

Community, identity, wellbeing: detailed results of the Second National Indigenous Languages survey

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Introduction

This document presents the results for each question asked in the two components of the Second National Indigenous Languages Survey (NILS2 Report), the Language Activity Survey and the Language Attitude Survey, apart from those questions which could compromise the anonymity of respondents. Analysis is also included for some questions, especially those which were used to demonstrate key findings in the NILS2 Report. Some elements of the analysis are duplicated in the [report on NILS2](#).

Language names/spellings used in this document are in accordance with those used in [AUSTLANG](#). They are presented in conjunction with language codes, composed of a letter-number combination unique to a particular language variety, e.g. L10 for Adnyamathanha, C14 for Alyawarr, N151 for Anindilyakwa (AUSTLANG n.d.).

Table B - 1: NILS2 Report sections and related survey questions

Section in NILS2 Report	Question
3.1 Goals of language activity	<i>Activity Q19</i> <i>Activity Q36</i>
3.2 Key elements for language activities	<i>Activity Q31</i> <i>Activity Q32</i>
3.3 Challenging environment	<i>Activity Q14</i> <i>Activity Q17</i> <i>Activity Q25</i> <i>Activity Q27</i> <i>Activity Q34</i> <i>Activity Q37</i>
4 Views about most effective types of language action	<i>Activity Q15</i> <i>Activity Q17</i> <i>Activity Q19</i> <i>Activity Q35</i> <i>Attitude Q23</i> <i>Attitude Q44</i>
5.1 Language, identity and self-esteem	<i>Attitude Q1</i> <i>Attitude Q11</i> <i>Attitude Q17</i>
5.2 Keep traditional language through use and transmission	<i>Attitude Q6</i> <i>Attitude Q20</i> <i>Attitude Q21</i> <i>Attitude Q22</i> <i>Attitude Q37</i> <i>Attitude Q38</i> <i>Attitude Q41</i> <i>Attitude Q42</i> <i>Attitude Q43</i>
5.3 Traditional languages at school	<i>Attitude Q8</i> <i>Attitude Q13</i>
5.4 Traditional language in the wider community	<i>Attitude Q9</i> <i>Attitude Q14</i> <i>Activity Q21</i> <i>Attitude Q18</i>
5.5 Recently developed languages	<i>Attitude Q12</i> <i>Attitude Q15</i> <i>Attitude Q19</i>

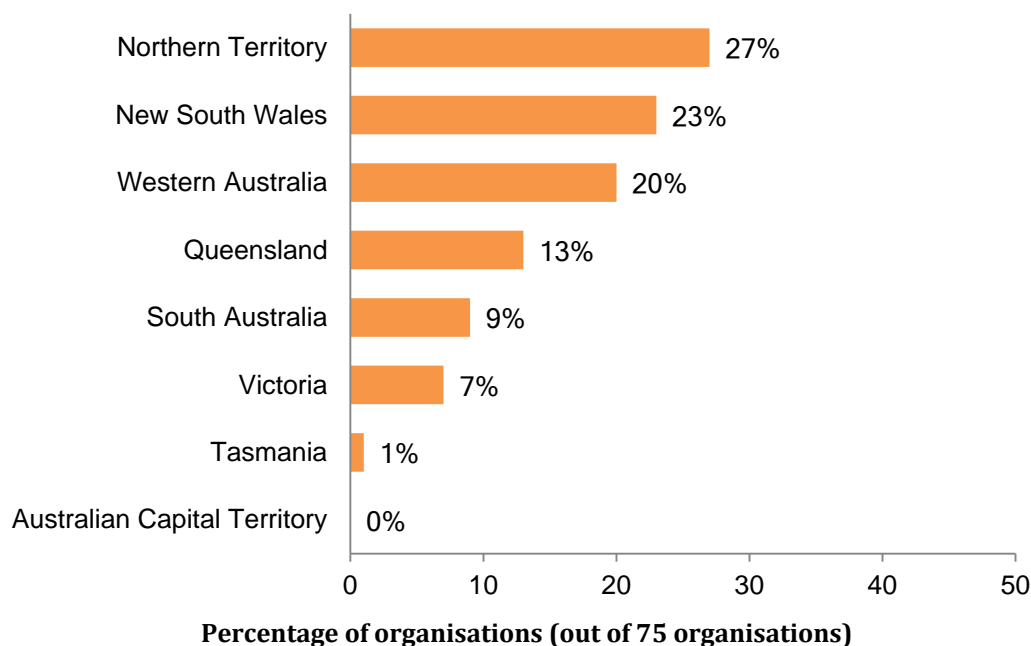
Language Activity Survey results

Activity Q4

Where is your organisation or group located (address)?

This question asked the address of the respondent's organisation or group. Figure B - 1 presents the percentage of respondents in each state and territory and Map 1 shows the distribution of participating organisations.

Figure B - 1: Geographic distribution of participating organisations by state/territory



Map 1: Location of organisations that participated in the Language Activity Survey



The Northern Territory had the largest number of participants, with over one quarter (20 organisations, 27 per cent) of all the organisations participating in the Language Activity Survey. This was followed closely by New South Wales (17 organisations, 23 per cent) and then Western Australia (15 organisations, 20 per cent). These three together constitute about two thirds of the total. Tasmania had one participating organisation, and Victoria and South Australia are only slightly ahead in participating numbers. There was no participating organisation from the ACT.

Activity Q5

What is the name of the language which your language activities are targeting? Please write only one language name. If there is more than one, please complete a separate questionnaire for each target language for which you are conducting language activities (up to a maximum of 5).

Among the 75 organisations who participated in the Language Activity Survey, 103 questionnaires were completed. 79 individual languages as well as 4 groups of languages (e.g. Central Australian languages) were mentioned as the target language in the completed questionnaires. Below is a list of these 79 languages.

Table B - 2: Languages identified in the Language Activity Survey

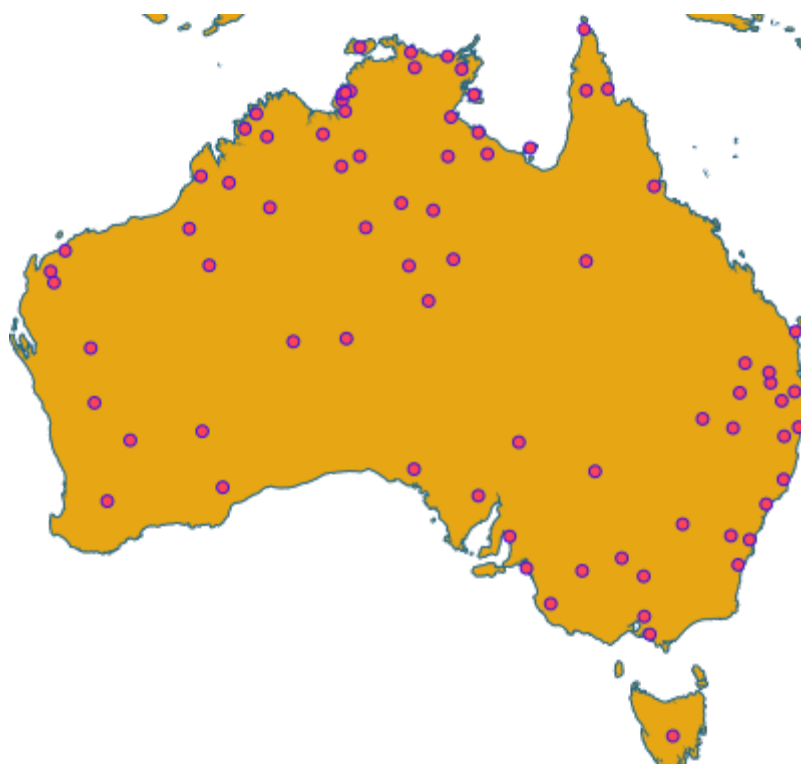
Language code	Language name
L10	Adnyamathanha
C14	Alyawarr
N151	Anindilyakwa
C8.1	Anmatyerre
C8	Arrernte
S66	Awabakal
A14	Badimaya
D40	Barunggam
D34	Bigambul
N36	Bilinarra
N186	Bininj Gun-Wok
S35	Boonwurrung
S13	Buandig
E30	Butchulla
S59	Dharawal
S53	Dhurga
D23	Gamilaraay
N155	Garrwa
D41	Giabal
E14	Githabul
E7	Gumbaynggir
S60	Gundungurra
C26	Gurdanji
C20	Gurindji
G9.1	Guwa
E81	Jarowair
A4	Kalaamaya

E67	Gathang
L3	Kaurna
G38	Lardil
N163, N102	Magati Ke and Marri Ngarr (dialects of one language)
N13	Maranunggu
N112	Marra
N161, N162	Marri Tjevin and Marri Amu (dialects of one language)
N7	Marrithiyel
N64	Mawng
K29	Miriwoong
N3	Murrinh-Patha
A38	Ngaanyatjarra
S69	Ngarrindjeri
A3	Ngatjumaya
W30	Nhuwala
W41	Noongar
A61	Nyangumarta
K3	Nyikina
D12	Paakantyi
T16	Palawa Kani
L6	Parnkalla
C6	Pitjantjatjara
W24	Purduna
W26	Thalanyji
N20	Tiwi
Y45, Y22, Y44	Umpila, Kuuku Ya'u, Kaanju (dialects of one language)
K18	Ungarinyin
A39	Wajarri
A66	Walmajarri
A103	Wangkatja
Y134	Wargamay
C17	Warlmanpa
C15	Warlpiri
A62	Warnman
C18	Warumungu
D1	Wemba Wemba
S17	Wergaia
Y57	Wik Mungkan
D10	Wiradjuri
C1	Wirangu
S36	Woiwurrung
K17	Worrorra
K22	Wunambal
N72	Yan-nhangu
N153	Yanyuwa
K1	Yawuru

E10	Yaygir
YM	Yolngu Matha
D2	Yorta Yorta
E17	Yugambah
P2	Yumplatok
D27	Yuwaalaraay

Map 2 shows the distribution of the 79 languages.

Map 2: Target languages of surveyed language activities



Activity Q6

To the best of your knowledge, please tell us about previous activities/products for this language using the tick-boxes below. Also, please indicate whether these activities/products were produced by your organisation or another organisation/individual. You may tick both boxes if appropriate.

Language Teaching and Transmission

Activities/products	Your organisation	Another organisation/individual
Language nest	<input type="checkbox"/>	<input type="checkbox"/>
Community language class or workshop for children	<input type="checkbox"/>	<input type="checkbox"/>
Community language class or workshop for adults	<input type="checkbox"/>	<input type="checkbox"/>

School program	<input type="checkbox"/>	<input type="checkbox"/>
Language camp	<input type="checkbox"/>	<input type="checkbox"/>
Teaching language through song	<input type="checkbox"/>	<input type="checkbox"/>
Master and apprentice program	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>

Language Resources (you can include complete and in-progress items)

Activities/products	Your organisation	Another organisation/individual
Dictionary	<input type="checkbox"/>	<input type="checkbox"/>
Word list	<input type="checkbox"/>	<input type="checkbox"/>
Grammar	<input type="checkbox"/>	<input type="checkbox"/>
Story book	<input type="checkbox"/>	<input type="checkbox"/>
Audio content (e.g. radio content/podcast)	<input type="checkbox"/>	<input type="checkbox"/>
Audio-visual content (e.g. short film, documentary, animation)	<input type="checkbox"/>	<input type="checkbox"/>
Computer program	<input type="checkbox"/>	<input type="checkbox"/>
Smartphone application	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>

Collecting, Recording, and Archiving

Activities/products	Your organisation	Another organisation/individual
Audio recording	<input type="checkbox"/>	<input type="checkbox"/>
Video recording	<input type="checkbox"/>	<input type="checkbox"/>
Transcription of recording	<input type="checkbox"/>	<input type="checkbox"/>
Archiving of recording	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>

Promotion of Language

Activities/products	Your organisation	Another organisation/individual
Information on the internet and social media (e.g. website, Facebook, blog)	<input type="checkbox"/>	<input type="checkbox"/>
Live performance	<input type="checkbox"/>	<input type="checkbox"/>
Print media (in newspapers, magazines, etc.)	<input type="checkbox"/>	<input type="checkbox"/>

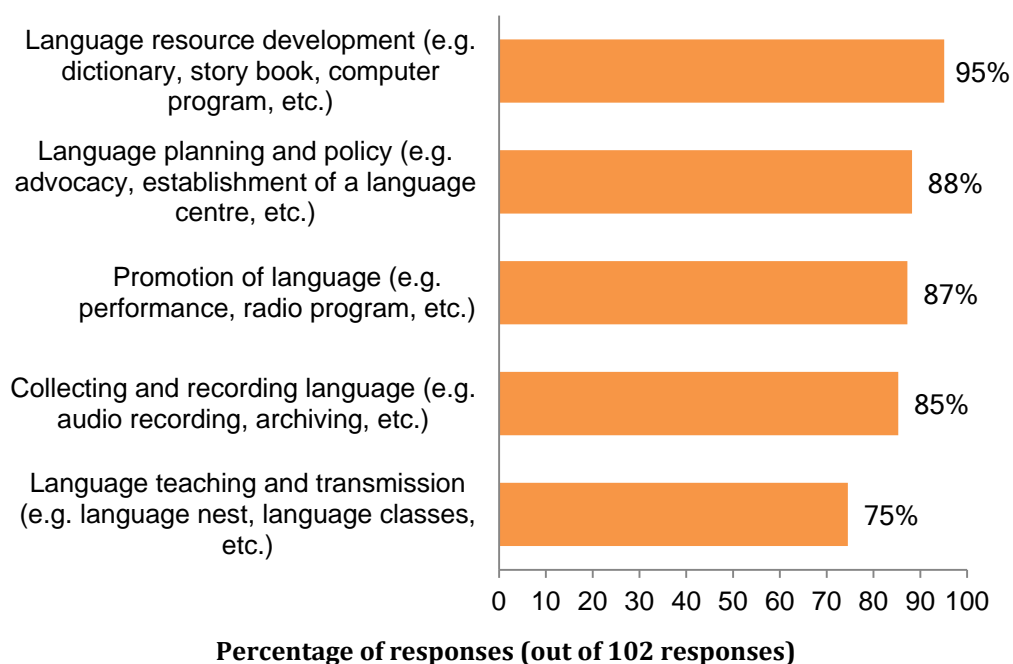
Audio-visual material (TV/film/music clip/radio)	<input type="checkbox"/>	<input type="checkbox"/>
Research publication	<input type="checkbox"/>	<input type="checkbox"/>
Forum or conference presentation	<input type="checkbox"/>	<input type="checkbox"/>
Promoting language through an exhibition or other special event	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>

Language Planning and Policy

Activities/products	Your organisation	Another organisation/individual
Advocacy (e.g. language rights)	<input type="checkbox"/>	<input type="checkbox"/>
Policies/protocols development (e.g. rights management, ethics guidelines)	<input type="checkbox"/>	<input type="checkbox"/>
Development of orthography (spelling system)	<input type="checkbox"/>	<input type="checkbox"/>
Establishment of a language centre	<input type="checkbox"/>	<input type="checkbox"/>
Curriculum development	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>

While the question asked respondents to differentiate between their organisations and other organisations, the chart and tables below conflate the two types. Activities and products for each language were grouped into five categories in Figure B - 2. The total number of valid responses was 102, pertaining to 79 distinct languages (the difference between these figures resulting from duplicated target languages). Nearly all responses (95 per cent) selected the development of language resources, such as dictionaries, story books, and computer programs, and this is the most common category. The next most common category is “language planning and policy”, such as advocacy and the establishment of a language centre, closely followed by “promotion of language” and “collection and recording language”. Their percentages are 88, 87, and 85, respectively. The last category is “language teaching and transmission”, involving 75 per cent of responses.

Table B - 4 presents further details of activity subcategories by language, allowing readers to see which languages feature across the various activities/products. Some languages appear more than once in consecutive rows: each of these rows represent different respondent’s answers. Activity subcategories are abbreviated in Table B - 4, for which explanations are provided in Table B - 3.

Figure B - 2: Frequency of language activities by category (previous activities)**Table B - 3: Language activity subcategories and abbreviations**

Abbreviation	Language activity content
Language teaching and transmission	
teach_nest	Language nest
teach_children	Community language class or workshop for children
teach_adult	Community language class or workshop for adults, including teaching Indigenous adults and non-Indigenous adults
teach_school	School program, including bilingual education
teach_camp	Language camp, including teaching on country
teach_song	Teaching language through song, including all types of music
teach_master	Master and apprentice program
teach_certificate	Certificate courses, such as TAFE courses, certificates in language, and university courses
teach_culture	Teaching or sharing cultural knowledge (including language)
teach_workers	Training language workers or language support team
teach_other	Other teaching activities including training in general
Language resource development	
resource_dictionary	Dictionary, including online dictionaries, with or without audio
resource_word	Word list
resource_grammar	Grammar
resource_story	Story book, including Bible translation, bilingual books, reading materials, posters
resource_audio	Audio content (e.g. radio content/podcast)
resource_audiovisual	Audio-visual content (e.g. short film, documentary, animation)
resource_computer	Computer program
resource_smartphone	Smartphone application, including tablets
resource_teaching	Teaching resources, including reproduction

resource_guide	Learners' guides, including L1 learners' guides and L2 learners' guides
resource_culture	Resources of cultural information
resource_kit	Kits to give to communities and kits for children to take home
resource_song	Writing new songs
resource_other	Other resources, including resources in general
Collecting, recording and archiving language	
collect_audio	Audio recording
collect_video	Video recording
collect_transcription	Transcription of recording
collect_archiving	Archiving of recording, including digitisation, keeping-place for materials in all media
collect_other	Other collection activities, including documentation of existing material, research, and creation of databases
Promotion of language	
promotion_internet	Information on the Internet and social media (e.g. website, facebook, blog)
promotion_live	Live performance
promotion_print	Print media (in newspapers, magazines, etc.), including using language in print media
promotion_audiovisual	Audiovisual material (e.g. TV, film, music clip, radio)
promotion_research	Research publication
promotion_forum	Forum or conference presentation
promotion_exhibition	Promoting language through an exhibition or other special event
promotion_other	Other promotion activities including awareness-raising activities
Language planning and policy	
policy_advocacy	Advocacy (e.g. language rights)
policy_policies	Policies/protocols development (e.g. rights management, ethics guidelines), including language planning
policy_orthography	Development of orthography (spelling system)
policy_centre	Establishment of a language centre
policy_curriculum	Curriculum development, including language museums
policy_naming	Dual naming, place names, and naming in general
policy_other	Other language planning and policy activities

Table B - 4: Language activity descriptions by subcategory and target language (previous activities)

Language name	Language code	Language teaching and transmission	Language resources	Collecting, recording, and archiving	Promotion of language	Language planning and policy
Adnyamathanha	L10	teach_nest teach_children teach_adult teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual resource_computer resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_audiovisual promotion_forum	policy_curriculum
Alyawarr	C14	teach_nest teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Alyawarr	C14	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_print promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_orthography policy_curriculum

Anindilyakwa	N151	teach_nest teach_children teach_adult teach_school teach_master	resource_dictionary resource_word resource_story resource_audio resource_audiovisual resource_computer resource_smartphone resource_teaching		promotion_internet promotion_print promotion_audiovisual	policy_advocacy policy_policies policy_curriculum
Anindilyakwa	N151	teach_nest teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre
Anmatyerre	C8.1	teach_school teach_song	resource_dictionary resource_story resource_teaching	collect_audio collect_video collect_transcription	promotion_internet promotion_print promotion_research promotion_forum	policy_advocacy policy_orthography policy_curriculum
Arrernte	C8	teach_adult teach_school teach_camp	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual resource_teaching	collect_audio collect_video collect_transcription	promotion_print promotion_audiovisual promotion_research promotion_exhibition	policy_policies policy_orthography policy_curriculum
Arrernte	C8	teach_other	resource_teaching			policy_curriculum

Arrernte	C8		resource_word resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_archiving	promotion_internet promotion_audiovisual promotion_forum promotion_exhibition	policy_advocacy
Awabakal	S66	teach_nest teach_children teach_adult teach_school teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Badimaya	A14	teach_adult teach_camp	resource_dictionary resource_word resource_grammar resource_story resource_audio	collect_audio collect_video collect_transcription collect_archiving	promotion_print promotion_audiovisual promotion_exhibition	policy_advocacy policy_orthography policy_centre
Barunggam	D40		resource_word resource_teaching			policy_other
Bigambul	D34		resource_word resource_teaching			policy_other
Bilinarra	N36	teach_school	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum

Bininj Gun-wok	N186	teach_adult teach_camp	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum	policy_orthography policy_curriculum
Boonwurrung	S35	teach_song	resource_audio resource_audiovisual	collect_audio collect_video collect_archiving	promotion_live promotion_audiovisual promotion_exhibition	
Buandig^	S13	teach_adult	resource_dictionary resource_word resource_grammar	collect_audio collect_video	promotion_print	policy_advocacy policy_policies policy_orthography policy_curriculum
Butchulla	E30	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_curriculum
Dharawal	S59	teach_nest teach_children teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_live promotion_forum	policy_advocacy policy_centre policy_curriculum
Dhurga	S53	teach_children teach_adult teach_school teach_song teach_other	resource_word resource_grammar resource_story	collect_transcription	promotion_live promotion_print promotion_forum	policy_advocacy policy_orthography

Gamilaraay	D23		resource_other		promotion_internet promotion_live	
Garrwa	N155		resource_grammar resource_audiovisual	collect_audio collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum	policy_advocacy policy_orthography policy_centre
Giabal	D41		resource_word resource_teaching			policy_other
Githabul	E14		resource_word resource_teaching			policy_other
Gumbaynggir	E7	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_forum promotion_exhibition	policy_orthography policy_centre policy_curriculum
Gumbaynggir	E7	teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_centre policy_curriculum
Gundungurra	S60	teach_school teach_song	resource_word resource_story		promotion_live	policy_orthography

Gurdanji	C26			collect_audio collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_forum	policy_advocacy policy_orthography policy_centre
Gurindji	C20	teach_school	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Guwa	G9.1		resource_word	collect_audio collect_archiving		
Jarowair	E81		resource_word resource_teaching			policy_other
Kalaamaya	A4		resource_word resource_grammar	collect_audio collect_transcription collect_archiving	promotion_print promotion_research	policy_orthography
Kalaamaya	A4		resource_word			
Gathang	E67	teach_adult teach_song	resource_dictionary resource_word resource_grammar	collect_audio	promotion_internet promotion_live promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum

Gathang	E67	teach_children teach_adult teach_song	resource_dictionary resource_grammar resource_story resource_audio resource_audiovisual	collect_audio collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum policy_naming
Kurna	L3	teach_adult teach_school teach_song	resource_dictionary resource_word resource_story resource_audio resource_audiovisual resource_computer resource_smartphone resource_guide	collect_audio collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Kurna	L3	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_audio resource_smartphone resource_guide	collect_audio	promotion_internet promotion_live promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_policies policy_orthography policy_curriculum policy_naming
Lardil	G38	teach_children teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual	collect_audio collect_video	promotion_internet promotion_live promotion_research promotion_exhibition	policy_orthography policy_centre policy_curriculum

Magati Ke and Marri Ngarr (dialects of one language)	N301	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_story resource_audio resource_audiovisual resource_computer resource_smartphone resource_guide	collect_audio collect_video collect_transcription collect_archiving	promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Maranunggu	N13	teach_other		collect_transcription collect_archiving	promotion_research	policy_curriculum
Marra	N112		resource_dictionary resource_word resource_grammar resource_audio	collect_audio collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum	policy_advocacy policy_orthography policy_centre
Marri Tjevin and Marri Amu (dialects of one language)	N302	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_story resource_audio resource_audiovisual resource_computer resource_smartphone resource_guide	collect_audio collect_video collect_transcription collect_archiving	promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Marrithiyel^	N7	teach_other		collect_transcription collect_archiving	promotion_research	policy_curriculum
Mawng	N64		resource_story			policy_advocacy policy_orthography

