



Language: Thunghutti/Dunghutti	Target Group: Early Stage 1 and Stage 1	Unit of work: Parts of the body	Duration: 10 weeks/1 Term 10 x 45 minutes per week.
Custodial leadership, community role, what community decisions have been made to teach this unit of work? permission, parameters, protocol Contact Elders and relevant groups and individuals to: <ul style="list-style-type: none"> • seek permission to use language and available resources • gain expertise and utilise resources • seek permission from parents for students' participation in lessons. 			
What are the key ideas or concepts you want students to learn? <ul style="list-style-type: none"> • Thunghutti/Dunghutti language and culture is unique and worthy of pride • Thunghutti/Dunghutti language is used to identify parts of the body • Thunghutti/Dunghutti language involves use of gestures • there are modern and traditional ways of caring for body and health. 	Why does that learning matter? <ul style="list-style-type: none"> • learning the Thunghutti/Dunghutti language helps Thunghutti/Dunghutti people develop a positive self identity • knowledge of a basic set of words to build upon, underpins learning in future topics • meaning and understanding can be shown in various ways, especially through hand gestures, e.g. pointing • understanding the value of the ways of the past promotes respect for them. 		
Targeted outcomes 1.U.L.1: Recognises and responds to words, phrases and simple sentences in Thunghutti/Dunghutti. 1.U.L.3: Uses known words in Thunghutti/Dunghutti to interact in everyday activities. 1.U.L.4: Demonstrates developing writing skills by recognising and copying Thunghutti/Dunghutti.			
Students learn about: 1.U.L.1 <ul style="list-style-type: none"> • the variety of contexts in which familiar words can be identified • appropriate ways to respond using language and gesture • the importance of listening attentively to pronunciation and intonation. 1.U.L.3 <ul style="list-style-type: none"> • working in teams to communicate effectively with others. 1.U.L.4 <ul style="list-style-type: none"> • symbol formation when writing words and phrases • ways of organising and presenting information in context. 	Students learn to: 1.U.L.1 <ul style="list-style-type: none"> • identify and respond to key words and phrases in contexts • respond to greetings, questions, commands in verbal and nonverbal ways in familiar social interactions such as games, role plays, classroom instructions • discriminate between sounds and relate them to specific meanings. 1.U.L.3 <ul style="list-style-type: none"> • use the language in classroom activities, e.g. songs, games, role plays 1.U.L.4 <ul style="list-style-type: none"> • reproduce symbols, words and phrases by tracing, copying and colouring in • develop writing skills in context, e.g. matching words and pictures. 		
Intellectual quality <ul style="list-style-type: none"> • Deep knowledge • Deep understanding • Problematic knowledge • Higher-order thinking • Metalanguage • Substantive communication 	Quality learning environment <ul style="list-style-type: none"> • Explicit quality criteria • Engagement • High expectations • Social support • Students' self-regulation • Student direction 	Significance <ul style="list-style-type: none"> • Background knowledge • Cultural knowledge • Knowledge integration • Inclusivity • Connectedness • Narrative 	





<p>Language functions</p> <ul style="list-style-type: none"> identifying parts of the body. 	<p>Language structures [body part] <i>ditting</i>. This is my [body part]. e.g. <i>Bullgan ditting</i>. This is my head.</p> <p>Vocabulary head: <i>bullgan</i>; hair: <i>murrah</i>; ear: <i>thiggah</i>; nose: <i>knumburr</i>; lips: <i>witting</i>; teeth : <i>thirra</i>; neck: <i>wukul</i>; shoulders: <i>wallaga</i>; hands: <i>yumma</i>; stomach: <i>bingel</i>; chest : <i>birring</i>; leg : <i>gumil</i>; knee: <i>ninnah</i>; foot: <i>thinna</i>; toes: <i>bullka</i>; body: <i>magi</i></p> <p>These words are taught individually and will be incorporated into simple sentence structures when the students are comfortable with the words and their meaning. Standard English is also used to assist the sentence structure, e.g. This is my <i>Bullgan</i>. Put your <i>yumma</i> on your <i>ninah</i>. A basic Thunghutti/Dunghutti version is also used, e.g. <i>Bullgan ditting</i>. = <i>This is my head</i>.</p>	
<p>Aboriginal community organisation links</p> <ul style="list-style-type: none"> Thunghutti/Dunghutti Elders Land Council AEA and tutors Durri AMS previous resources, including dictionaries parents and community members TAFE language groups ASSPA – Green Hill P.S. 	<p>Cross-curriculum content and policies</p> <ul style="list-style-type: none"> HSIE CAPA PDHPE English S&T 	
<p>Literacy links</p> <ul style="list-style-type: none"> associating text with picture associating pictures with an oral or aural stimulus using facial expressions, body movements and gestures to support meaning making links between spoken and written forms recognising the association between print and sound 	<p>Resources</p> <ul style="list-style-type: none"> Elders and community members songs and nursery rhymes sequence cards jigsaw puzzles mix and match – word to picture board games – <i>Twister</i> flash cards paintings and murals 	<ul style="list-style-type: none"> Dreaming stories maps photos home readers home made worksheets Aboriginal Languages K–10 syllabus personal resources
<p>Intellectual quality</p> <ul style="list-style-type: none"> Deep knowledge Deep understanding Problematic knowledge Higher-order thinking Metalanguage Substantive communication 	<p>Quality learning environment</p> <ul style="list-style-type: none"> Explicit quality criteria Engagement High expectations Social support Students' self-regulation Student direction 	<p>Significance</p> <ul style="list-style-type: none"> Background knowledge Cultural knowledge Knowledge integration Inclusivity Connectedness Narrative





Building the field: (1 lesson)

(Links to outcomes background knowledge, cultural knowledge and future knowledge)

Brainstorm students' prior knowledge of the Thunghutti/Dunghutti language.

