
* Traditional lullabies for the two children sung by Elders
* Moon Man (Vira Miru) - Muda

Supplementary Texts: * The Old Woman and the Two Children (Virlkuthanha yakartilypila) – Muda - told by an Elder
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