Miriwoong	K29	teach_children teach_adult teach_school teach_camp teach_master	resource_dictionary resource_grammar resource_story resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition promotion_other	policy_advocacy policy_orthography policy_centre policy_curriculum
Murrinhpatha	N3	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Ngaanyatjarra	A38	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_orthography policy_centre policy_curriculum
Ngaanyatjarra	A38	teach_adult	resource_dictionary resource_grammar resource_story	collect_audio collect_transcription	promotion_research	policy_centre

Ngarrindjeri	S69	teach_adult teach_school teach_camp teach_song teach_other	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_guide resource_audiovisual	collect_audio collect_video collect_transcription	promotion_internet promotion_live promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_policies policy_orthography policy_curriculum
Ngatjumaya	A3		resource_dictionary resource_grammar	collect_audio collect_other	promotion_research	policy_orthography
Nhuwala	W30		resource_teaching resource_guide	collect_audio collect_transcription collect_archiving		policy_advocacy policy_policies policy_centre policy_curriculum
Noongar	W41	teach_nest teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story	collect_transcription	promotion_internet promotion_live promotion_print promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Noongar	W41	teach_adult teach_school teach_song teach_master	resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_curriculum
Noongar	W41	teach_nest	resource_dictionary resource_word resource_grammar resource_story resource_audio	collect_audio collect_transcription collect_archiving	promotion_internet promotion_audiovisual	policy_orthography policy_curriculum

Noongar	W41	teach_nest teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_smartphone resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre
Noongar	W41	teach_adult	resource_story		promotion_internet promotion_print promotion_forum	
Nyangumarta	A61	teach_adult teach_school teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_teaching resource_guide	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_audiovisual promotion_research	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Nyikina	K3	teach_adult	resource_dictionary resource_computer	collect_audio collect_video collect_transcription	promotion_print promotion_audiovisual promotion_research promotion_exhibition	policy_advocacy policy_orthography

Paakantyi	D12	teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Palawa Kani	T16	teach_children teach_adult teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_other	collect_audio collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Parnkalla	L6	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_computer	collect_audio	promotion_internet promotion_research promotion_forum	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Pitjantjatjara	C6	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum

Purduna	W24		resource_dictionary resource_word resource_grammar resource_computer resource_teaching resource_guide	collect_audio collect_transcription collect_archiving	promotion_internet	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Thalanyji	W26		resource_dictionary resource_word resource_grammar resource_story resource_computer resource_teaching resource_guide	collect_audio collect_transcription collect_archiving	promotion_internet promotion_research	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Tiwi	N20	teach_children teach_school teach_song teach_master	resource_dictionary resource_word resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_orthography
Umpila, Kuuku Ya'u, Kaanju (these are mutually intelligible dialects of the same language)	Y301	teach_children teach_camp teach_master teach_other	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_print promotion_research	policy_orthography

Ungarinyin	K18	teach_children	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre
Unidentifiable or unspecified language	U	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Unidentifiable or unspecified language	U	teach_song	resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies
Unidentifiable or unspecified language	U	teach_adult teach_other	resource_word resource_audiovisual		promotion_internet promotion_audiovisual promotion_forum promotion_exhibition	policy_policies
Unidentifiable or unspecified language	U					

Wajarri	A39	teach_nest teach_children teach_adult teach_school teach_camp	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_print promotion_audiovisual promotion_exhibition	policy_advocacy policy_orthography policy_centre
Walmajarri	A66	teach_children teach_adult teach_school teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_forum	policy_advocacy policy_curriculum
Wangkatja	A103	teach_school teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story		promotion_forum	policy_advocacy policy_curriculum
Wargamay^	Y134	teach_children teach_adult teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_teaching resource_audiovisual	collect_audio collect_video collect_transcription	promotion_internet promotion_print promotion_audiovisual promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Warlmanpa	C17	teach_nest teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum

Warlpiri	C15	teach_children teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Warlpiri	C15	teach_nest teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Warlpiri	C15	teach_song	resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_exhibition	policy_policies policy_centre
Warnman	A62	teach_school	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet	policy_advocacy policy_policies policy_orthography policy_centre

Warumungu	C18	teach_nest teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Warumungu	C18	teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_teaching resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum	policy_advocacy policy_orthography policy_centre policy_curriculum
Wemba Wemba	D1	teach_song	resource_dictionary resource_word resource_story	collect_audio collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_exhibition	policy_centre policy_naming
Wergaia	S17	teach_adult teach_school	resource_dictionary resource_word resource_grammar	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_curriculum

Wik Mungkan	Y57	teach_nest teach_adult teach_school teach_camp teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Wiradjuri	D10	teach_school	resource_computer resource_teaching	collect_audio	promotion_internet	policy_curriculum
Wirangu	C1	teach_nest teach_adult teach_school teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Woiwurrung	S36	teach_nest teach_children teach_adult teach_school teach_camp teach_song teach_master	resource_word resource_grammar resource_story resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_research promotion_forum	policy_curriculum
Woiwurrung	S36	teach_children teach_school	resource_word resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_audiovisual	policy_curriculum

Worrorra	K17	teach_nest teach_adult teach_camp	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_smartphone resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre
Wunambal	K22		resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_smartphone resource_teaching	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre
Yan-nhangu	N72	teach_nest teach_children teach_adult teach_school teach_camp	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_print promotion_audiovisual promotion_research promotion_forum	policy_advocacy policy_curriculum

Yanyuwa	N153	teach_song	resource_dictionary resource_story resource_audiovisual resource_other	collect_audio collect_transcription collect_archiving collect_other	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_orthography policy_centre
Yawuru	K1	teach_nest teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual	collect_audio collect_video collect_transcription collect_archiving	promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Yaygir	E10	teach_nest teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Yolngu Matha	YM	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_audiovisual promotion_exhibition	policy_policies policy_orthography policy_centre policy_curriculum

Yolngu Matha	YM	teach_children teach_adult teach_school teach_song teach_other	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_other	collect_audio collect_video collect_transcription collect_archiving	promotion_internet promotion_live promotion_print promotion_audiovisual promotion_research promotion_forum promotion_exhibition	policy_advocacy policy_orthography policy_curriculum
Yorta Yorta	D2	teach_nest teach_children teach_adult teach_camp teach_song teach_master	resource_dictionary resource_word resource_grammar resource_story resource_audio resource_audiovisual resource_computer resource_smartphone resource_other	collect_audio collect_video	promotion_research	policy_advocacy policy_policies policy_orthography policy_centre policy_curriculum
Yugambeh	E17	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_story	collect_audio	promotion_internet promotion_live promotion_exhibition	policy_centre policy_curriculum
Yumplatok	P2		resource_dictionary resource_word resource_story resource_smartphone	collect_video		policy_orthography
Yuwaalaraay	D27	teach_children teach_adult teach_school teach_song	resource_dictionary resource_word resource_grammar resource_audiovisual resource_teaching	collect_audio collect_archiving	promotion_print promotion_forum promotion_exhibition	policy_orthography policy_centre policy_curriculum

Yuwaalaraay	D27	teach_nest	resource_dictionary	collect_audio	promotion_internet	policy_advocacy
		teach_children	resource_word	collect_video	promotion_print	policy_policies
		teach_adult	resource_grammar	collect_transcription	promotion_audiovisual	policy_orthography
		teach_school	resource_story	collect_archiving	promotion_research	policy_centre
		teach_song	resource_audio		promotion_forum	
			resource_audiovisual			
			resource_computer			

Activity Q7

What other language activities/resources would your organisation like to see for this language?
Please write your answer below.

Respondents' descriptions were grouped into five categories, as in Table B - 5. The total number of responses (102) contains duplicates of target language, as explained for Activity Q6 above. Nearly half of all responses (45 per cent) mentioned the development of language resources, such as dictionaries, story books, and computer programs, and this is the most common category. The next most common category is "language teaching and transmission," mentioned in 42 per cent of responses and the third most common category is "language planning and policy," such as advocacy and the establishment of a language centre, mentioned in 15 per cent of responses. The last two categories are "collecting and recording language" mentioned in 9 per cent of responses, and "promotion of language" in 8 per cent of responses.

Table B - 6 presents further details of activity categories. Each category in Table B - 5 is broken down into more detailed subcategories in Table B - 6 with the number of responses under each subcategory. These detailed subcategories are presented by response in Table B - 7, allowing readers to see which response covers what activity subcategories. Activity subcategories are abbreviated in Table B - 7, and Table B - 3 under the previous question *Activity Q6* provides definitions of these abbreviations.

Table B - 5: Frequency of language activities by category (potential activities)

Activity category	Number of responses	Percentage ¹
Language resource development (e.g. dictionary, story book, computer program, etc.)	46	45
Language teaching and transmission (e.g. language nest, language classes, etc.)	43	42
Language planning and policy (e.g. advocacy, establishment of a language centre, etc.)	15	15
Collecting and recording language (e.g. audio recording, archiving, etc.)	9	9
Promotion of language (e.g. performance, radio program, etc.)	8	8
Out of 102 responses		

Table B - 6: Frequency of language activities by subcategory (potential activities)
Out of 102 responses

Language activity subcategory	Number of responses	Percentage
Language teaching and transmission		
Language nest	3	3
Community language class or workshop for children	11	11
Community language class or workshop for adults, including teaching Indigenous adults and non-Indigenous adults	9	9
School program, including bilingual education	12	12
Language camp, including teaching on country	8	8

¹ Percentages listed are not accumulative as respondents may have listed multiple activity categories. Each percentage listed is out of 100.

Teaching language through song, including all types of music	6	6
Master and apprentice program	3	3
Certificate courses, such as TAFE courses, certificates in language, and university courses	2	2
Teaching or sharing cultural knowledge (including language)	5	5
Training language workers or language support team	3	3
Other teaching activities including training in general	5	5
Language resource development		
Dictionary, including online dictionaries, with or without sounds	16	16
Word list	3	3
Grammar	9	9
Story book, including Bible translation, bilingual books, reading materials, posters	11	11
Audio content (e.g. radio content/podcast)	1	1
Audiovisual content (e.g. short film, documentary, animation)	13	13
Computer program	7	7
Smartphone application, including tablets	7	7
Teaching resources, including reproduction	10	10
Learners' guides, including L1 learners' guides and L2 learners' guides	3	3
Resources of cultural information	1	1
Kits to give to communities and kits for children to take home	2	2
Writing new song	0	0
Other resources, including resource in general	7	7
Collecting, recording and archiving language		
Audio recording	3	3
Video recording	3	3
Transcription of recording	3	3
Archiving of recording, including digitization, keeping place for materials in all media	6	6
Other collection activities, including documentation of existing material, research, and creation of databases	0	0
Promotion of language		
Information on the Internet and social media (e.g. website, facebook, blog)	3	3
Live performance		
Print media (in newspapers, magazines, etc.), including using language in print media	1	1
Audiovisual material (e.g. TV, film, music clip, radio)	3	3
Research publication	0	0
Forum or conference presentation	0	0
Promoting language through an exhibition or other special event	0	0
Other promotion activities including awareness raising activities	2	2

Language planning and policy		
Advocacy (e.g. language rights)	0	0
Policies/protocols development (e.g. rights management, ethics guidelines), including language planning	1	1
Development of orthography (spelling system)	1	1
Establishment of a language centre	7	7
Curriculum development, including language museums	4	4
Dual naming, place names, and naming in general.	4	4
Other language planning and policy activities	0	0

Table B - 7: Language activity description by subcategory and target language (potential activities)(Table B - 3 under *Activity* Q6 provides definitions of abbreviations in this table.)

Language name	Language code	Language teaching and transmission	Language resources	Collecting, recording, and archiving	Promotion of language	Language planning and policy
Adnyamathanha	L10		resource_story resource_smartphone resource_computer		promotion_internet	
Alyawarr	C14	teach_school				
Alyawarr	C14					
Anindilyakwa	N151		resource_smartphone resource_audiovisual	collect_archiving		
Anindilyakwa	N151	teach_adult				
Anmatyerre	C8.1		resource_grammar resource_guide resource_story			
Arrernte	C8		resource_story resource_dictionary resource_audiovisual resource_grammar			
Arrernte	C8	teach_other				policy_curriculum
Arrernte	C8					
Awabakal	S66	teach_adult				
Badimaya	A14	teach_adult teach_children	resource_grammar resource_guide resource_dictionary resource_computer resource_story resource_audiovisual			
Barunggam	D40	teach_culture				

Bigambul	D34	teach_culture			
Bilinarra	N36	teach_school			
Bininj Gun-wok	N186				
Boonwurrung	S35				
Buandig	S13		resource_story resource_audiovisual		
Butchulla	E30		resource_audiovisual		
Dharawal	S59	teach_camp	resource_computer		
Dhurga	S53		resource_teaching resource_word		
Gamilaraay	D23				
Garrwa	N155	teach_song teach_camp	resource_dictionary resource_story resource_other		policy_centre
Giabal	D41	teach_culture			
Githabul	E14	teach_culture			
Gumbaynggir	E7	teach_other			
Gumbaynggir	E7				
Gundungurra	S60				
Gurdanji	C26	teach_song teach_camp teach_children	resource_grammar resource_other		policy_centre
Gurindji	C20	teach_school			
Guwa	G9.1				
Jarowair	E81	teach_culture			
Kalaamaya	A4		resource_grammar resource_teaching	collect_audio collect_video	promotion_print promotion_audiovis ual
Kalaamaya	A4		resource_word resource_grammar		

Gathang	E67	teach_certificate	resource_teaching	promotion_audiovisual
Gathang	E67		resource_kit	
Kurna	L3	teach_camp teach_certificate	resource_teaching	policy_naming
Kurna	L3	teach_other		promotion_other
Lardil	G38		resource_audiovisual resource_computer	
Magati Ke and Marri Ngarr (dialects of one language)	N163, N102			
Maranunggu	N13			collect_audio collect_video
Marra	N112	teach_song teach_camp teach_children	resource_dictionary resource_story resource_computer	policy_centre
Marri Tjevin and Marri Amu (dialects of one language)	N161, N162			
Marrithiyel	N7			collect_audio collect_video
Mawng	N64	teach_school		
Miriwoong	K29	teach_school		
Murrinh-Patha	N3			
Ngaanyatjarra	A38		resource_audiovisual resource_teaching	
Ngaanyatjarra	A38	teach_other	resource_teaching	
Ngirrindjeri	S69		resource_other	
Ngatjumaya	A3			

Nhuwala	W30		resource_word	collect_archiving collect_transcription	
Noongar	W41		resource_audiovisual resource_dictionary resource_culture		policy_naming
Noongar	W41				policy_curriculum
Noongar	W41		resource_grammar		
Noongar	W41		resource_other		
Noongar	W41				
Nyangumarta	A61	teach_nest	resource_dictionary resource_audiovisual resource_smartphone		
Nyikina	K3		resource_dictionary		
Paakantyi	D12	teach_nest teach_master teach_other	resource_kit resource_dictionary		
Palawa Kani	T16				
Parnkalla	L6				policy_centre policy_naming policy_policies
Pitjantjatjara	C6				
Purduna	W24		resource_dictionary	collect_archiving collect_transcription	
Thalanyji	W26	teach_nest teach_adult teach_children	resource_audiovisual resource_dictionary resource_smartphone		
Tiwi	N20	teach_song teach_school			

Umpila, Kuuku Ya'u, Kaanju (these are mutually intelligible dialects of the same language)	Y45, Y22, Y44			policy_centre
Ungarinyin	K18	teach_workers teach_children teach_school		
Unidentifiable or unspecified language	U			collect_archiving
Unidentifiable or unspecified language	U		resource_computer	
Unidentifiable or unspecified language	U	teach_adult		
Unidentifiable or unspecified language	U			
Wajarri	A39	teach_master	resource_guide resource_dictionary resource_computer	
Walmajarri	A66			
Wangkatja	A103			
Wargamay	Y134		resource_audiovisual resource_smartphone resource_teaching	
Warlmanpa	C17			
Warlpiri	C15		resource_dictionary	
Warlpiri	C15			
Warlpiri	C15			

Warnman	A62		resource_grammar	collect_archiving collect_transcription	
Warumungu	C18	teach_song teach_camp	resource_dictionary resource_story resource_other		
Warumungu	C18				
Wemba Wemba	D1		resource_story		
Wergaia	S17	teach_adult teach_children	resource_teaching		policy_naming
Wik Mungkan	Y57	teach_school	resource_teaching	collect_archiving	
Wiradjuri	D10				promotion_internet
Wirangu	C1	teach_master			policy_curriculum
Woiwurrung	S36	teach_school	resource_audiovisual resource_dictionary		policy_orthography
Woiwurrung	S36		resource_dictionary resource_audio resource_smartphone		
Worrorra	K17	teach_workers teach_children teach_school			
Wunambal	K22	teach_workers teach_children teach_school			
Yan-nhangu	N72				
Yanyuwa	N153	teach_song teach_camp teach_children	resource_dictionary resource_grammar resource_story resource_other		policy_centre

Yawuru	K1		resource_audiovisual resource_smartphone		promotion_internet
Yaygir	E10		resource_teaching		
Yolngu Matha	YM	teach_adult		promotion_other	policy_centre
Yolngu Matha	YM				
Yorta Yorta	D2	teach_camp	resource_other		
Yugambeh	E17		resource_story		policy_curriculum
Yumplatok	P2	teach_school			
Yuwaalaraay	D27	teach_children teach_adult			
Yuwaalaraay	D27	teach_adult teach_children			

Activity Q8

Approximately how many people identify with this language group in Australia? Please tick the most appropriate answer.

☐ 0–10 ☐ 11–50 ☐ 51–250 ☐ 251–500 ☐ 501–1000 ☐ >1000 ☐ Unsure

This was unsurprisingly a difficult question to answer. It is hard for respondents to estimate how many people identify with a particular language—both speakers and non-speakers—in their own community, let alone elsewhere. 18 respondents (18 per cent) selected ‘unsure’ while seven respondents (seven per cent) did not answer this question.

Table B - 8 shows the number of people who identify with each traditional language. These figures were provided by the organisations running language activities. Some languages appear more than once in consecutive rows, each row representing a different respondent. The discrepancies between multiple estimates for the same language further reflect the difficulty of this question.

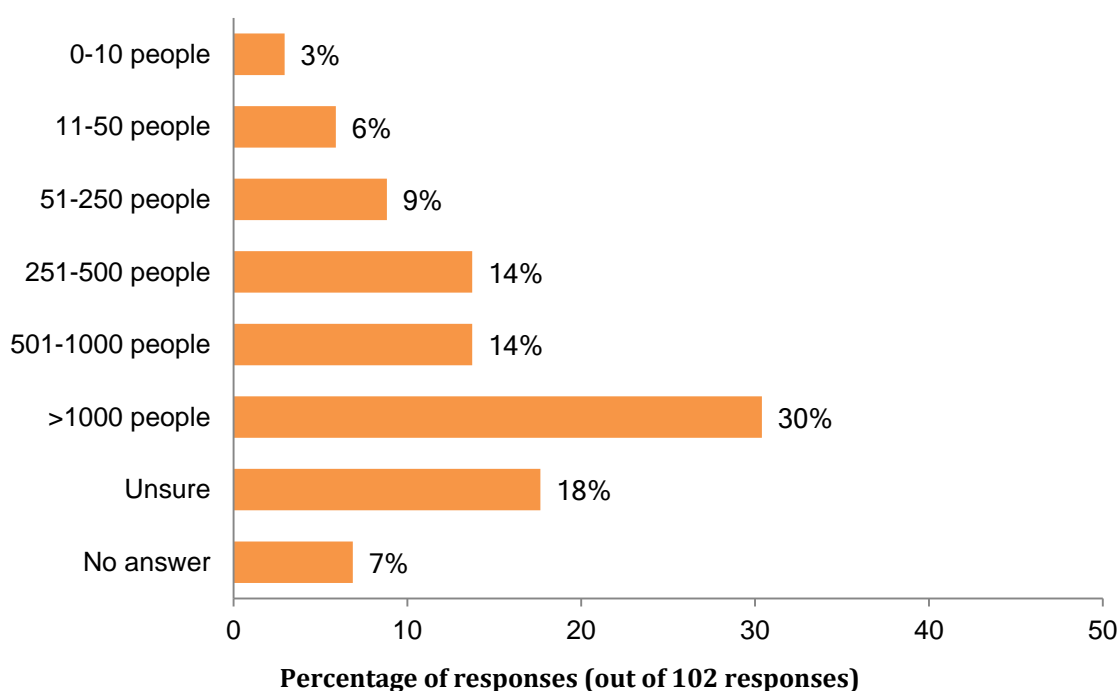
Table B - 8: Number of people who identify with target language

Language name	Language code	Number of people
Adnyamathanha	L10	>1000
Alyawarr	C14	501–1000
Alyawarr	C14	>1000
Anindilyakwa	N151	501–1000
Anindilyakwa	N151	>1000
Anmatyerre	C8.1	501–1000
Arrernte	C8	>1000
Arrernte	C8	501–1000
Arrernte	C8	No answer
Awabakal	S66	Unsure
Badimaya	A14	51–250
Barunggam	D40	251–500
Bigambul	D34	251–500
Bilinarra	N36	11–50
Bininj Gun-wok	N186	No answer
Boonwurrung	S35	Unsure
Buandig	S13	51–250
Butchulla	E30	>1000
Dharawal	S59	>1000
Dhurga	S53	501–1000
Gamilaraay	D23	Unsure
Garrwa	N155	Unsure
Giabal	D41	251–500
Githabul	E14	251–500
Gumbaynggir	E7	No answer
Gumbaynggir	E7	Unsure
Gundungurra	S60	501–1000
Gurdanji	C26	Unsure

Gurindji	C20	501–1000
Guwa	G9.1	51–250
Jarowair	E81	251–500
Kalaamaya	A4	11–50
Kalaamaya	A4	51–250
Gathang	E67	>1000
Gathang	E67	>1000
Kurna	L3	501–1000
Kurna	L3	51–250
Lardil	G38	Unsure
Magati Ke and Marri Ngarr (dialects of the same language)	N163, N102	501–1000
Maranunggu	N13	0–10
Marra	N112	Unsure
Marri Tjevin and Marri Amu (dialects of the same language)	N161, N162	251–500
Marrithiyel	N7	0–10
Mawng	N64	251–500
Miriwoong	K29	501–1000
Murrinh-Patha	N3	>1000
Ngaanyatjarra	A38	>1000
Ngaanyatjarra	A38	>1000
Ngarrindjeri	S69	>1000
Ngatjumaya	A3	251–500
Nhuwala	W30	0–10
Noongar	W41	>1000
Noongar	W41	>1000
Noongar	W41	>1000
Noongar	W41	Unsure
Noongar	W41	>1000
Nyangumarta	A61	501–1000
Nyikina	K3	11–50
Paakantyi	D12	>1000
Palawa Kani	T16	251–500
Parnkalla	L6	No answer
Pitjantjatjara	C6	No answer
Purduna	W24	Unsure
Thalanyji	W26	11–50
Tiwi	N20	11–50
Umpila, Kuuku Ya'u, Kaanju (dialects of the same language)	Y45, Y22, Y44	501–1000
Ungarinyin	K18	>1000
Unidentifiable or unspecified language	U	11–50
Unidentifiable or unspecified language	U	>1000
Unidentifiable or unspecified language	U	No answer

Unidentifiable or unspecified language	U	Unsure
Wajarri	A39	51–250
Walmajarri	A66	>1000
Wangkatja	A103	501–1000
Wargamay	Y134	No answer
Warlmanpa	C17	251–500
Warlpiri	C15	>1000
Warlpiri	C15	>1000
Warlpiri	C15	>1000
Warnman	A62	51–250
Warumungu	C18	Unsure
Warumungu	C18	501–1000
Wemba Wemba	D1	251–500
Wergaia	S17	Unsure
Wik Mungkan	Y57	>1000
Wiradjuri	D10	Unsure
Wirangu	C1	51–250
Woiwurrung	S36	Unsure
Woiwurrung	S36	>1000
Worrorra	K17	51–250
Wunambal	K22	251–500
Yan-nhangu	N72	251–500
Yanyuwa	N153	Unsure
Yawuru	K1	>1000
Yaygir	E10	251–500
Yolngu Matha	YM	>1000
Yolngu Matha	YM	>1000
Yorta Yorta	D2	>1000
Yugambeh	E17	Unsure
Yumplatok	P2	>1000
Yuwaalaraay	D27	>1000
Yuwaalaraay	D27	Unsure

Figure B - 3 summarises the percentage of languages that fall into each of the six categories. The categories range from '0–10 people', all the way through to '>1000 people'. Thirty-one respondents reported that over 1000 people identify with the target language of their activity, and this was the most commonly reported category. The results show that the number of people who identify with a language often far exceeds the number of speakers. For example, more than 1000 people identify with the Butchulla language, while only 106 speakers are reported (part-speakers and people who can say some words and simple sentences, see *Activity Q9*). Note that duplicate languages are counted separately.