Determine if they have had exposure to it at home or preschool.

List the parts of the body that they know and can recognise.

Learn *Heads, Shoulders, Knees and Toes* in English and use actions while singing.

Start discussion of the importance of caring for your body and health, including an introduction to modern and past ways of doing this.

Teaching and learning activities:

(What do you want them to do? How well do you expect them to do it?)

Due to the age of our students and the lack of prior knowledge of Thungutti/Dunghutti language many of our activities are ongoing and repetitive. We concentrate on a few words at a time, allowing students to focus on specific words and build their knowledge at an appropriate rate. Activities and resources used in early lessons will be used throughout the topic, and will also be revisited in future topics.

Culturally relevant stories and links are continually provided throughout all lessons to help the students gain an appreciation for the past ways of life. (e.g. using charcoal to clean teeth, caring for your body and health).

Activity 1: (approximately 2-3 weeks and then incorporated into future lessons)

Begin to learn the Thunghutti/Dunghutti words for body parts around the head.

Reinforce the pronunciation of the words and point to the body parts when they are said. Use jigsaw puzzles, flash cards, mix and match games, *Bingo* to help reinforce the words. Also incorporate the known words into classroom games such as *Simon* says as lesson breakers, to continue exposure of the language through the week.

Activity 2: (approximately 2-3 weeks and then incorporated into future lessons)

Once the students have a good understanding of the language associated with the head, other words for body parts are then introduced, e.g. yumma = hands. Tasks used in Activity 2 should be continued as well as the introduction of some songs and nursery rhymes translated into Thunghutti/Dunghutti. e.g. *Heads, shoulders, knees, and toes* and *These are the parts of me* sung to the tune of *Glory, glory hallelujah*. This also encourages the use of non-verbal communication. Previous games are expanded to include these new words and for reinforcement.

Activity 3: (approximately 2 weeks)

Using pictures of humans, students label the pictures using Thunghutti/Dunghutti words, locating words and then matching to pictures of body parts. Younger students can be catered for by cut and paste activities. Students can also be placed in groups to play games to help reinforce the language base. Some students can be exposed to repeating and to recognising basic sentences in front of small groups.

Activity 5 (approximately 2 weeks)

Revise topics, activities and songs used throughout the topic to assess the advancement of students and their knowledge of the Thunghutti/Dunghutti language.

Evaluation and variation

Intellectual quality

- Deep knowledge
- Deep understanding
- Problematic knowledge
- Higher-order thinking
- Metalinguage
- Substantive communication

Quality learning environment

- Explicit quality criteria
- Engagement
- High expectations
- Social support
- Students' self-regulation
- Student direction

Significance

- Background knowledge
- Cultural knowledge
- Knowledge integration
- Inclusivity
- Connectedness
- Narrative





Acknowledgements

Green Hill Public School would like to acknowledge the assistance of:

- Aunty Esther Quinlin
- Bellbrook Elders
- Elders Council of Kempsey
- Aunty Cecilia Flanders
- Aunty Caroline Bradshaw
- members of the Green Hill Writing Team.

and all others who have contributed to the writing of this program in sustaining the language and increasing awareness of the unique culture of the Thunghutti/Dunghutti people.

We would also like to acknowledge the achievements of:

- Aunty Rita Scott.
- Aunty Maggie Morris.
- Brother Steve Morellie
- Betty Cohen
- Amanda Lissarrague

who were instrumental in starting the development of language programs for the Thunghutti/Dunghutti Nation.

Parents of our students are also catered for as they are able to access community language courses within Kempsey, which assist their own and students' learning. We are also utilising their skills in making resources and in the lessons.

For this program we are utilising, with her permission, the spelling adopted by Aunty Esther Quinlin. This is to maintain continuity for the students. We recognise that there are many different versions of words when spelt and other groups may identify with these versions.

We are using 'Thunghutti' as used by the Bellbrook elders, and 'Dunghutti' as used by the Elders Council of Kempsey, as both variations of the word are readily associated with the area.

Permission has been sought and granted to develop and implement this program including the creation of resources by the Thunghutti/Dunghutti Nation community. Before using this program it is important to be aware that the language is the property of the Thunghutti/Dunghutti community and permission should be sought as a mark of respect from the relevant groups before it is used in any way.

The Thunghutti/Dunghutti language is unique to the area. While some words and meanings may be common amongst Nations there are also many differences and variations according to regions and cultures. Aboriginal culture is very rich and diverse, therefore this program should be used as a guide only for what you are able to do within your area.

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