Figure B - 3: Distribution of responses across range categories for people who identify with a particular language²

Activity Q9

Please provide your estimate of the number of people in each age group who can do the following. If you are unable to estimate, write 'unsure' in each box.

Proficiency	0-19 years	20-39 years	40-59 years	60+ years
Can only say some words and simple sentences.	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Can have a conversation in limited situations. They cannot express everything in the language. (Part-speakers)	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Can have a conversation in all situations. They can express almost everything in the language. (Full speakers)	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Like the last question, this question was difficult to answer, and many respondents wrote 'unsure'. Table B - 9 shows the number of speakers that respondents estimated for each target language. Many cells in the table are empty because respondents did not enter the information. As mentioned previously, some languages appear more than once in consecutive rows, each row representing a different respondent. For these duplicated languages responses often vary, suggesting a difference in perceptions of speaker numbers, or perhaps simply the difficult nature of the question.

² Exact percentages have been rounded off and therefore the amounts shown in figure B-3 slightly exceed 100%.

Table B - 9: Respondents' perception of speaker numbers by age group

An empty cell indicates no answer.

Language name	Lang uage code	Limited speakers				Part-speakers				Full speakers			
		0-19 years	20-39 years	40-59 years	60+ years	0-19 years	20-39 years	40-59 years	60+ years	0-19 years	20-39 years	40-59 years	60+ years
Adnyamathanha	L10	10	10	10	1		4	4					
Alyawarr	C14	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Alyawarr	C14	500	100	50	0	150	300	200	40	50	200	250	60
Anindilyakwa	N151												
Anindilyakwa	N151									800	500	200	100
Anmatyerre	C8.1					unsure	unsure	unsure	unsure	322	322	230	46
Arrernte	C8	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Arrernte	C8	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Arrernte	C8												
Awabakal	S66	>300	>20	>10	unsure	0	0	0	0	0	0	0	0
Badimaya	A14	unsure	unsure	unsure	unsure	0	0	~5	~5	0	0	0	1
Barunggam	D40	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Bigambul	D34	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Bilinarra	N36	20	20	10	0	0	0	0	0	0	0	0	0
Bininj Gun-wok	N186	50	50	unsure	unsure	30	30	20	unsure	500	500	400	50
Boonwurrung	S35												
Buandig	S13	0	20	30	5	0	unsure	unsure	5	0	0	0	0
Butchulla	E30	50	10	5	3	20	10	5	3	0	0	0	0
Dharawal	S59	50											
Dhurga	S53	0	1	0	15	0	1	0	2	0	0	0	0
Gamilaraay	D23	40											
Garrwa	N155	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure

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Giabal	D41	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Githabul	E14	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Gumbaynggir	E7	50	10	10	10		10	10	10		4	3	3
Gumbaynggir	E7	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Gundungurra	S60	50	10	10	10								
Gurdanji	C26	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Gurindji	C20	100	50	0	0	0	50	20	0	0	10	20	30
Guwa	G9.1	unsure	unsure	unsure	unsure	0	unsure	unsure	unsure	0	0	0	0
Jarowair	E81	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Kalaamaya	A4									3		10	
Kalaamaya	A4	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Gathang	E67	2	8	27	3								
Gathang	E67		unsure	unsure	unsure		unsure	unsure	unsure				
Kurna	L3	0	0	0	0	1	0	0	0	100s	>50	50+	>10
Kurna	L3					unsure	2-5			0	0	0	0
Lardil	G38	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Magati Ke and Marri Ngarr (dialects of one language)	N163, N102	<100	<100	<300				<10					<5
Maranunggu	N13	3				1				1			
Marra	N112	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Marri Tjevin and Marri Amu (dialects of one language)	N161, N162	<100	<100	<200				<10					<5
Marrithiyel	N7	2	4	5	0	0	2	4	0			4	0
Mawng	N64	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Miriwoong	K29	0	0	5	<20	0	unsure	50?	unsure	unsure	300?	300?	unsure
Murrinh-Patha	N3	>1000	>1000	>1000	>1000	15	5	30	5	>1500	>1000	>500	>100
Ngaanyatjarra	A38	50	50	30	0	60	80	70	20	400	420	400	130
Ngaanyatjarra	A38									unsure	unsure	unsure	unsure

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Ngarrindjeri	S69	200	300	200	30	0	2	1	0	0	0	0	0
Ngatjumaya	A3	unsure	unsure	unsure	unsure	unsure	unsure	30	15	0	0	0	0
Nhuwala	W30	0	0	0	0	0	0	0	0	0	0	0	0
Noongar	W41	>1000	>1000	>1000	>1000	15	5	30	5	0	0	0	0
Noongar	W41	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Noongar	W41	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Noongar	W41	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Noongar	W41	500	500	1000	500	0	0	50	50	0	0	0	0
Nyangumarta	A61	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Nyikina	K3	unsure	unsure	6		unsure	unsure	6		unsure	unsure	6	10
Paakantyi	D12	most people unsure				(no) unsure	unsure	5-10 or 10-12 unsure	unsure	(no) unsure	(no) unsure	5-10 or 10-12 unsure	unsure
Palawa Kani	T16	200	150	150	20	20	15						
Parnkalla	L6	10	10	20	15								
Pitjantjatjara	C6												
Purduna	W24	0	0	0	3	0	0	0	0	0	0	0	0
Thalanyji	W26	0	0	15 (35 years and over)	unsure	0	0	3 (50 years and over)	unsure	0	0	0	5
Tiwi	N20	unsure	<10	10	10	0	0	0	<5	0	0	0	0
Umpila, Kuuku Ya'u, Kaanju (these are mutually intelligible dialects of the same language)	Y45, Y22, Y44	unsure	unsure	unsure	unsure	unsure	unsure	15	25	0	0	0	2
Ungarinyin	K18	single words all	single words all	single words all	single words all	unsure	unsure	<150	all	0	unsure	<150	all
Unidentifiable or unspecified language	U	unsure	unsure	<10	>10-20	unsure	unsure	<10	>10-20	unsure	unsure	unsure	<10

Unidentifiable or unspecified language	U												
Unidentifiable or unspecified language	U												
Unidentifiable or unspecified language	U												
Wajarri	A39	50?	50?	30?	20?	unsure	unsure	~20	~20	0	~2	~5	~15
Walmajarri	A66	most	few			few	most	most	some		few	some	most
Wangkatja	A103	most	most				some	some	some			few	some
Wargamay	Y134												
Warlmanpa	C17	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Warlpiri	C15	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Warlpiri	C15	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Warlpiri	C15	0	0	0	0	0	0	0	0	all	all	all	all
Warnman	A62	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Warumungu	C18	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Warumungu	C18	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Wemba Wemba	D1	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Wergaia	S17						4	3	3				
Wik Mungkan	Y57					200	150	50		50	300	200	80
Wiradjuri	D10	30											
Wirangu	C1	70	40	40	10	0	10	2	4	0	0	0	0
Woiwurrung	S36	unsure	unsure	unsure	unsure	0	0	unsure	unsure	0	0	0	unsure
Woiwurrung	S36	unsure	unsure	unsure	unsure	0	0	0	0	0	0	0	0
Worrorra	K17	all single word	all single word	10	unsure	0	0	3	unsure	unsure	unsure	5	5
Wunambal	K22	unsure	unsure	unsure	unsure	unsure	unsure	unsure	<10	unsure	unsure	unsure	<10
Yan-nhangu	N72	50	50	100		5	20	50	50			10	5
Yanyuwa	N153	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	6

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Yawuru	K1	500	400	300	50	0	10	10	10	0	0	0	2
Yaygir	E10	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Yolngu Matha	YM									all	all	all	all
Yolngu Matha	YM	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure
Yorta Yorta	D2					unsure	unsure						
Yugambeh	E17	40	unsure	unsure	10	unsure	unsure	5	5	0	0	0	0
Yumplatok	P2	few	few	few	few	unsure	unsure	unsure	unsure	5000	7000	4000	3000
Yuwaalaraay	D27	unsure	unsure	unsure	unsure								
Yuwaalaraay	D27	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure	unsure

Activity Q10

On average, how much is this language being spoken by the following age groups? Please tick the appropriate answer for each age group.

Age group	Always	Often	Sometimes	Rarely	Never
0–19 years	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20–39 years	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40–59 years	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
60+ years	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Again, this question was a difficult one to answer and some people left it unanswered. Table B - 10 shows respondents' perceptions about how much each target language is spoken among different age groups. Some languages appear more than once in consecutive rows, each row representing a different respondent. Empty rows indicate that respondents did not enter information. Overall, respondents reported that older generations speak target languages more frequently than younger generations. A few notable exceptions to this pattern are the following languages, which are spoken more frequently by younger generations than older generations: Alyawarr, Awabakal, Butchulla, Dharawal, Gathang, Maranunggu, Marrithiyel, Noongar, Palawa Kani, Warlamanpa, Yaygir, and Yorta Yorta.

Table B - 10: Respondents' perception of language use by age group

An empty cell indicates no answer.

Language name	Language code	0–19 years	20–39 years	40–59 years	60+ years
Adnyamathanha	L10	often	often	often	often
Alyawarr	C14	often	sometimes	sometimes	often
Alyawarr	C14	sometimes	often	always	always
Anindilyakwa	N151				
Anindilyakwa	N151	always	always	always	always
Anmatyerre	C8.1	often	often	often	always
Arrernte	C8				
Arrernte	C8	never	sometimes	often	always
Arrernte	C8				
Awabakal	S66	often	often	sometimes	rarely
Badimaya	A14	never	never	never	rarely
Barunggam	D40	never	rarely	rarely	rarely
Bigambul	D34	never	rarely	rarely	rarely
Bilinarra	N36	never	rarely	sometimes	often
Bininj Gun-wok	N186	always	always	always	always
Boonwurrung	S35				
Buandig	S13	rarely	rarely	sometimes	sometimes
Butchulla	E30	sometimes	sometimes	sometimes	rarely
Dharawal	S59	often	rarely	rarely	rarely
Dhurga	S53	never	rarely	rarely	sometimes

Gamilaraay	D23	never			
Garrwa	N155				
Giabal	D41	never	rarely	rarely	rarely
Githabul	E14	never	rarely	rarely	rarely
Gumbaynggir	E7	sometimes	sometimes	sometimes	sometimes
Gumbaynggir	E7	sometimes	sometimes	sometimes	sometimes
Gundungurra	S60	rarely	rarely	rarely	sometimes
Gurdanji	C26				
Gurindji	C20	rarely	sometimes	often	always
Guwa	G9.1	never	never	rarely	rarely
Jarowair	E81	never	rarely	rarely	rarely
Kalaamaya	A4	never	never	rarely	sometimes
Kalaamaya	A4	never	rarely	rarely	sometimes
Gathang	E67	never	rarely	rarely	rarely
Gathang	E67		rarely	sometimes	rarely
Kaurna	L3	sometimes	sometimes	sometimes	sometimes
Kaurna	L3	sometimes	sometimes	rarely	rarely
Lardil	G38	rarely	rarely	sometimes	sometimes
Magati Ke and Marri Ngarr (dialects of one language)	N163, N102	rarely	rarely	sometimes	always
Maranunggu	N13	rarely	never	sometimes	never
Marra	N112				
Marri Tjevin and Marri Amu (dialects of one language)	N161, N162	rarely	rarely	rarely	always
Marrithiyel	N7	rarely	sometimes	often	never
Mawng	N64				
Miriwoong	K29	never	rarely	sometimes	often
Murrinh-Patha	N3	always	always	always	always
Ngaanyatjarra	A38	often	often	always	always
Ngaanyatjarra	A38	always	always	always	always
Ngarrindjeri	S69	sometimes	sometimes	sometimes	sometimes
Ngatjumaya	A3	sometimes	sometimes	sometimes	sometimes
Nhuwala	W30	never	never	never	never
Noongar	W41	rarely	rarely	sometimes	rarely
Noongar	W41	often	often	often	often
Noongar	W41	rarely	rarely	rarely	rarely
Noongar	W41	sometimes	rarely	rarely	sometimes
Noongar	W41	rarely	rarely	sometimes	sometimes
Nyangumarta	A61				
Nyikina	K3	rarely	rarely	rarely	always
Paakantyi	D12	often	often	often	rarely
Palawa Kani	T16	often	sometimes	sometimes	sometimes
Parnkalla	L6	never	never	never	never
Pitjantjatjara	C6	often	often	always	always
Purduna	W24	never	never	never	rarely

Thalanyji	W26	never	rarely	sometimes	often
Tiwi	N20	never	never	never	rarely
Umpila, Kuuku Ya'u, Kaanju (dialects of the same language)	Y45, Y22, Y44	rarely	sometimes	sometimes	often
Ungarinyin	K18	rarely	rarely	often	always
Unidentifiable or unspecified language	U	rarely	rarely	sometimes	sometimes
Unidentifiable or unspecified language	U	always	always	always	always
Unidentifiable or unspecified language	U				
Unidentifiable or unspecified language	U				
Wajarri	A39	never	rarely	rarely	sometimes
Walmajarri	A66	sometimes	often	often	often
Wangkatja	A103	sometimes	sometimes	often	often
Wargamay	Y134	always	always	always	always
Warlmanpa	C17	often	sometimes	sometimes	often
Warlpiri	C15	often	often	often	always
Warlpiri	C15	always	always	always	always
Warlpiri	C15	always	always	always	always
Warnman	A62	never	never	rarely	sometimes
Warumungu	C18				often
Warumungu	C18	often	sometimes	sometimes	often
Wemba Wemba	D1	rarely	rarely	rarely	rarely
Wergaia	S17	never	never	rarely	sometimes
Wik Mungkan	Y57	often	often	often	always
Wiradjuri	D10	never			
Wirangu	C1	sometimes	sometimes	rarely	rarely
Woiwurrung	S36	rarely	rarely	sometimes	sometimes
Woiwurrung	S36	rarely	rarely	rarely	rarely
Worrorra	K17	rarely	rarely	sometimes	often
Wunambal	K22	rarely	rarely	sometimes	often
Yan-nhangu	N72	rarely	rarely	sometimes	always
Yanyuwa	N153				always
Yawuru	K1	sometimes	sometimes	sometimes	often
Yaygir	E10	sometimes	sometimes	often	rarely
Yolngu Matha	YM	often	often	often	often
Yolngu Matha	YM	always	always	always	always
Yorta Yorta	D2	rarely	rarely	sometimes	rarely
Yugambah	E17	rarely	rarely	rarely	rarely
Yumplatok	P2	often	often	often	often
Yuwaalaraay	D27	sometimes	often	often	often
Yuwaalaraay	D27	rarely	rarely	rarely	rarely

Activity Q11

Which description best fits the current state of this language? Please tick only one. In this question, 'fluent' means that people can express almost everything in all situations in the language.

- ☐ The language has not been used as an everyday language for some time, but some people are now learning the language.
- ☐ The language is known to very few speakers, mostly of the great-grandparental generation. Only people in this generation are fluent in the language.
- ☐ The language is used mostly by the grandparental generation and older. Only people in the grandparental generation and older are fluent in the language.
- ☐ The language is used mostly by the parental generation and older. Only people in the parental generation and older are fluent in the language.
- ☐ The language is used by most children in limited situations, but some children can use it in all situations. Some children and older people are fluent in the language but some children are not fluent.
- ☐ The language is used by all age groups, including children. People in all age groups are fluent in the language.
- ☐ There are no speakers left.

If you have any additional comments about the current state of this language, please write them here.

Table B - 11 shows respondents' perceptions about the state of their language. Some languages appear more than once in consecutive rows, each row representing a different respondent.

Table B - 11: Respondents' perception of language status

Language name	Language code	Language status
Adnyamathanha	L10	Only people in the parental generation and older are fluent in the language.
Alyawarr	C14	Some children and older people are fluent in the language but some children are not fluent.
Alyawarr	C14	Some children and older people are fluent in the language but some children are not fluent.
Anindilyakwa	N151	Some children and older people are fluent in the language but some children are not fluent.
Anindilyakwa	N151	People in all age groups are fluent in the language.
Anmatyerre	C8.1	People in all age groups are fluent in the language.
Arrernte	C8	Some children and older people are fluent in the language but some children are not fluent.

Arrernte	C8	Only people in the grandparental generation and older are fluent in the language.
Arrernte	C8	People in all age groups are fluent in the language.
Awabakal	S66	The language has not been used as an everyday language, but some people are now learning the language.
Badimaya	A14	Only people in the great-grandparental generation and older are fluent in the language.
Barunggam	D40	The language has not been used as an everyday language, but some people are now learning the language.
Bigambul	D34	The language has not been used as an everyday language, but some people are now learning the language.
Bilinarra	N36	Only people in the grandparental generation and older are fluent in the language.
Bininj Gun-wok	N186	People in all age groups are fluent in the language.
Boonwurrung	S35	Only people in the grandparental generation and older are fluent in the language.
Buandig	S13	The language has not been used as an everyday language, but some people are now learning the language.
Butchulla	E30	Only people in the great-grandparental generation and older are fluent in the language.
Dharawal	S59	The language has not been used as an everyday language, but some people are now learning the language.
Dhurga	S53	The language has not been used as an everyday language, but some people are now learning the language.
Gamilaraay	D23	No answer
Garrwa	N155	No answer
Giabal	D41	The language has not been used as an everyday language, but some people are now learning the language.
Githabul	E14	The language has not been used as an everyday language, but some people are now learning the language.
Gumbaynggir	E7	The language has not been used as an everyday language, but some people are now learning the language.
Gumbaynggir	E7	The language has not been used as an everyday language, but some people are now learning the language.
Gundungurra	S60	The language has not been used as an everyday language, but some people are now learning the language.
Gurdanji	C26	No answer
Gurindji	C20	Only people in the grandparental generation and older are fluent in the language.
Guwa	G9.1	There are no speakers left.
Jarowair	E81	The language has not been used as an everyday language, but some people are now learning the language.
Kalaamaya	A4	Only people in the great-grandparental generation and older are fluent in the language.
Kalaamaya	A4	There are no speakers left.
Gathang	E67	Only people in the grandparental generation and older are fluent in the language.
Gathang	E67	The language has not been used as an everyday language, but some people are now learning the language.
Kurna	L3	The language has not been used as an everyday language, but some people are now learning the language.
Kurna	L3	The language has not been used as an everyday language, but some people are now learning the language.

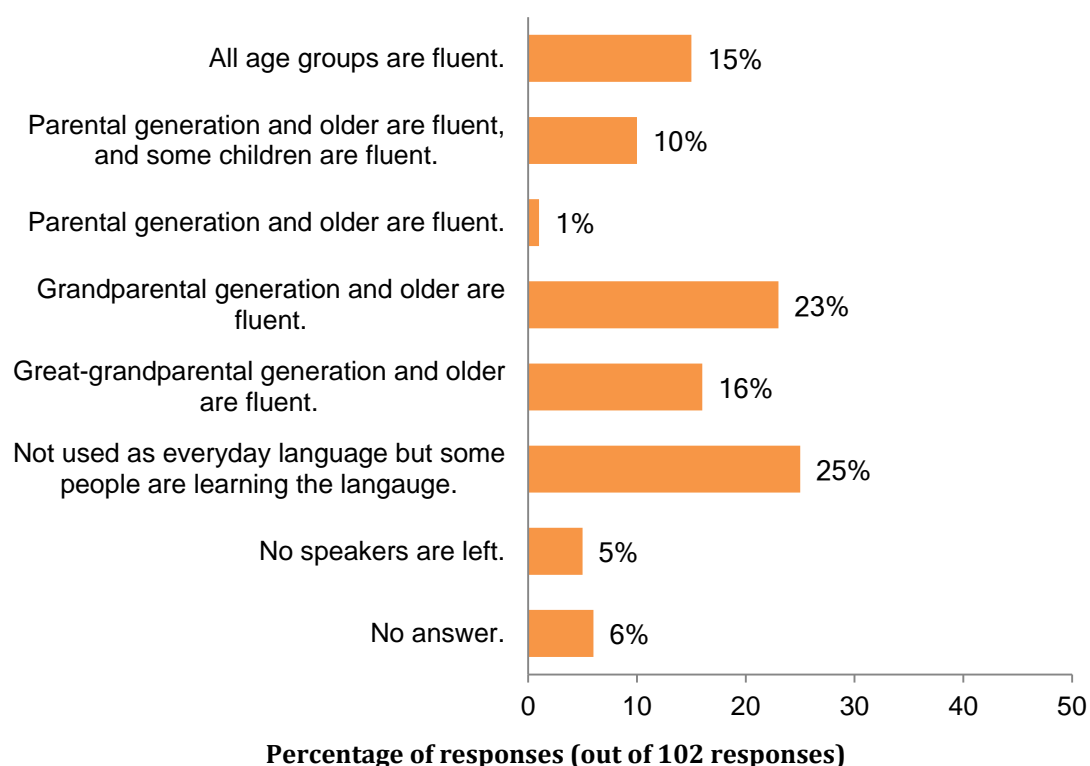
Lardil	G38	Only people in the great-grandparental generation and older are fluent in the language.
Magati Ke and Marri Ngarr (dialects of one language)	N163, N102	Only people in the great-grandparental generation and older are fluent in the language.
Maranunggu	N13	Only people in the grandparental generation and older are fluent in the language.
Marra	N112	No answer
Marri Tjevin and Marri Amu (dialects of one language)	N161, N162	Only people in the great-grandparental generation and older are fluent in the language.
Marrithiyel	N7	Only people in the grandparental generation and older are fluent in the language.
Mawng	N64	Some children and older people are fluent in the language but some children are not fluent.
Miriwoong	K29	Only people in the great-grandparental generation and older are fluent in the language.
Murrinh-Patha	N3	People in all age groups are fluent in the language.
Ngaanyatjarra	A38	People in all age groups are fluent in the language.
Ngaanyatjarra	A38	People in all age groups are fluent in the language.
Ngarrindjeri	S69	The language has not been used as an everyday language, but some people are now learning the language.
Ngatjuma	A3	Only people in the great-grandparental generation and older are fluent in the language.
Nhuwala	W30	There are no speakers left.
Noongar	W41	The language has not been used as an everyday language, but some people are now learning the language.
Noongar	W41	Only people in the great-grandparental generation and older are fluent in the language.
Noongar	W41	Only people in the grandparental generation and older are fluent in the language.
Noongar	W41	Only people in the great-grandparental generation and older are fluent in the language.
Noongar	W41	Only people in the grandparental generation and older are fluent in the language.
Nyangumarta	A61	People in all age groups are fluent in the language.
Nyikina	K3	Only people in the great-grandparental generation and older are fluent in the language.
Paakantyi	D12	Only people in the great-grandparental generation and older are fluent in the language.
Palawa Kani	T16	The language has not been used as an everyday language, but some people are now learning the language.
Parnkalla	L6	The language has not been used as an everyday language, but some people are now learning the language.
Pitjantjatjara	C6	People in all age groups are fluent in the language.
Purduna	W24	There are no speakers left.
Thalanyji	W26	Only people in the grandparental generation and older are fluent in the language.
Tiwi	N20	There are no speakers left.
Umpila, Kuuku Ya'u, Kaanju (dialects of the same language)	Y45, Y22, Y44	Only people in the great-grandparental generation and older are fluent in the language.

Ungarinyin	K18	Only people in the grandparental generation and older are fluent in the language.
Unidentifiable or unspecified language	U	Only people in the great-grandparental generation and older are fluent in the language.
Unidentifiable or unspecified language	U	People in all age groups are fluent in the language.
Unidentifiable or unspecified language	U	No answer
Unidentifiable or unspecified language	U	No answer
Wajarri	A39	Only people in the grandparental generation and older are fluent in the language.
Walmajarri	A66	Some children and older people are fluent in the language but some children are not fluent.
Wangkatja	A103	Only people in the grandparental generation and older are fluent in the language.
Wargamay	Y134	The language has not been used as an everyday language, but some people are now learning the language.
Warlmanpa	C17	Some children and older people are fluent in the language but some children are not fluent.
Warlpiri	C15	People in all age groups are fluent in the language
Warlpiri	C15	Some children and older people are fluent in the language but some children are not fluent.
Warlpiri	C15	People in all age groups are fluent in the language.
Warnman	A62	Only people in the great-grandparental generation and older are fluent in the language.
Warumungu	C18	Only people in the grandparental generation and older are fluent in the language.
Warumungu	C18	Some children and older people are fluent in the language but some children are not fluent.
Wemba Wemba	D1	The language has not been used as an everyday language, but some people are now learning the language.
Wergaia	S17	Only people in the grandparental generation and older are fluent in the language.
Wik Mungkan	Y57	Some children and older people are fluent in the language but some children are not fluent.
Wiradjuri	D10	Only people in the grandparental generation and older are fluent in the language.
Wirangu	C1	The language has not been used as an everyday language, but some people are now learning the language.
Woiwurrung	S36	The language has not been used as an everyday language, but some people are now learning the language.
Woiwurrung	S36	The language has not been used as an everyday language, but some people are now learning the language.
Worrorra	K17	Only people in the grandparental generation and older are fluent in the language.
Wunambal	K22	Only people in the grandparental generation and older are fluent in the language.
Yan-nhangu	N72	Only people in the grandparental generation and older are fluent in the language.
Yanyuwa	N153	Only people in the grandparental generation and older are fluent in the language.
Yawuru	K1	Only people in the great-grandparental generation and older are fluent in the language.

Yaygir	E10	Only people in the grandparental generation and older are fluent in the language.
Yolngu Matha	YM	People in all age groups are fluent in the language.
Yolngu Matha	YM	People in all age groups are fluent in the language.
Yorta Yorta	D2	Only people in the grandparental generation and older are fluent in the language.
Yugambeh	E17	The language has not been used as an everyday language, but some people are now learning the language.
Yumplatok	P2	People in all age groups are fluent in the language.
Yuwaalaraay	D27	Only people in the grandparental generation and older are fluent in the language.
Yuwaalaraay	D27	The language has not been used as an everyday language, but some people are now learning the language.

Figure B - 4 shows the percentage of responses under each language status based on the above table. Out of the 102 responses, 15 (15 per cent) belong to the highest level of use, in which people in all age groups are fluent. At the other end of the spectrum, only 5 responses (5 per cent) belong to the lowest level of use, in which no speakers are left. The other responses fall between these two extremes. Most commonly attested is the category of languages which have not been used as an everyday language for some time but are now being learned by some people (26 responses, 25 per cent).

Figure B - 4: Percentage of languages within each language status category³



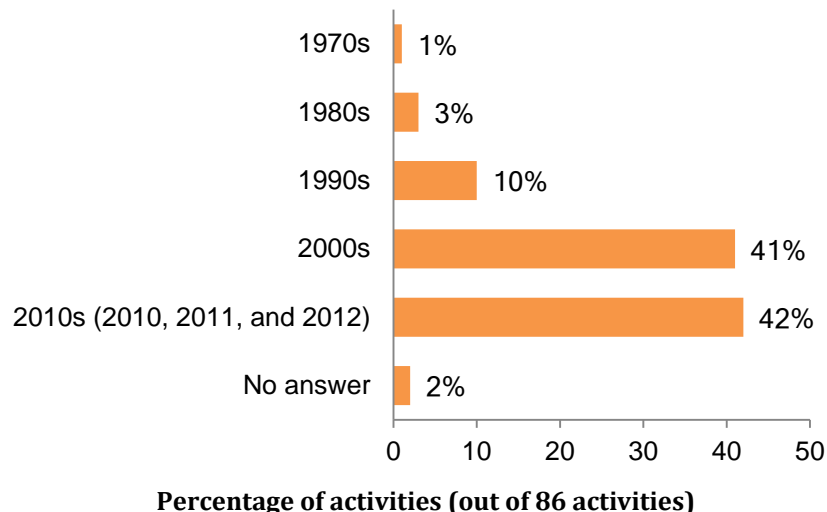
³ Exact percentages have been rounded off and therefore the amounts shown in figure B-4 slightly exceed 100%.

Activity Q13

In what year did the language activity begin? If unsure, please estimate.

As much as 42 per cent of language activities started in the last three years, 2010, 2011, and 2012. About the same percentage of activities (41 per cent) started within the decade following 2000. Combined, slightly more than 80 per cent of activities started in or after 2000.

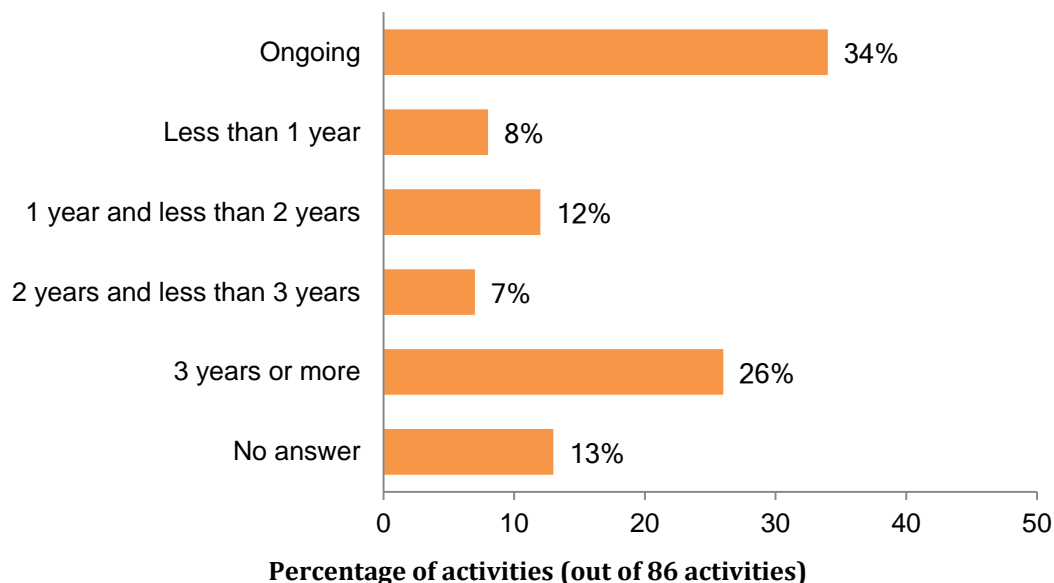
Figure B - 5: Period when language activity began⁴



Activity Q14

What is the intended length of time of the language activity (the entire lifespan)? If unsure, please estimate as best you can.

Figure B - 6: Intended duration of language activity



⁴ Exact percentages have been rounded off and therefore the amounts shown in figure B-5 equal a total slightly below 100%.

This question required respondents to enter the language activity's duration in months and/or years. As many as 29 activities (34 per cent of the total 86 activities) were reported to be ongoing: respondents wrote that their activities are ongoing, meaning their activities do not have a pre-determined end point. Respondents for an additional 11 activities (12 per cent) did not answer this question; these activities too may not have a pre-determined end point. Among the activities for which the duration was specified, 22 activities (26 per cent) lasted for 3 years or more. 24 activities have a shorter lifespan.

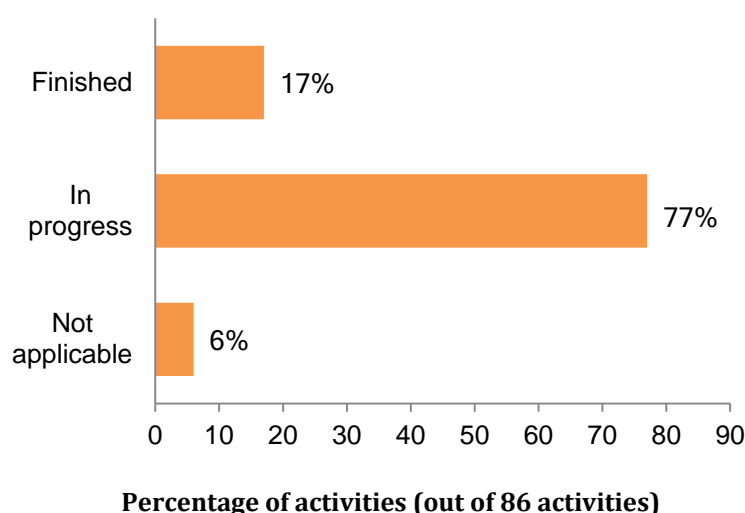
Activity Q15

Has your language activity finished or is it still in progress? Please tick the appropriate answer.

- ☐ Finished
- ☐ In progress
- ☐ Not applicable

If not applicable, please explain.

Figure B - 7: Status of language activity at time of survey



As much as 77 per cent of language activities were in progress when the survey was conducted. This result includes both activities which were identified as being 'ongoing' in Activity Q14, and activities with a pre-determined end point which were still in progress. A much smaller proportion of activities (17 per cent) were finished when surveyed.

Activity Q16

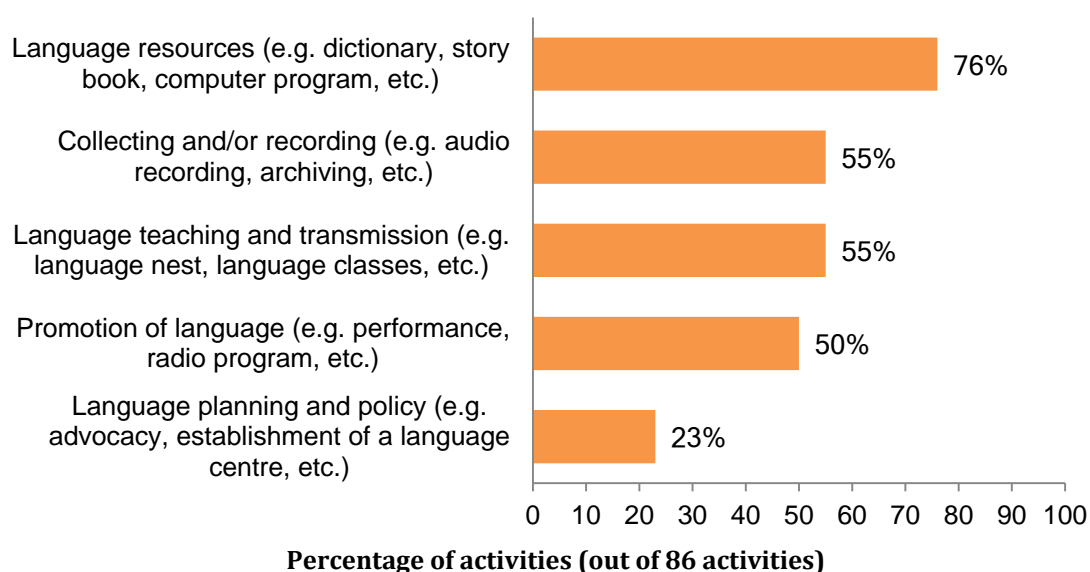
In which of the following categories does this language activity belong? You can refer to Question 6 for more examples of the types of language activities in each category. Please tick all that apply.

- ☐ Language teaching and transmission (e.g. language nest, language classes, etc.)
- ☐ Language resources (e.g. dictionary, story book, computer program, etc.)

- ☐ Promotion of language (e.g. performance, radio program, etc.)
- ☐ Language planning and policy (e.g. advocacy, establishment of a language centre, etc.)
- ☐ Collecting and/or recording (e.g. audio recording, archiving, etc.)
- ☐ Other (please specify below)

Among the total of 86 activities surveyed, the most common activity type was the development of language resources, such as dictionaries, story books, and computer programs, identified for 76 per cent of activities. Following ‘Language resources’ were three categories, ‘Language teaching and transmission’, ‘Promotion of language’ and ‘Collecting and/or recording’, each of which was identified for approximately half the activities. The least common activity type is ‘Language planning and policy’, a component of only 23 per cent of activities. Note that some activities are diverse and belong to multiple categories of activity type—respondents were instructed to tick all categories that apply. The percentages related only to the particular category, not to each other. Examples of activities from each category can be found under *Activity Q6*.

Figure B - 8: Language activities by category – multiple choice (surveyed activities)



Activity Q17

Please provide a brief description of your language activity.

Following Activity Q16, where respondents were asked to identify the categories to which their language activity belongs, Activity Q17 then asked respondents to describe the activity. Responses were sorted using the categories and activity types listed under Activity Q6.

Figure B - 9 presents the results in terms of broad categories. As explained for *Activity Q16*, a particular activity might belong to multiple categories. For this reason percentages do not add up to 100. Slightly more than half the activities (53 per cent) involved the development of language resources, such as dictionaries, story books, and computer programs. The next most common category is “language teaching and transmission”, a component of 35 per cent of

activities. The third most common categories are “collecting and recording language” and “promotion of language”, each indicated for 14 per cent of activities. The last category is “language planning and policy,” such as advocacy and the establishment of a language centre, identified for only seven per cent of activities. Note that under *Activity Q16*, respondents identified the nature of their activity by selecting from a list of five categories, while under *Activity Q17*, respondents wrote a description of their activities which were then sorted into the same set of categories. The descriptions respondents provided were not necessarily identical with the categories they selected in *Activity Q16*. The differences between the percentage in Figure B - 8 and Figure B - 9 result from this discrepancy.

Figure B - 9: Language activities by category – respondent descriptions (surveyed activities)⁵

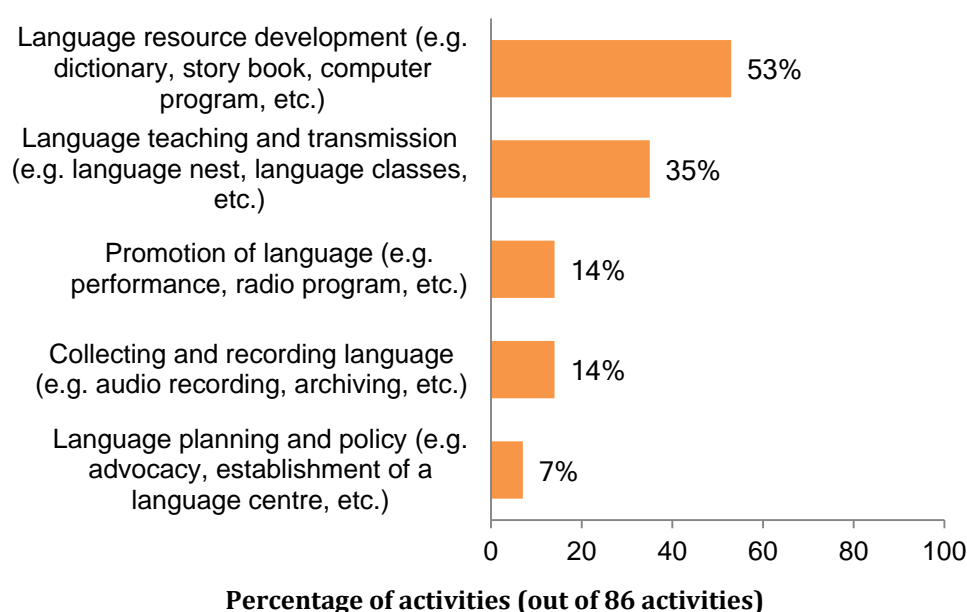


Table B - 12 presents a more detailed breakdown of the spread of activities across the subcategories set out in Table B - 3 under *Activity Q6*. Some responses did not fit any of the established activity categories; additional categories were introduced to accommodate these.

**Table B - 12: Language activities by subcategory. (surveyed activities)
Out of 86 activities**

Language activity subcategory	Number of activities	Percentage
Language teaching and transmission		
Language nest	1	1
Community language class or workshop for children	6	7
Community language class or workshop for adults, including teaching Indigenous adults and non-Indigenous adults	1	1
School program, including bilingual education	12	14
Language camp, including teaching on Country	1	1
Teaching language through song, including all types of music	3	3

⁵ Percentages listed are not accumulative. Each percentage relates only to that particular category, not to other percentages.

Master and apprentice program	1	1
Certificate courses, such as TAFE courses, certificates in language, and university courses	5	6
Teaching or sharing cultural knowledge (including language)	1	1
Training language workers or language support teams	6	7
Other teaching activities including training in general	2	2
Language resource development		
Dictionary, including online dictionaries, with or without sounds	10	12
Word list	0	0
Grammar	3	3
Story book, including Bible translation, bilingual books, reading materials, posters	13	15
Audio content (e.g. radio content/podcast)	3	3
Audiovisual content (e.g. short film, documentary, animation)	9	10
Computer program	1	1
Smartphone application, including tablets	2	2
Teaching resources, including reproduction	9	10
Learners' guides, including L1 learners' guides and L2 learners' guides	2	2
Resources of cultural information	2	2
Kits to give to communities and kits for children to take home	0	0
Writing new songs	3	3
Other resources, including resources in general	5	6
Collecting, recording and archiving language		
Audio recording	2	2
Video recording	0	0
Transcription of recording	0	0
Archiving of recording, including digitisation, keeping-place for materials in all media	6	7
Other collection activities, including documentation of existing material, research, and creation of databases	6	7
Promotion of language		
Information on the internet and social media (e.g. website, Facebook, blog)	3	3
Live performance	2	2
Print media (in newspapers, magazines, etc.), including using language in print media	1	1
Audiovisual material (e.g. TV, film, music clip, radio)	5	6
Research publication	0	0
Forum or conference presentation	0	0
Promoting language through an exhibition or other special event	2	2
Other promotion activities including awareness-raising activities	2	2
Language planning and policy		
Advocacy (e.g. language rights)	2	2
Policies/protocols development (e.g. rights management, ethics guidelines), including language planning	1	1
Development of orthography (spelling system)	0	0
Establishment of a language centre	1	1

Curriculum development, including language museums	1	1
Dual naming, place names, and naming in general	2	2
Other language planning and policy activities	1	1

Table B - 12 shows that people are delivering a wide range of language activities. This could be because those who run language activities are trying to meet people's wide range of interests. Or it could be because they are not sure what language activities would be most suitable for their situation so they are simply delivering what they think is best, or what they are most easily able to do. It would be helpful if more research on language activities was carried out specifically to improve our understanding of what language activities work best in what situations.

Activities described in terms of these detailed activity subcategories are presented by response in Table B - 13, allowing readers to see which specific activities each language is engaged in. Some languages appear more than once in consecutive rows, each row representing a different respondent. Activity subcategories are abbreviated in Table B - 13; for elaborations see Table B - 3 under *Activity Q6*.

Table B - 13: Language activity descriptions by subcategory and target language (activities surveyed)(Table B - 3 under *Activity* Q6 provides definitions of abbreviations in this table.)

Language name	Language code	Language teaching and transmission	Language resources	Collecting, recording, and archiving	Promotion of language	Language planning and policy
Adnyamathanha	L10		resource_story resource_audiovisual			policy_curriculum
Alyawarr	C14		resource_dictionary			
Anindilyakwa	N151		resource_other teach_certificate			
Anindilyakwa	N151		resource_story			
Anmatyerre	C8.1	teach_school	resource_story resource_dictionary			
Arrernte	C8		resource_story			
Arrernte	C8	teach_other				
Arrernte	C8	teach_school				
Awabakal	S66	teach_children				
Badimaya	A14		resource_dictionary		promotion_other	
Barunggam	D40		resource_teaching	collect_other	promotion_other	
Bininj Gun-Wok	N186		resource_other teach_other	collect_other		
Boonwurrung	S35				promotion_live	
Buandig	S13					
Butchulla	E30		resource_teaching resource_culture resource_story resource_grammar			
Dharawal	S59		resource_other			
Dhurga	S53		resource_story			
Gamilaraay	D23	teach_song				

Garrwa	N155		resource_song	collect_archiving
Gumbaynggir	E7		resource_audiovisual	
Gumbaynggir	E7	teach_workers		
Gundungurra	S60	teach_song	resource_other	collect_other
Gurindji	C20		resource_dictionary	
Guwa	G9.1		resource_dictionary	
Kalaamaya	A4		resource_grammar	collect_audio collect_archiving
Kalaamaya	A4			collect_other
Gathang	E67		resource_audiovisual	
Gathang	E67	teach_certificate		
Kurna	L3		resource_guide	
Kurna	L3		resource_story resource_audiovisual	
Kurna	L3	teach_certificate		
Lardil	G38	teach_school		
Marrithiyel	N7	teach_children		
Mawng	N64		resource_story	
Miriwoong	K29	teach_master		
Murrinh-Patha	N3		resource_dictionary resource_smartphone	
Ngaanyatjarra	A38		resource_story resource_audiovisual	
Ngaanyatjarra	A38	teach_workers		
Ngarrindjeri	S69		resource_song resource_audio	
Ngatjumaya	A3			collect_other
Nhuwala	W30			policy_other
Noongar	W41		collect_audio	promotion_audiovisual

Noongar	W41	resource_smartphone resource_dictionary	promotion_internet	
Noongar	W41		promotion_live promotion_exhibition	
Noongar	W41	collect_archiving collect_other		
Noongar	W41	resource_story		
Nyangumarta	A61	resource_teaching		
Nyikina	K3	resource_teaching resource_computer		
Paakantyi	D12	teach_school		
Palawa Kani	T16		promotion_audiovisual	policy_naming policy_advocacy policy_policies
Parnkalla	L6			
Pitjantjatjara	C6			
Purduna	W24	resource_dictionary		
Thalanyji	W26	resource_dictionary		
Tiwi	N20	resource_song resource_audio		
Umpila, Kuuku Ya'u, Kaanju (these are mutually intelligible dialects of the same language)	Y45, Y22, Y44	resource_guide resource_audiovisual		
Ungarinyin	K18			
Unidentifiable or unspecified language	U		promotion_audiovisual promotion_internet	

Unidentifiable or unspecified language	U		collect_archiving		
Unidentifiable or unspecified language	U	teach_school			
Unidentifiable or unspecified language	U	teach_workers			
Wajarri	A39	teach_nest teach_children	teach_adult		
Walmajarri	A66	teach_workers teach_school	resource_teaching		
Wangkatja	A103	teach_workers teach_school	resource_teaching		
Wargamay	Y134	teach_certificate teach_workers teach_camp	resource_teaching		
Warlmanpa	C17	teach_school teach_children			
Warlpiri	C15		resource_audiovisual	promotion_audiovisual	
Warlpiri	C15		resource_story resource_audiovisual resource_teaching		
Warnman	A62		resource_grammar		
Wemba Wemba	D1		resource_teaching		
Wergaia	S17				
Wik Mungkan	Y57		resource_other	promotion_print	policy_advocacy
Wiradjuri	D10	teach_school			
Wirangu	C1				
Woiwurrung	S36		resource_audio	promotion_internet promotion_audiovisual	

Woiwurrung	S36	teach_school			
Yan-nhangu	N72		collect_archiving		
Yawuru	K1	teach_school		promotion_exhibition	policy_naming
Yaygir	E10				
Yolngu Matha	YM		collect_archiving		policy_centre
Yolngu Matha	YM		resource_story		
Yorta Yorta	D2	teach_culture	resource_culture		
Yugambeh	E17	teach_children teach_song	resource_audiovisual		
Yumplatok	P2		resource_story resource_dictionary		
Yuwaalaraay	D27	teach_children teach_certificate			
Yuwaalaraay	D27	teach_school			

Activity Q18

Please tell us the name of each item that you are making/delivering as a result of this language activity. You can include additional answers on a separate page if required. Examples of items include an audio recording, community language class, dictionary, etc.

The items reported as outcomes of language activity and the target language are presented by response in Table B - 14 below, allowing readers to see which activity items are being produced for each target language. While the question asked for an “item” that a language activity delivers, Table B -14 presents all responses even if they are not necessarily items. Some languages appear more than once in Table B - 14 consecutive rows, each row representing a different respondent. The activity items in Table B - 14 are abbreviated; for elaboration see Table B - 3 under question *Activity Q6*.

Table B - 14: Output of language activity by subcategory and target language(Table B - 3 under *Activity* Q6 provides definitions of abbreviations used in this table.)

Language name	Language code	Language teaching and transmission	Language resources	Collecting, recording and archiving	Promotion of language	Language planning and policy
Adnyamathanha	L10		resource_teaching resource_grammar resource_computer	collect_transcription		
Alyawarr	C14		resource_audiovisual resource_dictionary			
Anindilyakwa	N151	teach_certificate	resource_teaching resource_dictionary resource_kit resource_audiovisual			
Anindilyakwa	N151		resource_story			
Anmatyerre	C8.1		resource_audio resource_story			
Arrernte	C8		resource_story			
Arrernte	C8		resource_teaching			
Arrernte	C8	teach_school				
Awabakal	S66		resource_word resource_teaching	collect_audio	promotion_live promotion_audiovisual	
Badimaya	A14		resource_dictionary			
Barunggam	D40		resource_word resource_teaching	collect_other		policy_policies
Bininj Gun-wok	N186		resource_dictionary resource_computer resource_other		promotion_internet	policy_curriculum
Boonwurrung	S35				promotion_live	

Buandig	S13	teach_adult	resource_audiovisual resource_dictionary	
Butchulla	E30	teach_song	resource_audiovisual	
Dharawal	S59			
Dhurga	S53		resource_word resource_story resource_grammar	
Gamilaraay	D23		resource_song	
Garrwa	N155		resource_audio	promotion_internet promotion_live promotion_forum
Gumbaynggir	E7	teach_adult	resource_audiovisual	collect_audio
Gumbaynggir	E7	teach_adult		
Gundungurra	S60		resource_teaching	collect_other
Gurindji	C20		resource_dictionary	
Guwa	G9.1		resource_dictionary	
Kalaamaya	A4		resource_grammar resource_word resource_story	collect_audio collect_transcription collect_other
Kalaamaya	A4		resource_grammar resource_word	
Gathang	E67		resource_teaching resource_computer resource_culture	collect_audio
Gathang	E67		resource_kit resource_teaching	collect_audio
Kurna	L3		resource_audiovisual resource_story resource_teaching	

Kurna	L3		resource_audio resource_story		
Kurna	L3	teach_certificate			
Lardil	G38	teach_adult	resource_story resource_culture		
Marrithiyel	N7			collect_other	
Mawng	N64		resource_story		
Miriwoong	K29	teach_workers		collect_audio collect_video	
Murrinh-Patha	N3		resource_teaching resource_story resource_audiovisual resource_dictionary resource_smartphone resource_culture		
Ngaanyatjarra	A38		resource_audio resource_audiovisual resource_story	collect_audio	
Ngaanyatjarra	A38				
Ngarrindjeri	S69	teach_children teach_adult	resource_audio resource_song		promotion_live
Ngatjumaya	A3		resource_grammar resource_dictionary		
Nhuwala	W30		resource_other		
Noongar	W41			collect_audio	promotion_audiovisual
Noongar	W41		resource_story		
Noongar	W41				
Noongar	W41				
Noongar	W41				

Nyangumarta	A61		resource_teaching		
Nyikina	K3	teach_adult	resource_dictionary	collect_audio collect_video	
Paakantyi	D12		resource_story resource_computer resource_song resource_dictionary resource_teaching	collect_audio	
Palawa Kani	T16			collect_audio	policy_advocacy policy_naming policy_policies
Parnkalla	L6	teach_adult	resource_dictionary resource_grammar resource_computer resource_teaching		
Pitjantjatjara	C6				
Purduna	W24		resource_dictionary	collect_other	
Thalanyji	W26		resource_dictionary resource_audiovisual	collect_audio collect_transcription collect_other	
Tiwi	N20	teach_song	resource_audiovisual	collect_audio collect_transcription	
Umpila, Kuuku Ya'u, Kaanju (these are mutually intelligible dialects of the same language)	Y45, Y22, Y44		resource_smartphone resource_guide resource_dictionary resource_word		

Ungarinyin	K18		resource_story resource_teaching resource_word resource_dictionary resource_audiovisual	collect_audio
Unidentifiable or unspecified language	U		resource_teaching resource_story resource_song resource_audiovisual resource_other	
Unidentifiable or unspecified language	U	teach_adult	resource_word	collect_other
Unidentifiable or unspecified language	U			collect_archiving
Unidentifiable or unspecified language	U			promotion_internet promotion_audiovisual
Wajarri	A39	teach_nest teach_adult	resource_teaching	
Walmajarri	A66		resource_other resource_story resource_teaching	
Wangkatja	A103		resource_other resource_story resource_teaching	

Wargamay	Y134	teach_camp	resource_dictionary resource_teaching resource_audiovisual resource_audio teach_adult resource_story		
Warlmanpa	C17	teach_adult	resource_teaching resource_computer resource_word resource_story resource_audiovisual	collect_audio	
Warlpiri	C15		resource_audiovisual resource_audio	collect_archiving	promotion_audiovisual promotion_live
Warlpiri	C15		resource_teaching resource_audiovisual		
Warnman	A62				
Wemba Wemba	D1		resource_other		
Wergaia	S17	teach_adult	resource_dictionary resource_grammar		promotion_forum
Wik Mungkan	Y57		resource_dictionary	collect_transcription	promotion_print
Wiradjuri	D10		resource_teaching resource_audiovisual		
Wirangu	C1	teach_workers teach_other			
Woiwurrung	S36			collect_video collect_audio	promotion_internet promotion_audiovisual
Woiwurrung	S36		resource_audiovisual resource_story resource_teaching		

Yan-nhangu	N72			collect_other	
Yawuru	K1	teach_adult teach_school	resource_dictionary resource_computer resource_audiovisual resource_culture resource_story	collect_other	policy_naming
Yaygir	E10	teach_adult teach_nest	resource_grammar resource_dictionary resource_story resource_song	collect_audio	
Yolngu Matha	YM		resource_audio resource_audiovisual	collect_archiving	
Yolngu Matha	YM				
Yorta Yorta	D2				
Yugambeh	E17		resource_other resource_dictionary		
Yumplatok	P2	teach_adult	resource_story resource_dictionary resource_audiovisual		
Yuwaalaraay	D27	teach_certificate teach_children			
Yuwaalaraay	D27				

Activity Q19

What are the goals of this language activity? Please tick all that apply.

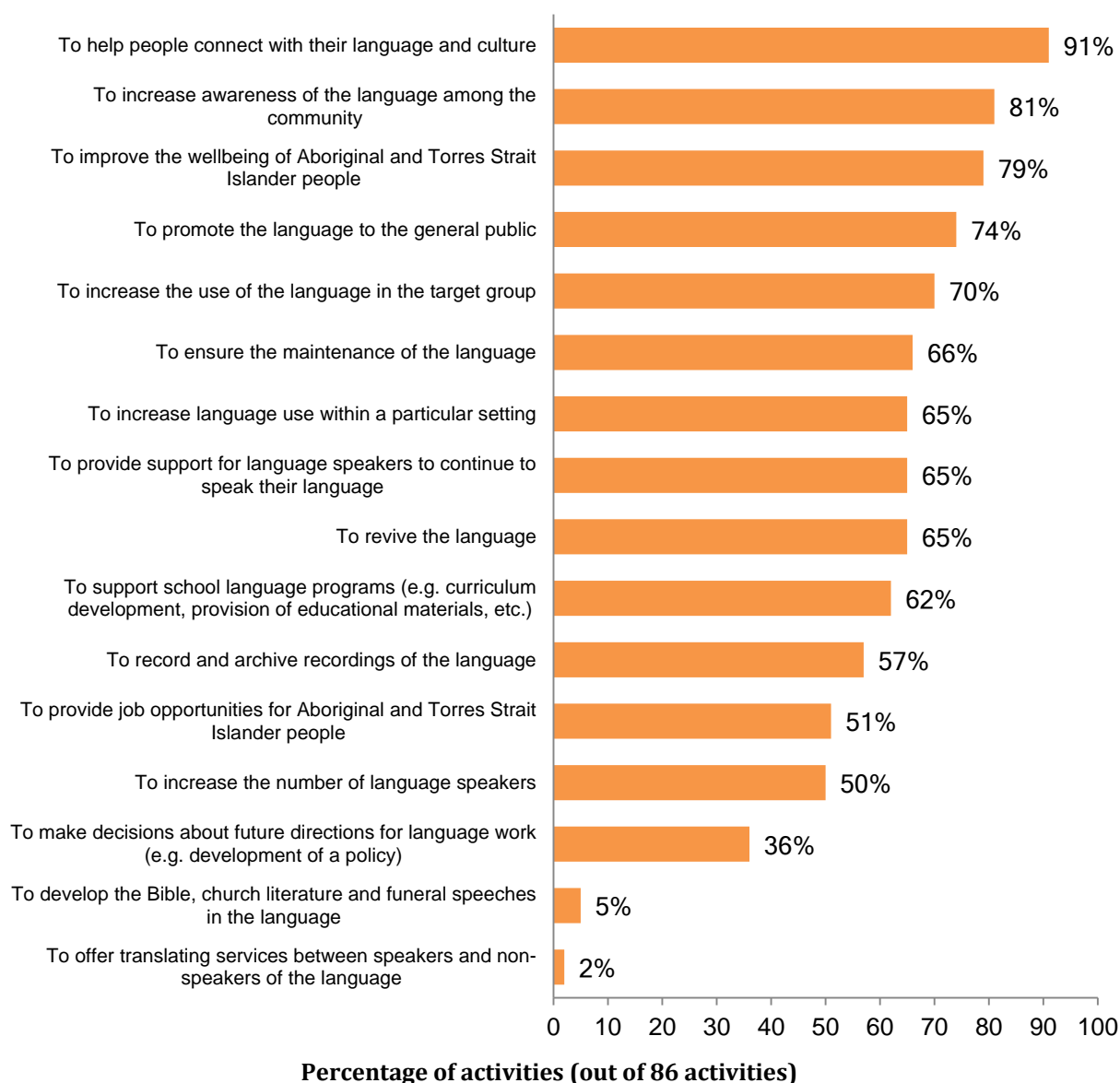
- ☐ To increase the number of language speakers
- ☐ To increase the use of the language in the target group
- ☐ To provide support for language speakers to continue to speak their language
- ☐ To help people connect with their language and culture
- ☐ To improve the wellbeing of Aboriginal and Torres Strait Islander people
- ☐ To make decisions about future directions for language work (for example, development of a policy)
- ☐ To record and archive recordings of the language
- ☐ To provide job opportunities for Aboriginal and Torres Strait Islander people
- ☐ To increase awareness of the language among the community
- ☐ To promote the language to the general public
- ☐ To ensure the maintenance of the language
- ☐ To revive the language
- ☐ To increase language use within a particular setting
- ☐ To support school language programs (e.g. curriculum development, provision of educational materials, etc.)
- ☐ Other (please specify)

The Language Activity Survey asked respondents to select the goals of their language activities from a list of 14 goals. The most frequently selected goal was 'to help people to connect with their language and culture' (78 activities, 91 per cent) and this was followed by 'to increase awareness of the language among the community' (70 activities, 81 per cent) and 'to improve the wellbeing of Aboriginal and Torres Strait Islander people' (68 activities, 79 per cent). The fourth most frequently mentioned was 'to promote the language to the general public, mentioned by 64 respondents (74 per cent). None of these are about increasing the number of speakers or making language stronger.

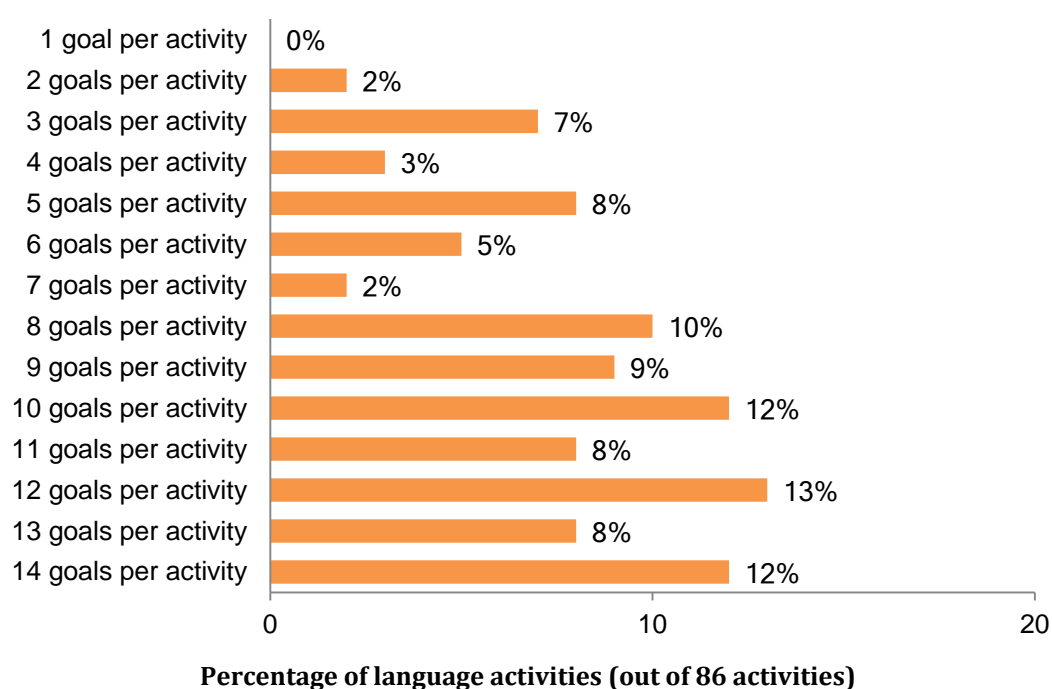
On the other hand, fewer language activities had goals related to language use: 60 activities (70 per cent) had as their goal 'to increase the use of the language in the target group', 56 activities (65 per cent) selected the goal 'to increase language use within a particular setting', and 43 activities (50 per cent) had 'to increase the number of language speakers' as a goal. These results indicate that not all language activities are about increasing the number of speaker or language use.

The results of each of these goals are displayed in Figure B - 10. The final two are new categories supplementary to those set out in the questionnaire. They were created to accommodate responses provided for the 'other' category.

Figure B - 10: Goals of language activities



Approximately 75 per cent of respondents selected seven goals or more, indicating that the respondents had a big vision for their language activities. In some cases, all 14 goals were selected. Figure B - 11 shows the frequency of the total number of goals for a language activity. For example, the third row of the chart indicates that there were six activities which had a total of three goals each. (Respondents who selected 'other' also selected at least one of the listed goals.)

Figure B - 11: Number of goals per language activity

Activity Q20

Are there any other organisations working with you on any aspect of this language activity?

If yes, please write the name of the collaborating organisation(s) and provide a brief description of their role.

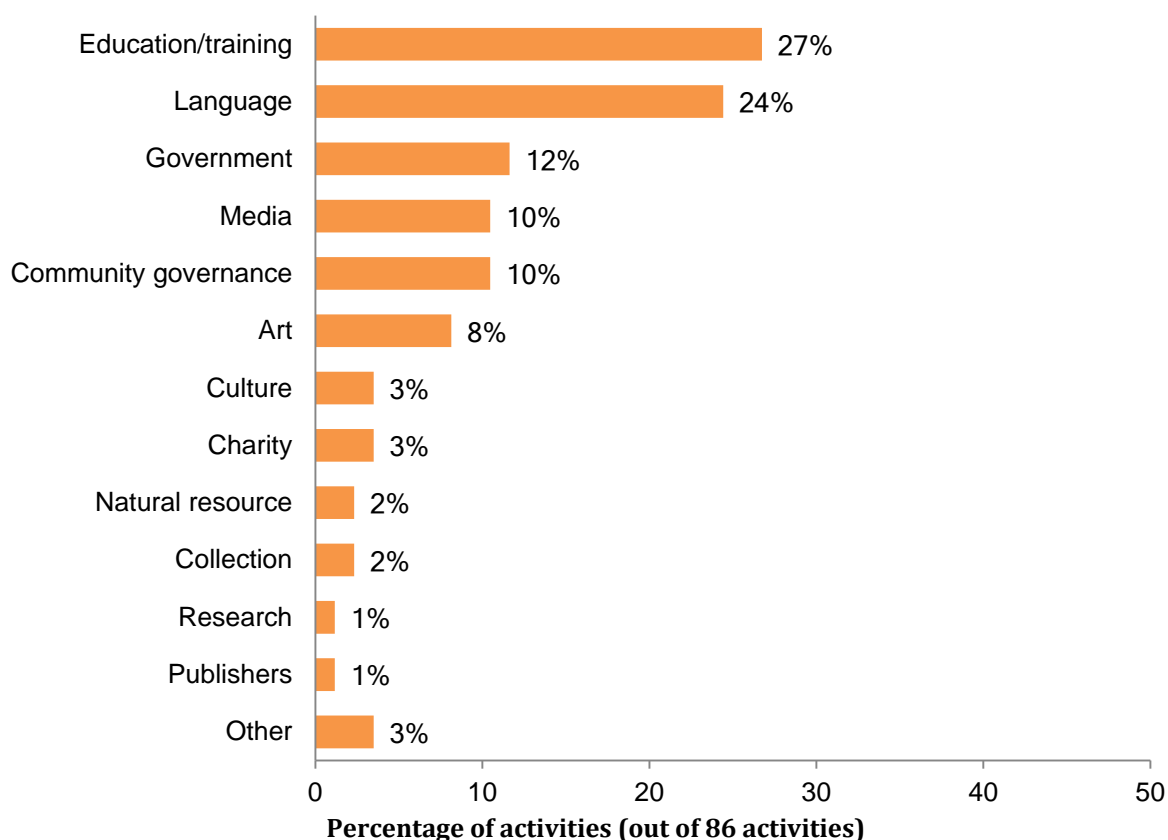
Among the 86 activities surveyed, 55 (64 per cent) had collaborating organisations. Organisations named were categorised into the groups outlined in Table B - 15.

Table B - 15: Types of collaborating organisations

Organisation type	Description
Education/training	Education and training organisations including bilingual resource development and Curriculum and Assessment Authority
Language	Language centres and other organisations/individuals whose primary activities are language work. Include individuals who are language/linguistic experts as well as organisations who translate the Bible.
Government	State government departments
Media	Radio and TV broadcasting organisations, including those which broadcast songs
Art	Art production organisations
Community governance	Land councils and community representative bodies, Tribal Council and native title bodies
Natural resource	Land and water management, including rangers
Culture	Cultural and heritage-related organisations
Research	Research institutes and universities
Charity	Charity organisations and missions
Collection	Collection institutes including libraries, archives, museums, and internet archives
Publisher	Publishers
Other	Other

Figure B - 12 shows the types of collaborating organisations and the percentage of activities in which they are involved. Many respondents listed multiple collaborating organisations.

Figure B - 12: Frequency of collaborating organisations by type⁶



Education and training organisations as well as language organisations are the most frequently mentioned collaborating organisations—23 respondents (27 per cent) and 21 respondents (24 per cent) mentioned these types of organisations respectively. This is followed by state government departments and radio and TV broadcasting organisations — 10 respondents (12 per cent) and nine respondents (10 per cent) mentioned these types of organisations respectively.

As Figure B - 12 shows, there is a variety of collaborating organisations, and these may offer administration work and specialist knowledge in areas such as botanical nomenclature, recording and broadcasting, community liaison, training, radio scriptwriting and so on. This reflects the wide range of domains where language is used. Interestingly, none of the language activities in the survey data had a health or legal advice organisation listed as a collaborating organisation, despite of the fact that these two professions are often identified as the areas most in need of language or interpreter services.⁷

⁶ Percentages are rounded off and therefore their total exceeds 100%.

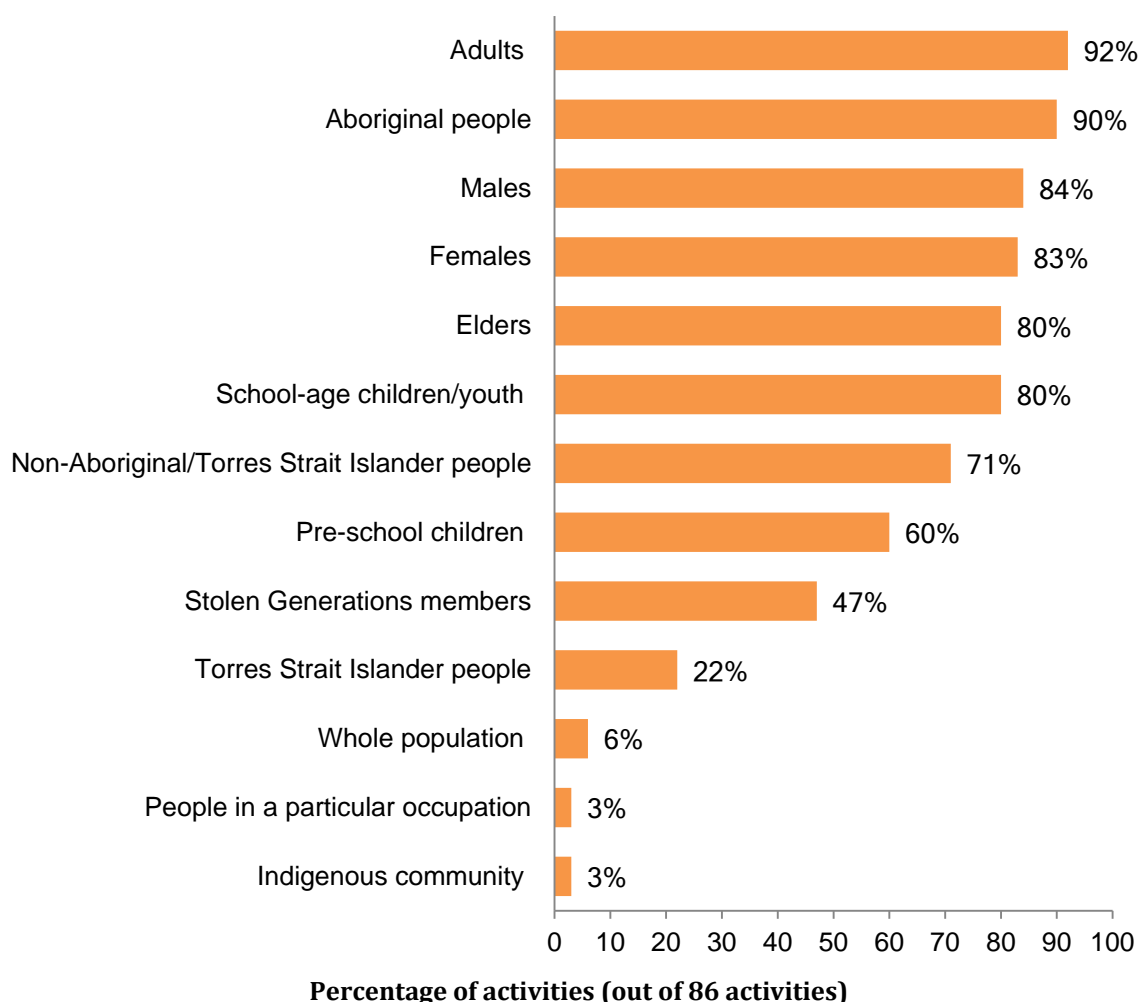
⁷ There are only two Indigenous organisations that offer interpreting services; Kimberley Interpreting Service and Aboriginal Interpreter Service; language centres generally do not. See Chapter 6 of the *Our land our languages* report (HRSCATSIA 2012) for a discussion of the need for interpreting services in medical and legal fields.

Activity Q21

Who benefits from this language activity (for example, through participation or being in the target audience)? Please tick all that apply.

- ☐ Pre-school children
- ☐ School-age children/youth
- ☐ Adults
- ☐ Males
- ☐ Females
- ☐ Stolen Generations members
- ☐ Elders
- ☐ Aboriginal people
- ☐ Torres Strait Islander people
- ☐ Non-Aboriginal/Torres Strait Islander people
- ☐ Other (please specify below)

Figure B - 13: Percentage of language activities by beneficiary



Many language activities benefit multiple categories of participants, and the survey results show that most activities have broad target audiences. In terms of age groups, adults are the most targeted audience—over 90 per cent of activities (79 activities) in the survey data have adults as their target audience. This is followed by school-age children/youth, the target audience for

over 80 per cent of activities (69 activities). Pre-school children are the least targeted audience, featuring in about 60 per cent of activities (52 activities).

64 activities (about 74 per cent) have both adults and school-age children/youth as their target audience while 45 (about 52 per cent, a little over a half) have all age groups (pre-school children, school-age children/youth and adults) as their target audience. On the other hand, there is no activity which targets only pre-school children, and just three activities have only school-age children/youth as the target audience. It should be noted, though, that the Language Activity Survey did not collect information from schools (see Appendix 1), which may explain these numbers.

In terms of gender groups, females and males are almost equally targeted (84 per cent and 83 per cent respectively). 90 per cent of activities (77 activities) are aimed at Aboriginal people while 22 per cent (22 activities) are aimed at Torres Strait Islander people. Over 70 per cent of activities (61 activities) have non-Aboriginal and Torres Strait Islander people as a target audience.

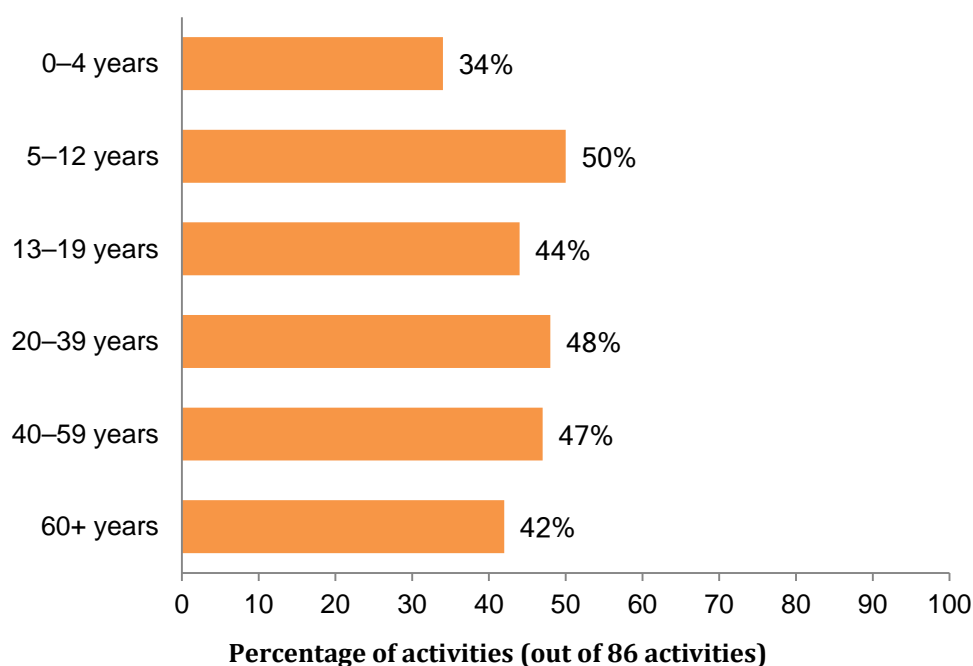
Activity Q22

Approximately how many people from the following age groups will benefit (for example, through participation or being in the target audience) from this language activity? Please provide your estimates in each of the boxes below.

0-4years	5-12years	13-19years	20-39years	40-59years	60+years
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

If you are unsure, or if this question is not applicable, please explain why.

Figure B - 14: Proportion of language activities by benefiting age group



Respondents found it difficult to answer this question; only 25 out of 86 activities had an estimated number (including 0) for every age group on the questionnaire. Some respondents commented there are people who indirectly benefit from language activities even though they do not participate, for example whole Indigenous communities or even the entire country. Some respondents may have included these indirect beneficiaries in their estimates. In some cases respondents entered “unlimited”, “some”, or “lots” instead of actual numbers—further indication of how difficult this question was to answer.

Figure B - 14 shows the percentage of activities for which estimates were given in each age group, and Table B - 16 gives the range of estimates of the number of people benefiting. Note that some language activities benefit multiple age groups, and these activities are counted separately across each of the relevant categories.

Table B - 16: Number of people who benefit from language activities by age group

	Minimum number of people who benefit from a single activity	Maximum number of people who benefit from a single activity
0–4 years (out of 26 activities)*	3	300
5–12 years (out of 39 activities)*	2	700
13–19 years (out of 34 activities)*	1	1500
20–39 years (out of 37 activities)*	3	700
40–59 years (out of 36 activities)*	4	500
60+ years (out of 32 activities)*	1	250

*The number of activities excludes entries that are not actual counts, such as ‘unlimited,’ ‘few’ and ‘some.’

Activity Q23

If your language activity is helping to revive the language, do you expect the activity to bring about an increase in the number of speakers? If so, in the table below please estimate the increase for each proficiency category. If you are unable to estimate, write ‘unsure’ in each box.

Proficiency	Number
Can only say some words and simple sentences.	<input type="text"/>
Can have a conversation in limited situations. They cannot express everything in the language. (Part speakers.)	<input type="text"/>
Can have a conversation in all situations. They can express almost everything in the language. (Full speakers.)	<input type="text"/>

If you are unsure, or if this question is not applicable, please explain why.

Respondents found it difficult to answer this question and numbers were provided for only about a quarter of activities. Respondents of 26 activities (33 per cent) wrote ‘unsure’ in response to this question. Some commented that it is not possible to estimate because, for example, they are creating more resources and do not know who will use them, or because they can tell the language is used more but cannot give specific numbers. Eight respondents indicated that the question is not applicable as their language is strong and commonly used.

Respondents of 28 activities (33 per cent) expected an increase in the number of people who can say some words and simple sentences. The estimated increase in speaker numbers varied greatly, from 3 to 1000 speakers. Respondents of 25 activities (29 per cent) expected an increase in the number of part-speakers, with estimates ranging from 4 to 500 speakers. Respondents of 12 activities (14 per cent) expected an increase in the number of full speakers; estimates ranged from 1 to 50 speakers. Note that some language activities benefit speakers of more than one proficiency level, and these activities are counted separately across multiple categories.

Figure B - 15: Proportion of language activities leading to an increase in speakers, by proficiency level

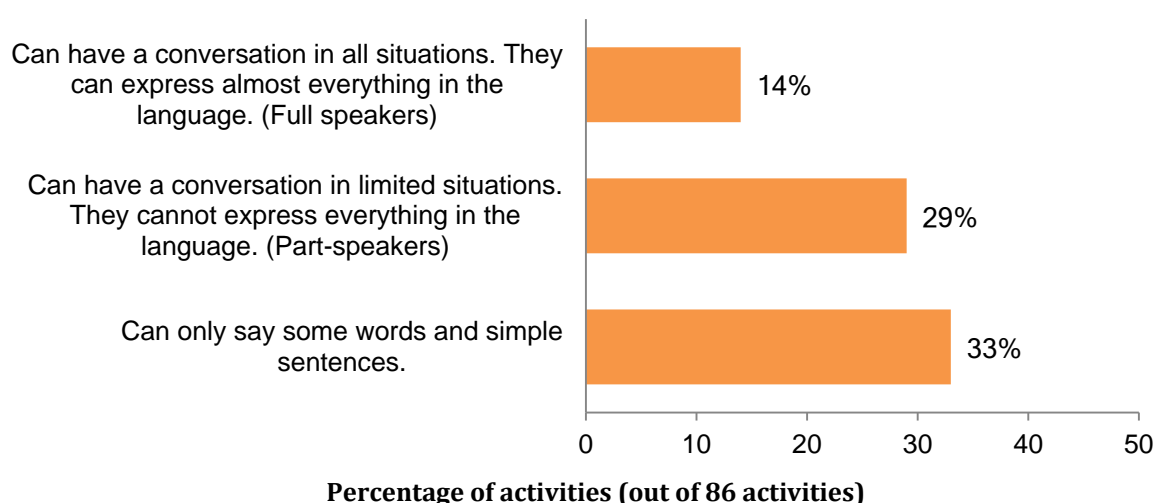


Table B - 17: Number of people who benefit from language activities by proficiency level

Proficiency level	Minimum number of people who benefit from a single activity	Maximum number of people who benefit from a single activity
Can have a conversation in all situations. They can express almost everything in the language. (Full speakers) (out of 11 activities)*	1	50
Can have a conversation in limited situations. They cannot express everything in the language. (Part-speakers) (out of 25 activities)	4	500
Can only say some words and simple sentences. (out of 26 activities)*	3	1,000

* The number of activities excludes entries that are not actual counts, such as 'unlimited,' 'few' and 'some.'

Table B - 17 indicates that the higher the proficiency level, the lower the expected increase in the number of speakers. This is not surprising as it is comparatively easy to learn some words and simple sentences while it takes a lot of effort and time to become fluent. The result also reflects the result of *Activity Q11*: many languages (25 per cent) surveyed belong to the

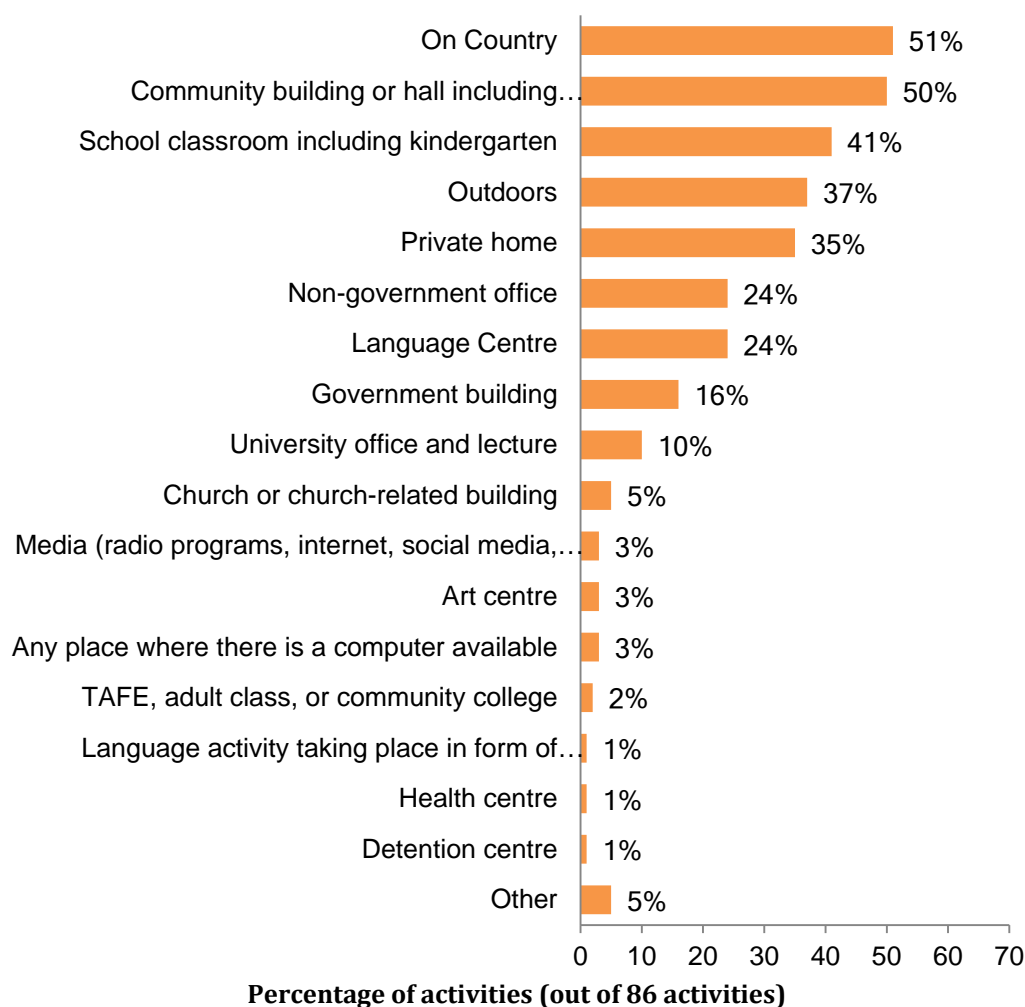
category, 'the language has not been used as an everyday language for some time' and 5 per cent of languages do not have any speakers.

Activity Q24

Where do you conduct this language activity? Please tick all that apply.

- ☐ School classroom
- ☐ Government building
- ☐ Private home
- ☐ Outdoors
- ☐ Community building/hall
- ☐ Language centre
- ☐ University lecture theatre
- ☐ Non-government office
- ☐ On Country
- ☐ Other (please specify below)

Figure B - 16: Places where language activities take place



The responses to this question indicate that community space, on Country or in a community building, is predominantly where language activities take place—44 activities (51 per cent) take place on Country, and virtually the same number, 43 activities (50 per cent), take place in a

community building or hall as well as at a community event. Other common locations for language activities are school classrooms, outdoors, and private homes, reported for 35, 32 and 30 activities respectively. Note that some language activities take place in multiple places, and these activities are counted separately across multiple categories.

Activity Q25

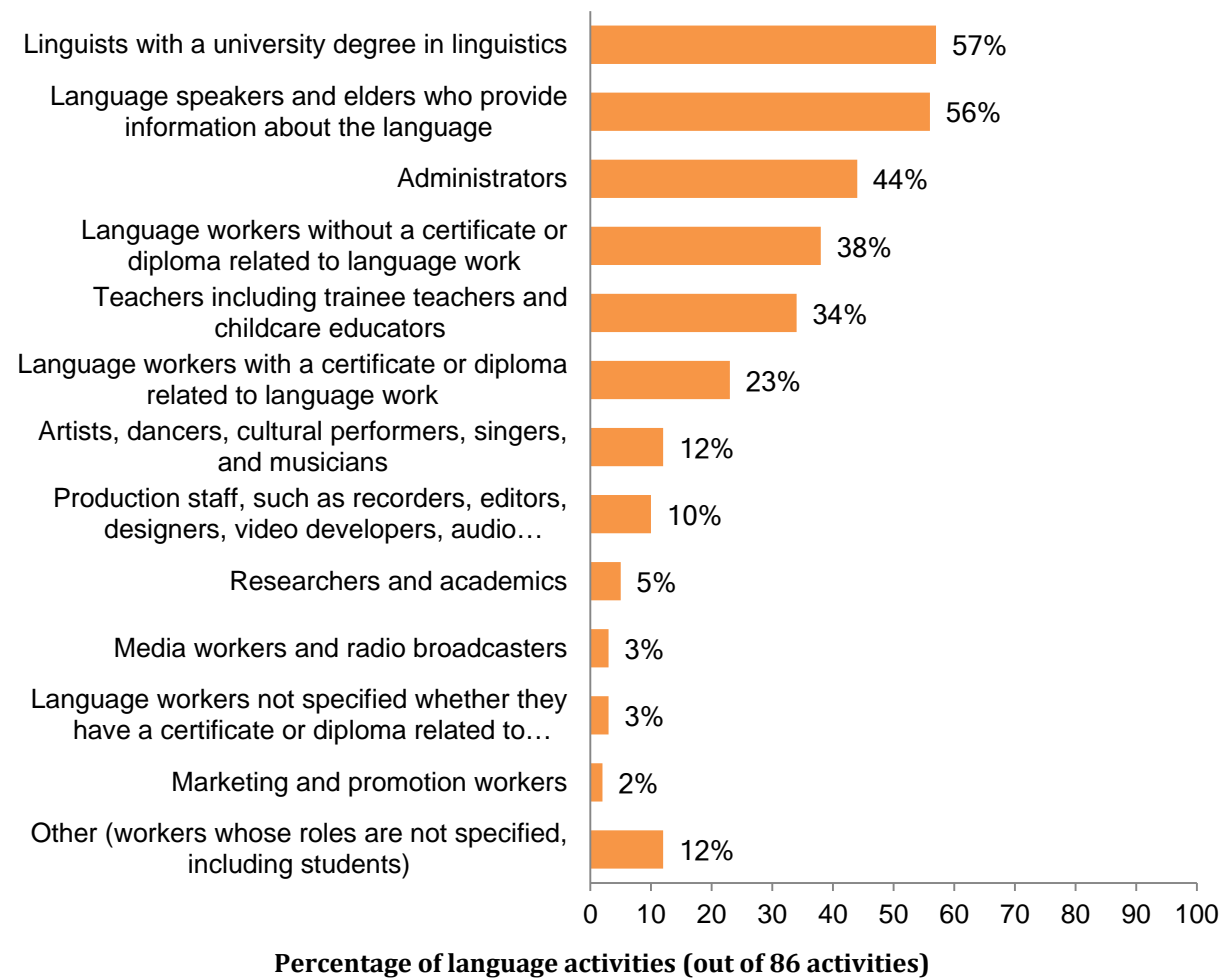
Who is involved in developing/delivering the language activity? Please provide your estimate of the full-time equivalent (FTE) for each role listed below. One full-time position is 38 hours per week and would be represented as 1 FTE. If you have two full-time people, then the FTE would be 2. If you have 3 administrators who work a combined total of 19 hours per week, then the FTE would be 0.5. If the FTE for a role varies over time, please base your estimate on the average over the life of the activity.

Role	FTE
Administrators	<input type="text"/>
Linguists with a university degree in linguistics	<input type="text"/>
Language worker with a certificate or diploma related to language work	<input type="text"/>
Language worker without a certificate or diploma related to language work	<input type="text"/>
Language speakers who provide information about the language	<input type="text"/>
Teachers	<input type="text"/>
Other (please specify below)	<input type="text"/>
Other (please specify below)	<input type="text"/>
Other (please specify below)	<input type="text"/>
Other (please specify below)	<input type="text"/>
Other (please specify below)	<input type="text"/>
Other (please specify below)	<input type="text"/>

Figure B - 17 shows the percentage of activities identified as involving each of the different roles. Multiple roles were involved in each activity. Just over half the activities (49 activities, 57

per cent) involved language speakers, and slightly more involved linguists (49 activities, 57 per cent). Many activities involved teachers or language workers with a qualification—29 activities (34 per cent) and 20 activities (23 per cent) respectively. About one third of activities (33 activities) engaged language workers without a qualification, suggesting the lack of availability of trained people.

Figure B - 17: Roles and positions involved in language activities



Activity Q26

How many people (paid and unpaid) are involved in developing/delivering this language activity over the life of the project? Please write the total number of people, even if they were only involved for a short time. If the activity is ongoing, then estimate the total number of people that will be involved in developing/delivering the activity over its lifespan.

People	Paid	Unpaid
Aboriginal and Torres Strait Islander	<input type="text"/>	<input type="text"/>
Non-Aboriginal/Torres Strait Islander	<input type="text"/>	<input type="text"/>

This question concerns staff members who develop and deliver language activities. Table B - 18 shows that 81 per cent of activities involve paid Aboriginal and Torres Strait Islander persons, and 49 per cent involve unpaid Aboriginal and Torres Strait Islander persons. On the other hand, 60 per cent of activities involve paid non-Aboriginal and Torres Strait Islander persons, and 30 per cent involve unpaid non-Aboriginal and Torres Strait Islander persons.

Table B - 18: Number of activities by staff members' Aboriginal/Torres Strait Islander status and paid/unpaid status

Staff member		Number of activities	Percentage
Aboriginal and Torres Strait Islander	Paid	70	81
	Unpaid	42	49
Non-aboriginal/Torres Strait Islander	Paid	52	60
	Unpaid	26	30

Out of 86 activities

Table B - 18 presents two types of information combined, Aboriginal/Torres Strait Islander status and paid/unpaid status. Tables B - 19 and B - 20 present the same information separately. Table B - 19 focuses on Aboriginal/Torres Strait Islander status and shows the number of activities based on staff members' Aboriginal/Torres Strait Islander status. Table B - 20 focuses on paid/unpaid status and shows the number of activities based on staff members' paid/unpaid status. Note that these two tables are based on the same data collected in response to the above question, *Activity Q26*.

Table B - 19 shows that a majority of activities (71 per cent) involve both Aboriginal/Torres Strait Islander persons and non-Aboriginal/Torres Strait Islander persons. About 20 per cent of activities have only Aboriginal/Torres Strait Islanders staff. Only two activities involve solely non-Aboriginal/Torres Strait Islander persons. These two activities are 'language inventory' and 'writing a grammar'.

Table B - 19: Number of activities by staff members' Aboriginal/Torres Strait Islander status

Indigenous status of staff	Number of activities	Percentage
Only Aboriginal/Torres Strait Islander people	16	19
Only non-Aboriginal/Torres Strait Islander people	2	2
Both Aboriginal/Torres Strait Islander people and non-Aboriginal/Torres Strait Islander people	61	71
No answer	7	8
Total	86	100

Out of 86 activities

Finally, Table B - 20 shows that nearly half of all activities (43 per cent) have both paid and unpaid staff members. Nearly one-third of activities (30 per cent) have paid workers only, and seven per cent of activities have only unpaid workers.

Table B - 20: Number of activities by staff members' paid/unpaid status

Paid/unpaid status of staff	Number of activities	Percentage
Only paid staff	30	35
Only unpaid staff	6	7
Both paid and unpaid staff	43	50
No answer	7	8
Total	86	100

Out of 86 activities**Activity Q27**

Please indicate the percentage of funding for this activity from various sources.

Source	Percentage of total funding
Self-funded	<input type="text"/>
Australian government organisation	<input type="text"/>
State/Territory government organisation	<input type="text"/>
Business sponsorship	<input type="text"/>
Charitable trust or foundation	<input type="text"/>
Project participants paying for participation	<input type="text"/>
Other (please specify)	<input type="text"/>

The figures presented in Figure B - 18 indicate the percentage of activities funded by a particular source. Regardless of the percentage, if a respondent entered a number, it was counted as one source of funding. Note that some language activities receive funding from multiple sources, and these activities are counted separately for each of the relevant categories. Information about the proportion of funding for any one activity is not presented here.

Australian government organisations were the main funding source. They fund 56 language activities (65 per cent), and are the sole funding source for 22 (approximately 25 per cent) language activities. Self-funding, the second largest funding source, applies to 31 language activities (36 per cent). Six language activities are solely dependent on their own funding, but five of these, if not all, are non-Indigenous organisations (this information was deduced from the responses to *Activity Q1* which asks the name of the participating organisation). State/territory government organisations fund 24 language activities (28 per cent). Four

language activities are solely funded by state/territory government organisations. Thus, a total of 26 language activities (30 per cent) are solely funded by government sources, and many more are dependent on government funding.

Figure B - 18: Funding sources of language activities



Activity Q28

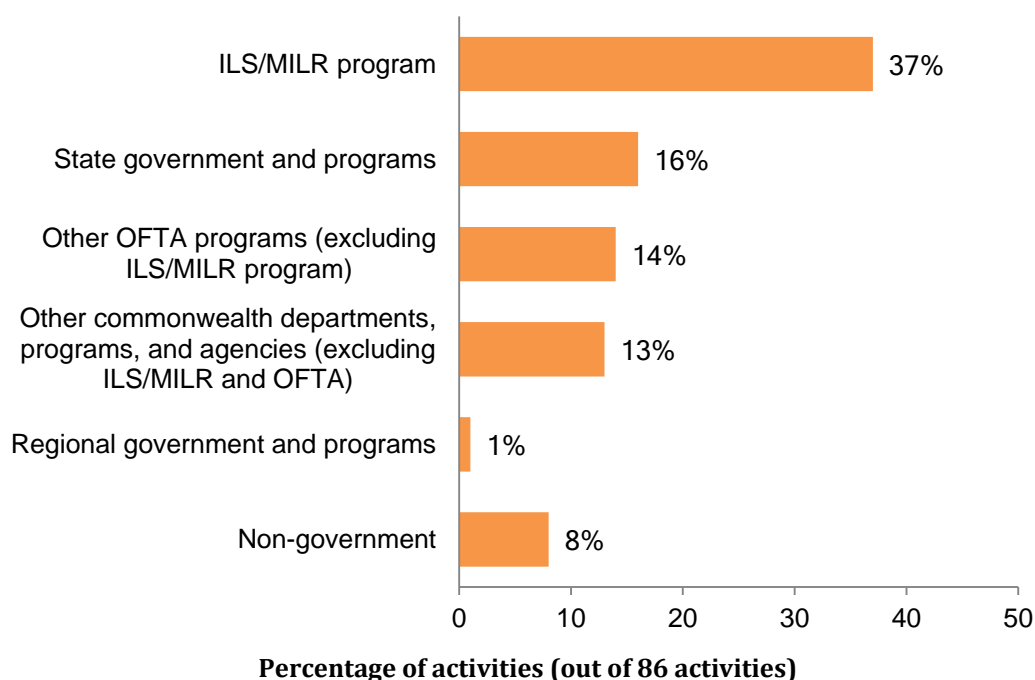
If your language activity is funded by a government organisation, what is the name of that organisation or the name of the funding program?

In answering this question, some respondents provided more than one name of funding source. More than one-third of language activities (32 activities) in the survey data are funded by ILS or its predecessor, the Maintenance of Indigenous Languages and Records (MILR) program, both of which are federal government programs. The ILS program is run by OFTA, which also runs the Indigenous Cultural Support program. Some respondents wrote OFTA as the funding source without specifying a program name. In Figure B - 18, 'Other OFTA programs' includes activities funded by the Indigenous Cultural Support program and activities funded by an unspecified OFTA program.

A total of 42 out of 86 language activities surveyed—almost half—receive OFTA funding, a few of which were funded both by ILS and another program of OFTA. This predominance of OFTA funding may be slightly inflated due to the accessibility of information about current and recent grantees on the ILS website, as well as the fact that ILS grantees were obliged to participate in the survey under their funding agreement with OFTA. On the other hand, there is no registrar of language programs, so information about language activities funded by other sources cannot

easily be found. At the same time, there are few funding sources for language activities so the figures reported in the survey data may well be a true reflection of the real situation.

Figure B - 19: Government organisations and programs that fund language activities



Activity Q29

What is the cost of your language activity in total (for the life of the project)? If you are uncertain or if funding requirements are ongoing, please provide your best estimate.

We will not present data from Activity Q29. This question was not relevant to respondents' language activities, and the question produced insufficient data. The question was based on an assumption that language activities had a pre-determined end point, and thus respondents would be able to provide details on the total cost of their activities. In reality, however, language activities are often "ongoing" without a pre-determined end point, and respondents were largely unable to estimate the total cost of their projects.

Activity Q30

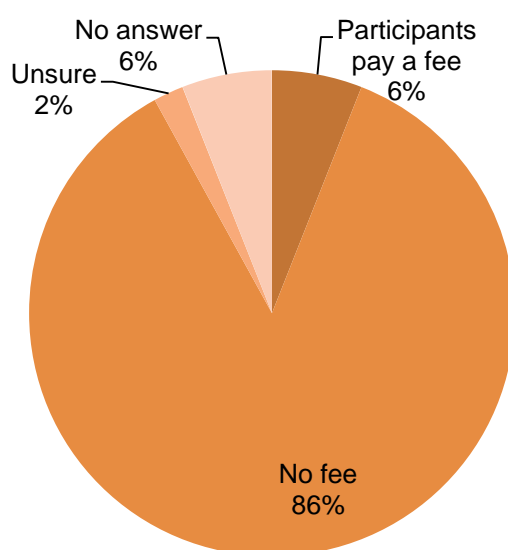
Do any participants in the language activity pay for participation, for example, to attend a language class? Please tick the appropriate answer.

☐ Yes

☐ No

☐ Unsure

Only five activities (six per cent) required a fee to participate, and the vast majority of activities (86 per cent) are free to participants.

Figure B - 20: Percentage of language activities by whether participants pay a fee

Percentage of language activities (out of 86 activities)

Activity Q31

Please list the factors that you think are important for helping this language activity to succeed.

Responses to this question, given as free text, were arranged into the categories set out in Table B - 21 below. Each response spanned more than one category.

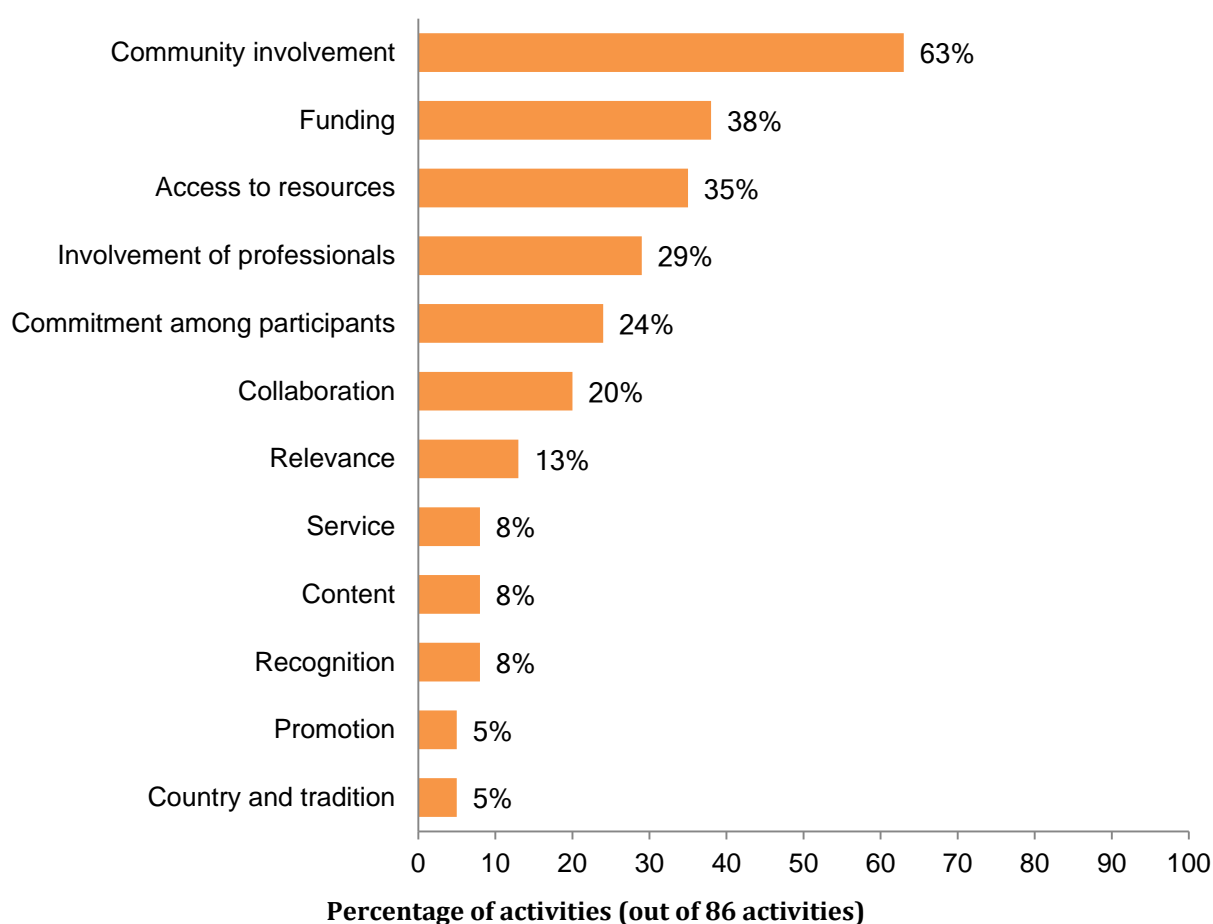
Table B - 21: Categories of factors that help language activities to succeed

Category	Definition
Community involvement	Involving local community members in language activity planning, administration, and facilitation helps language activities to succeed. These members can be Elders, particularly language speakers, or anyone in the community.
Access to resources	Availability of and access to materials for teaching and learning helps language activities to succeed. These materials include dictionaries, recording, and textbooks. This category also includes easy access to materials, especially in remote areas.
Funding	Availability of funding.
Commitment among participants	Participants' interest, commitment, and dedication to language programs.
Involvement of professionals	Involving experienced linguists, researchers, or teachers. Training for such professionals.
Collaboration	Collaborating with or receiving support from other organisations. This category also includes in-kind contributions from other organisations including schools.
Relevance	The content of language activity is relevant to local community's needs, traditions, and people's reality.
Recognition	Respect for and recognition of traditional languages and indigenous rights.
Content	Providing high quality language activities helps their success.

Service	Providing public services in traditional languages helps language activities to succeed. This category also includes traditional language programs in schools.
Country and tradition	Connection to Country. Activity takes place on Country. Participants' understanding of a traditional lifestyle.
Promotion	Sufficient promotion of language activities.

54 respondents (43 per cent) mentioned 'community involvement' was the most important factor in an activity's success, followed by 'funding' and almost equally 'access to material' (33 activities/38 per cent and 30 activities/35 per cent respectively). 'Involvement of professionals' (25 activities/29 per cent) and 'commitment among participants' (21 activities/24 per cent) are also important factors. In sum, these results indicate that community commitment and resourcing are key to the success of language activities.

Figure B - 21: Frequency of factors that help language activities to succeed by category



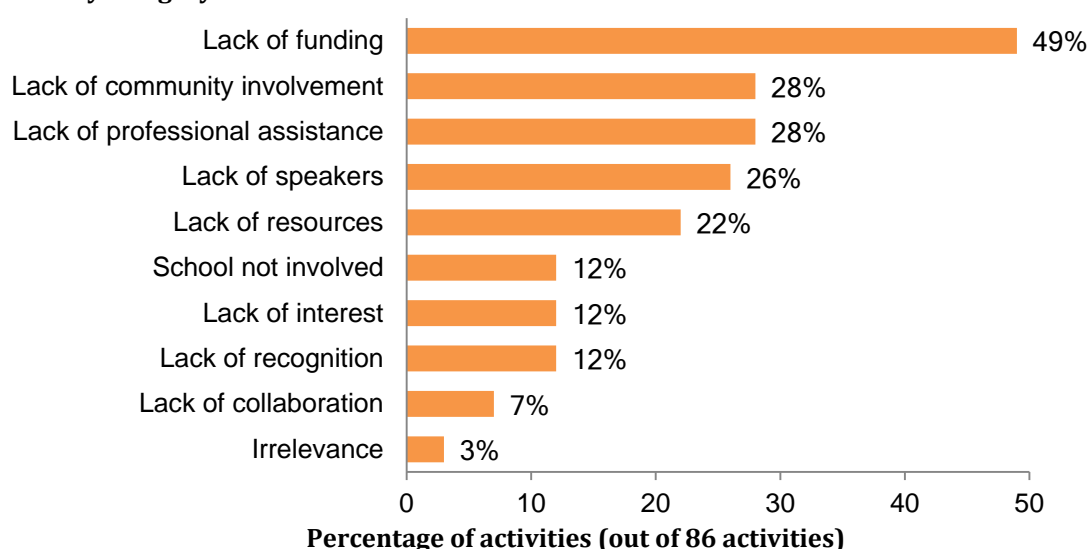
Activity Q32

Please list the factors that you think could prevent this language activity from succeeding or limit its success.

Responses to this question, given as free text, were arranged into the categories set out in Table B - 22 below. Each response spanned more than one category.

Table B - 22: Categories of factors that prevent language activities from succeeding or limit their success

Category	Definition
Lack of funding	Withdrawal or lack of funding.
Lack of speakers	Not having a sufficient number of traditional language speakers. This category also includes aging Elders who can serve as speakers.
Lack of professional assistance	Lack of experienced linguists, researchers, or teachers, or their limited availability.
Lack of community involvement	Lack of local community involvement in language activities, planning, administration, and facilitation.
Lack of resources	Lack of and limited access to language materials and technology for teaching and learning. These materials include dictionaries, recordings, textbooks, technology, and so on.
Lack of recognition	Lack of respect for and recognition of traditional languages and Indigenous rights. This category also includes government services that do not use traditional languages.
Lack of collaboration	Lack or withdrawal of collaboration with other organisations. This category also includes lack or withdrawal of in-kind contributions from other organisations.
Lack of interest	Lack of interest in and awareness of traditional languages and culture.
School not involved	Schools do not teach traditional languages or the government does not encourage schools to include traditional languages in their curricula.
Irrelevance	The content of language activities is not relevant to local community's needs or traditions.

Figure B - 22: Frequency of factors that prevent language activities from succeeding or limit their success by category

Unsurprisingly, most of the factors that prevent language activities from succeeding are the opposites of those that aid their success. 'Lack of funding' stood out, cited for 42 activities (49 per cent). This was followed almost equally by three other factors: 'lack of involvement of professionals' (24 activities, 28 per cent), 'lack of community involvement' (24 activities, 28 per cent), and lack of traditional language speakers/aging speakers (22 activities, 26 per cent), all of

which are about people. ‘Lack of resources’ was also frequently mentioned (19 activities, 22 per cent).

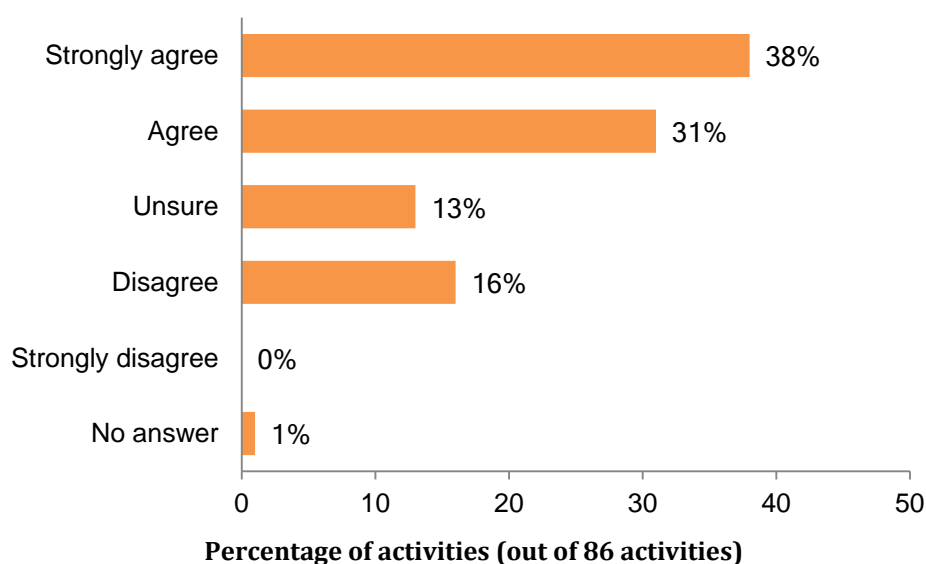
Activity Q33

This language activity would have benefited from additional staff training.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents of almost 70 per cent of activities strongly agreed or agreed with the statement, “This language activity would have benefited from additional staff training”. For a smaller proportion of activities (16 per cent) respondents disagreed with this statement, indicating either their activities would not have benefited from additional staff training or they already had sufficiently trained staff.

Figure B - 23: Responses to the statement, ‘This language activity would have benefited from additional staff training’.



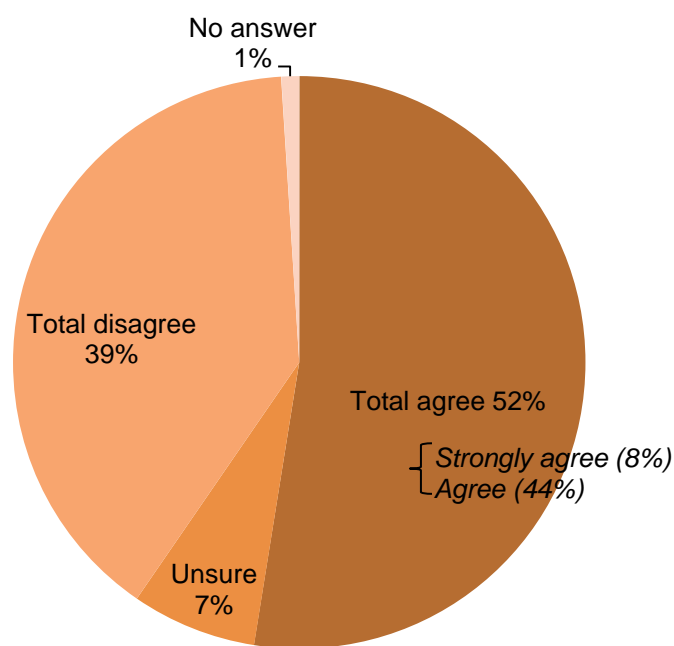
Activity Q34

This language activity has been well supported financially.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents of about half the activities (45 respondents, 52 per cent) agreed or strongly agreed with the statement, “This language activity has been well supported financially”. Respondents of 34 activities (39 per cent) disagreed or strongly disagreed with this while for six activities (seven per cent), respondents were unsure.

Figure B - 24: Responses to the statement, ‘This language activity has been well supported financially’.



Percentage of activities (out of 86 activities)

Responses to *Activity* Q34 were analysed against responses to *Activity* Q27, which asked participants to indicate the percentage of funding received from various sources for this activity. The analysis shows that among those in agreeance, 33 activities receive funding (between 10 and 100 per cent of the activity cost) from the federal government, and 13 activities are funded (from five to 100 per cent of the activity cost) by the state/territory government. Four fully self-funded activities also indicated that their activity has been well supported.

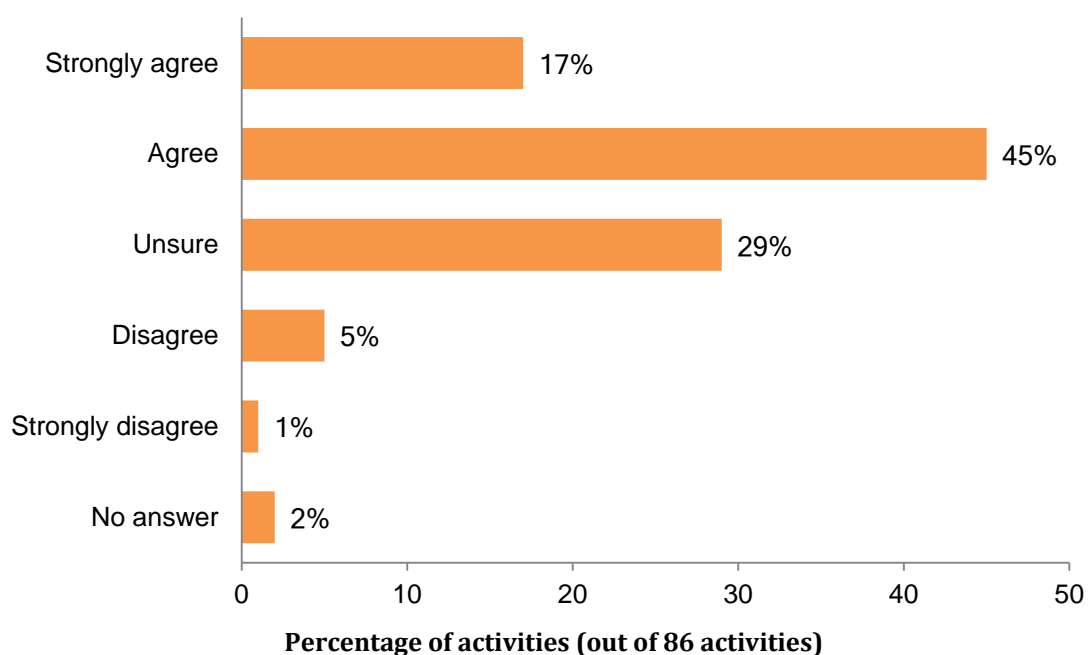
On the other hand, among those disagreeing, 20 activities receive funding (between one and 100 per cent of the activity cost) from the federal government, and eight activities receive funding (between seven and 50 per cent of the activity cost) from the state/territory government. Among self-funded activities (funded for between one and 100 per cent of the activity cost), respondents for 13 activities disagreed.

Activity Q35

This language activity will achieve all of its goals.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents of 54 activities (62 per cent) agreed or strongly agreed with the statement, “This language activity will achieve all of its goals”, while respondents of 25 activities (29 per cent) were unsure. For a small number of activities (five activities, six per cent), respondents disagreed or strongly disagreed.

Figure B - 25: Responses to the statement, 'This language activity will achieve all of its goals'.

Not all language activities in the survey data are completed, however, and the responses to this question were analysed against responses given to *Activity* Q15, which asked whether the activity was finished or in progress.

Table B - 23: Respondents' perceptions of whether language activities will achieve all goals

Outcome	Number of activities	
	Finished	In progress
Achieve all goals	9	45
	60%	70%
Unsure	5	16
	33%	25%
Will not achieve all goals	1	3
	7%	5%
Total	15	64
	100%	100%

(out of 79 activities with answers for actQ15 and actQ35)

Many of the language activities surveyed were not yet completed. Among 86 activities surveyed, 15 activities (17 per cent) had finished. Among these, for nine activities (60 per cent of finished activities), the respondents felt that they had met their goals, while for five activities (33 per cent of finished activities) respondents answered that they were 'unsure'. On the other hand, 64 activities (74 per cent) in the survey data were still in progress. Among these, respondents of 45 activities (70 per cent of activities in progress) felt sure that they would meet their goals, while for 16 activities (25 per cent of activities in progress) respondents answered that they were 'unsure'. The slightly higher number of 'agree' responses for activities in progress seems to reflect respondents' optimism, or possibly a resilient attitude towards a challenging environment. However, these results are based on self-reported information, and it is difficult to

say whether the responses are a true reflection of actual outcomes. Some respondents might have reservations about saying their activity did not succeed or that it might not achieve its goals. So this result has to be considered carefully; without an external assessment of language activities it is difficult to determine which activities were successful, to what extent, and in what sense.

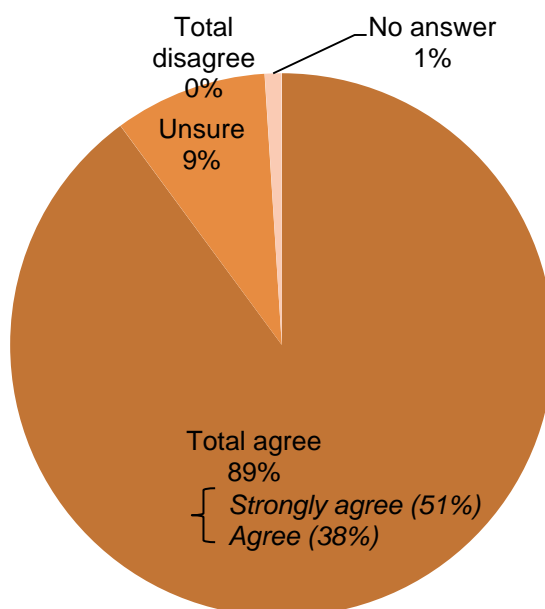
Activity Q36

This language activity will improve the wellbeing of participants.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents of the vast majority of activities (77 activities, 89 per cent) agreed or strongly agreed with the statement, “This language activity will improve the wellbeing of participants”. No respondents disagreed with the statement. Nine respondents were unsure and one respondent did not answer the question.

Figure B - 26: Responses to the statement, ‘This language activity will improve the wellbeing of participants’.



Percentage of activities (out of 86 activities)

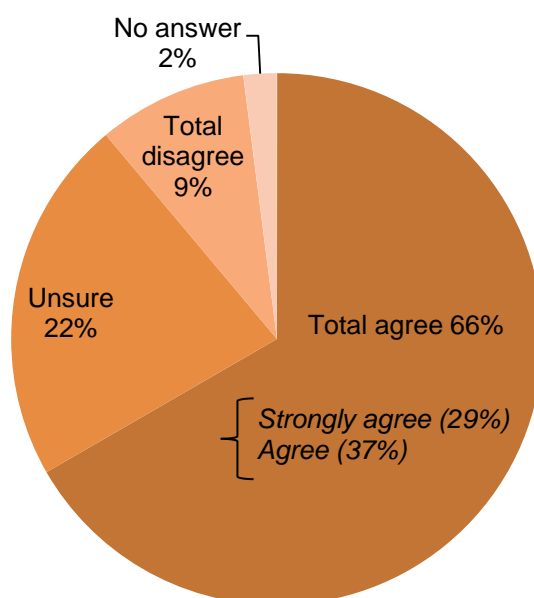
Activity Q37

This language activity would have benefited from additional staff training.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents of more than half the activities (57 activities, 66 per cent) agreed or strongly agreed with the statement, “This language activity would have benefited from additional staff training”, while respondents of only eight activities (nine per cent) disagreed or strongly disagreed. This data suggests that more training or trained people could assist the successful delivery of language activities.

Figure B - 27: Responses to the statement, ‘This language activity would have benefited from additional staff training’.



Percentage of activities (out of 86 activities)

This question did not specify the type of training required, whether related to language work or general office administration, but the fact that not all language activities have people with language work expertise involved (see above) may suggest that training related to language work could be beneficial to language activities.

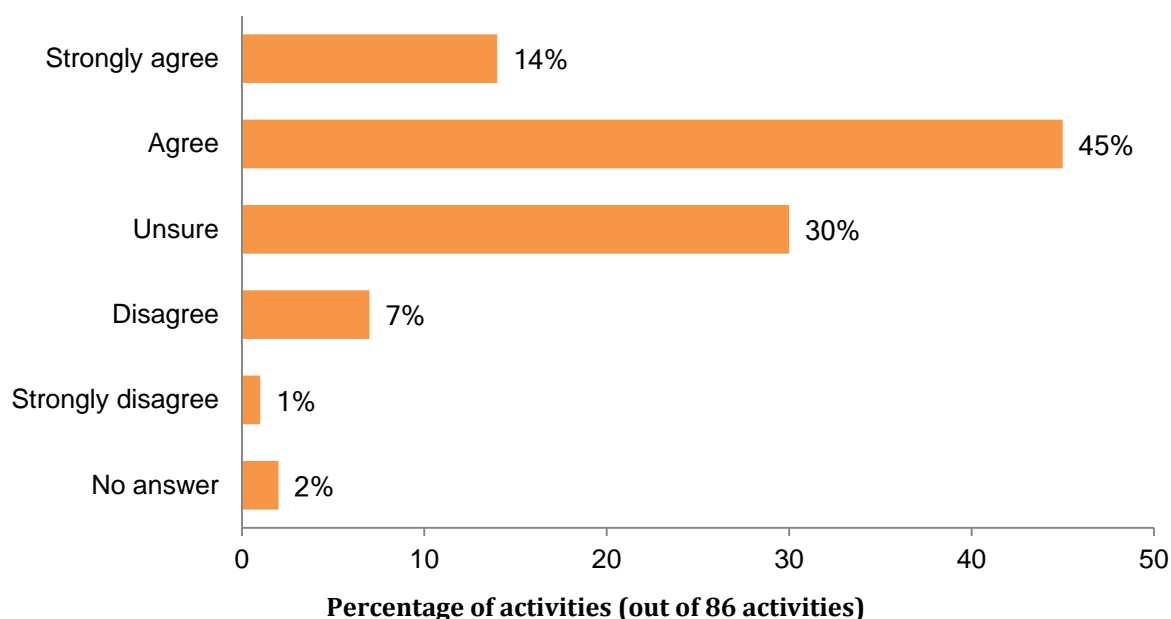
Activity Q38

This language activity will reach all of its target audience.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents of more than half the activities (51 activities, 59 per cent) agreed or strongly agreed with the statement, “This language activity will reach all of its target audience”. At the same time, respondents of nearly one-third of activities (30 per cent) were unsure about this statement. For a small number of activities (three activities, three per cent) respondents disagreed or strongly disagreed.

Figure B - 28: Responses to the statement, ‘This language activity will reach all of its target audience’.



Comparison of NILS2 data with NILS1 data

As mentioned in Chapter 2, there are methodological problems with comparing NILS1 and NILS2 data. The following analysis is presented with this caveat in mind, yet recognising that while the data is imperfect, it is all there is, and such a comparison can still give an indication of the vitality of the languages surveyed and the changes they have undergone. Summaries are given for 14 languages, including total speaker numbers, speaker numbers by proficiency level, and frequency of use. Other languages surveyed in NILS2 are not included here either because there was no corresponding NILS1 data with which to compare, or because respondents did not answer all the necessary questions.

It should be remembered that these are merely summaries drawn from the NILS1 and NILS2 data. In both NILS projects, data for each language was provided by one or at most a few respondents, which does not necessarily constitute an accurate assessment of the language situation.

NILS2 did not explicitly ask the total number of speakers; in the tables below speaker numbers have been calculated for each language from answers to the question about proficiency levels (the second table under each language heading). NILS1 did contain a question about the total number of speakers.

The following conventions apply to the summaries below. NILS1 speaker number estimates are given for 2004 and 2005; these figures are separated by a forward slash '/', and no response is indicated by a hyphen '-'. In all other cases, multiple responses within the same cell are separated by a semicolon ';' and a carriage return, and no response is indicated by a blank cell.

Adnyamathanha

- Current number of speakers is very low
- Total number of speakers is much lower in NILS2 than in NILS1
- No full speakers reported
- Decrease in language use in the oldest age group but increase in the two younger groups, 0–19 and 20–39 years

Table B - 24: Total number of speakers - Adnyamathanha

Survey	Estimate
NILS1 (2004/2005)	150+/100
NILS2	39

Table B - 25: Proficiency (NILS2) - Adnyamathanha

Proficiency level	0–19	20–39	40–59	60+
Words & sentences	10	10	10	1
Part-speaker		4	4	
Full speaker				

Table B - 26: Language use - Adnyamathanha

Survey	0–19	20–39	40–59	60+
NILS1	Few times a week	Some words a day	Often	All day, most days
NILS2	Often	Often	Often	Often

Alyawarr

- Current number of speakers is very high
- Total number of speaker is much higher in NILS2 than in NILS1
- Large number of full speakers as well as part-speakers
- Decrease in language use in 0–19 and 20–39 years groups

There were two respondents for Alyawarr in NILS2 but one answered 'unsure' to the question about speaker numbers by proficiency level. For this reason only the complete set of responses is included below.

Table B - 27: Total number of speakers - Alyawarr

Survey	Estimate
NILS1 (2004/2005)	1000/1000
NILS2	1900

Table B - 28: Proficiency (NILS2) - Alyawarr

Proficiency level	0–19	20–39	40–59	60+
Words & sentences	500	100	50	0
Part-speaker	150	300	200	40
Full speaker	50	200	250	60

Table B - 29: Language use - Alyawarr

Survey	0-19	20-39	40-59	60+
NILS1	Often	All day, most days	All day, most days	All day, most days
NILS2	Sometimes	Often	Always	Always

Anmatyerr

- Current number of speakers is fairly high
- About the same total number of speakers for both surveys (but possibly more in NILS2 as numbers for part-speakers were not given)
- Fairly large number of full speakers, but an unspecified number of part-speakers
- Decrease in language use in the 40-59 years group

Table B - 30: Total number of speakers - Anmatyerr

Survey	Estimate
NILS1 (2004/2005)	1000-1500/900
NILS2	920

Table B - 31: Proficiency (NILS2) - Anmatyerr

Proficiency level	0-19	20-39	40-59	60+
Words & sentences				
Part-speaker	Unsure	Unsure	Unsure	Unsure
Full speaker	322	322	230	46

Table B - 32: Language use - Anmatyerr

Survey	0-19	20-39	40-59	60+
NILS1	Often	Often	All day, most days	All day, most days
NILS2	Often	Often	Often	Always

Badimaya

- Current number of speakers is very low
- Total number of speakers is slightly higher in NILS2 than in NILS1
- One remaining full speaker and about 10 part-speakers
- Decrease in language use in all groups

Table B - 33: Total number of speakers - Badimaya

Survey	Estimate
NILS1 (2004/2005)	3/3
NILS2	Around 11 (not counting 'unsure' in the table below)

Table B - 34: Proficiency (NILS2) - Badimaya

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	Unsure	Unsure	Unsure	Unsure
Part-speaker	0	0	~5	~5
Full speaker	0	0	0	1

Table B - 35: Language use - Badimaya

Survey	0-19	20-39	40-59	60+
NILS1	On special occasions	Few times a week	Few times a week	Some words a day
NILS2	Never	Never	Never	Rarely

Dharawal

- Current number of speakers is low
- Total number of speakers is higher in NILS2 than in NILS1
- Only speakers who can say some words and simple sentences
- Increase in language use in all groups

NILS1 had two comparable sets of responses, both of which are given in the tables below. Where these responses are identical, only one entry appears (for example, two respondents gave the same answer 'not at all' for language use within the 0-19 years age group). Where they differ, both are given, separated by a semicolon and carriage return (such as language use estimates for the 60+ years age group).

Table B - 36: Total number of speakers - Dharawal

Survey	Estimate
NILS1 (2004/2005)	-/4
NILS2	50 (with possibly additional speakers)

Table B - 37: NIL2 proficiency - Dharawal

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	50			
Part-speaker				
Full speaker				

Table B - 38: Language use - Dharawal

Survey	0-19	20-39	40-59	60+
NILS1	Not at all	Not at all	Not at all	Not at all; On special occasions
NILS2	Often	Rarely	Rarely	Rarely

Gumbaynggirr

- Current number of speakers is fairly low
- Total number of speakers is higher in NILS2 than in NILS1
- No part-speakers or full speakers in the youngest age group
- Similar language use for both surveys

NILS1 had three comparable sets of responses, all of which are given in the tables below. Identical responses are not repeated, differing responses are separated by a semicolon and carriage return.

Table B - 39: Total number of speakers - Gumbaynggirr

Survey	Estimate
NILS1 (2004/2005)	30-50?/40
NILS2	120

Table B - 40: NIL2 proficiency - Gumbaynggirr

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	50	10	10	10
Part-speaker		10	10	10
Full speaker		4	3	3

Table B - 41: Language use - Gumbaynggirr

Survey	0-19	20-39	40-59	60+
NILS1	Some words a day; On special occasions	Some words a day; On special occasions	Some words a day; On special occasions	Some words a day; On special occasions; Few times a week
NILS2	Sometimes	Sometimes	Sometimes	Sometimes

Miriwoong

- Current number of speakers is fairly high
- Total number of speakers is much higher in NILS2 than in NILS1
- Fairly large number of full speakers in 20-39 and 40-59 years age groups
- Decrease in language use in two younger groups, 0-19 and 20-39 years

Table B - 42: Total number of speakers - Miriwoong

Survey	Estimate
NILS1 (2004/2005)	58/50
NILS2	675

Table B - 43: Proficiency (NILS2) - Miriwoong

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	0	0	5	<20
Part-speaker	0	Unsure	50?	Unsure
Full speaker	Unsure	300?	300?	Unsure

Table B - 44: Language use - Miriwoong

Survey	0-19	20-39	40-59	60+
NILS1	On special occasions	Few times a week	Some words a day	Some words a day
NILS2	Never	Rarely	Sometimes	Often

Ngaanyatjarra

- Current number of speakers is high
- Total number of speakers is much higher in NILS2 than in NILS1
- Large number of full speakers in all groups
- Increase in language use across all groups

There were two respondents for Ngaanyatjarra in NILS2 but one answered 'unsure' to the question about speaker numbers by proficiency level. For this reason, only the complete set of responses is included below.

Table B - 45: Total number of speakers - Ngaanyatjarra

Survey	Estimate
NILS1 (2004/2005)	>200/700
NILS2	1710

Table B - 46: Proficiency (NILS2) - Ngaanyatjarra

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	50	50	30	0
Part-speaker	60	80	70	20
Full speaker	400	420	400	130

Table B - 47: Language use - Ngaanyatjarra

Survey	0-19	20-39	40-59	60+
NILS1	On special occasions	Some words a day	Often	Often
NILS2	Often	Often	Always	Always

Ngarrindjeri

- Current number of speakers is fairly high
- Total number of speakers is much higher in NILS2 than in NILS1
- Most speakers are in the lowest proficiency level category; no full speakers, only three part-speakers
- Increase in the youngest age group; other groups are about the same

Table B - 48: Total number of speakers - Ngarrindjeri

Survey	Estimate
NILS1 (2004/2005)	Few?/-
NILS2	733

Table B - 49: Proficiency (NILS2) - Ngarrindjeri

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	200	300	200	30
Part-speaker	0	2	1	0
Full speaker	0	0	0	0

Table B - 50: Language use

Survey	0-19	20-39	40-59	60+
NILS1	On special occasions	Some words a day	Some words a day	Often
NILS2	Sometimes	Sometimes	Sometimes	Sometimes

Noongar

- Current number of speakers is high
- Total number of speakers is much higher in NILS2 than in NILS1
- Most speakers are in the lowest proficiency level; no full speakers, possibly small number of part-speakers
- Decrease in language use in 20–39 and 60+ years groups

There were two comparable sets of responses for Noongar in NILS2 and both responses are given below. Three other respondents for Noongar were not included as they contained 'unsure' responses to the question about speaker numbers by proficiency level.

Table B - 51: Total number of speakers - Noongar

Survey	Estimate
NILS1 (2004/2005)	65/0
NILS2	4055; 2600

Table B - 52: Proficiency (NILS2) - Noongar

Proficiency level	0–19	20–39	4–59	60+
Words & sentences	>1000; 500	>1000; 500	>1000; 1000	>1000; 500
Part-speaker	15; 0	5; 0	30; 50	5; 50
Full speaker	0; 0	0; 0	0; 0	0; 0

Table B - 53: Language use - Noongar

Survey	0–19	20–39	40–59	60+
NILS1	On special occasions	Some words a day	Some words a day	Often
NILS2	Rarely	Rarely	Sometimes	Rarely; Sometimes

Wajarri

- Current number of speakers is fairly low
- Total number of speakers is much higher in NILS2 than in NILS1
- A small number of full speakers; more speakers in the lowest proficiency level
- Decrease in language use across all groups

Table B - 54: Total speaker number - Wajarri

Survey	Estimate
NILS1 (2004/2005)	20/20
NILS2	212

Table B - 55: Proficiency (NILS2) - Wajarri

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	50?	50?	30?	20?
Part-speaker	Unsure	Unsure	~20	~20
Full speaker	0	~2	~5	~15

Table B - 56: Language use - Wajarri

Survey	0-19	20-39	40-59	60+
NILS1	On special occasions	On special occasions	Some words a day	Often
NILS2	Never	Rarely	Rarely	Sometimes

Wik Mungkan

- Current number of speakers is fairly high
- Total number of speakers is much lower in NILS2 than in NILS1
- Full speakers in all age groups, with a few hundred in each of the 20-39 and 40-59 years groups
- Decrease in language use across all age groups

Table B - 57: Total number of speakers - Wik Mungkan

Survey	Estimate
NILS1 (2004/2005)	>1500/1500
NILS2	1030

Table B - 58: Proficiency (NILS2) - Wik Mungkan

Proficiency level	0-19	20-39	40-59	60+
Words & sentences				
Part-speaker	200	150	50	
Full speaker	50	300	200	80

Table B - 59: Language use - Wik Mungkan

Survey	0-19	20-39	40-59	60+
NILS1	All day, most days	All day, most days	All day, most days	All day, most days
NILS2	Often	Often	Often	Always

Wunambal

- Current number of speakers is very low
- Total number of speakers is higher in NILS2 than in NILS1
- Small number of full speakers and part-speakers in the oldest age group
- Decrease in language use in 0-19 and 20-39 years groups; increase in 60+ years group

Table B - 60: Total number of speakers - Wunambal

Survey	Estimate
NILS1 (2004/2005)	5/5
NILS2	20

Table B - 61: Proficiency (NILS2) - Wunambal

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	Unsure	Unsure	Unsure	Unsure
Part-speaker	Unsure	Unsure	Unsure	<10
Full speaker	Unsure	Unsure	Unsure	<10

Table B - 62: Language use - Wunambal

Survey	0-19	20-39	40-59	60+
NILS1	Some words a day	Some words a day	Some words a day	Some words a day
NILS2	Rarely	Rarely	Sometimes	Often

Yugambeh

- Small number of speakers
- Total number of speakers is higher in NILS2 than in NILS1
- No full speakers; a small number of part-speakers
- Decrease in language use in 0-19 and 40-59 years groups

Table B - 63: Total number of speakers - Yugambeh

Survey	Estimate
NILS1 (2004/2005)	1-2/4
NILS2	60

Table B - 64: Proficiency (NILS2) - Yugambeh

Proficiency level	0-19	20-39	40-59	60+
Words & sentences	40	Unsure	Unsure	10
Part-speaker	Unsure	Unsure	5	5
Full speaker	0	0	0	0

Table B - 65: Language use - Yugambeh

Survey	0-19	20-39	40-59	60+
NILS1	Few times a week	On special occasions	Few times a week	Some words a day; Often
NILS2	Rarely	Rarely	Rarely	Rarely

Language Attitude Survey results

Attitude Q1

What is the name of the Aboriginal or Torres Strait Islander language you identify with (this could include traditional languages or more recently developed languages such as Kriol, Yumplatok, or Aboriginal English)? You may list more than one.

In answering this question, respondents generally identified with more than one language, and their responses are counted separately for each of the applicable categories in Figure B - 29. Almost all respondents (96 per cent) identify with some kind of traditional language. In addition, some respondents identify with recently developed languages. Aboriginal English was identified by nine per cent of respondents, and Kriol and Yumplatok by five per cent of respondents. Finally, six per cent of respondents wrote 'English' as a language they identify with. It is possible that in some instances Aboriginal English may be implied by this response.

Figure B - 29: Languages that respondents identify with

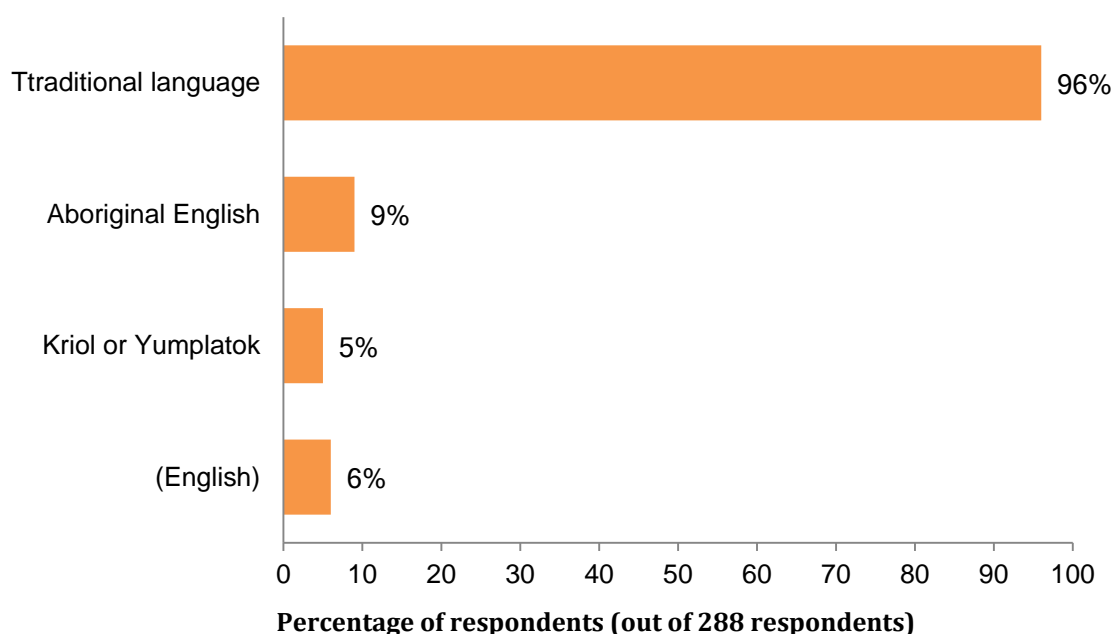
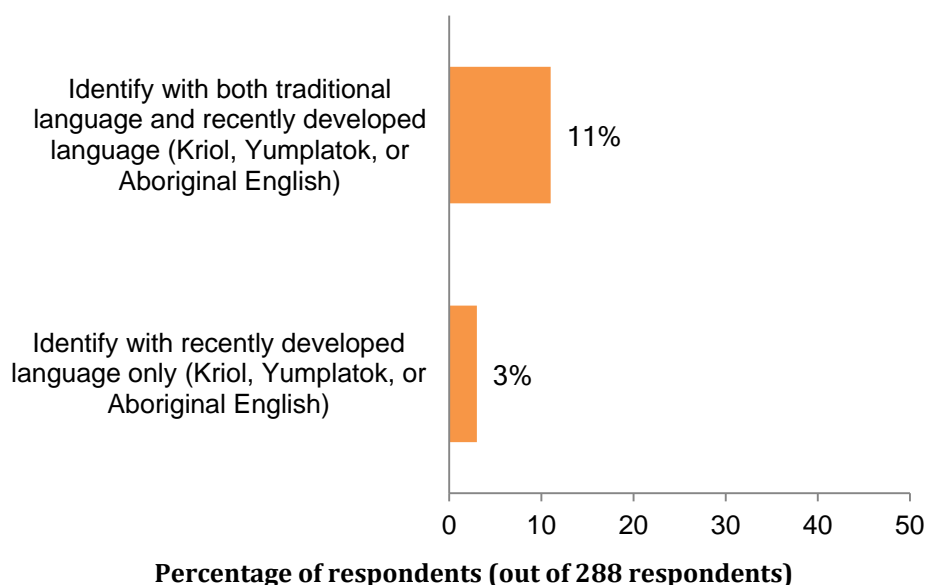


Figure B - 30 focuses on number of respondents in terms of recently developed language, which are Aboriginal English, Kriol, and Yumplatok in this data set. While respondents generally identify with more than one language, nine respondents (three per cent) reported they identify only with one of the recently developed. Another 32 respondents (11 per cent) reported that they identify with both traditional language and recently developed language.

Figure B - 30: Percentage of respondents who identify with recently developed language

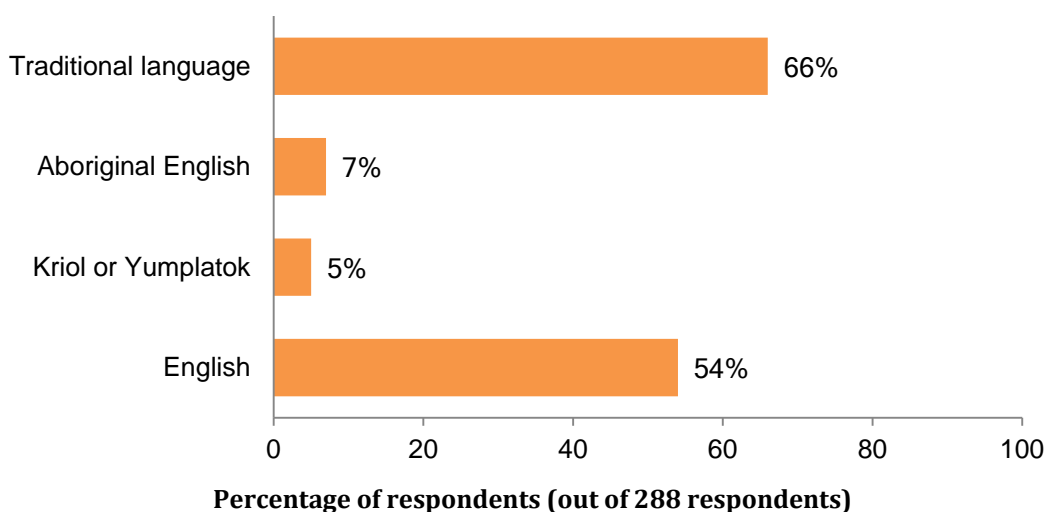


Attitude Q2

What was the first language that you learned as a child? You may list more than one.

The largest proportion of respondents (66 per cent/189 respondents) reported that their first language is a traditional language. A slightly smaller portion (54 per cent/156 respondents) learned English as their first language. Note that some respondents listed multiple languages as their first languages, and these respondents are counted separately for each of the applicable categories in Figure B - 31. In addition, a small proportion of respondents reported that they first learned a recently developed Indigenous language as a child. Aboriginal English was identified by seven per cent (20 respondents), and Kriol and Yumplatok were identified by five per cent (14 respondents).

Figure B - 31: First language respondents learned in childhood

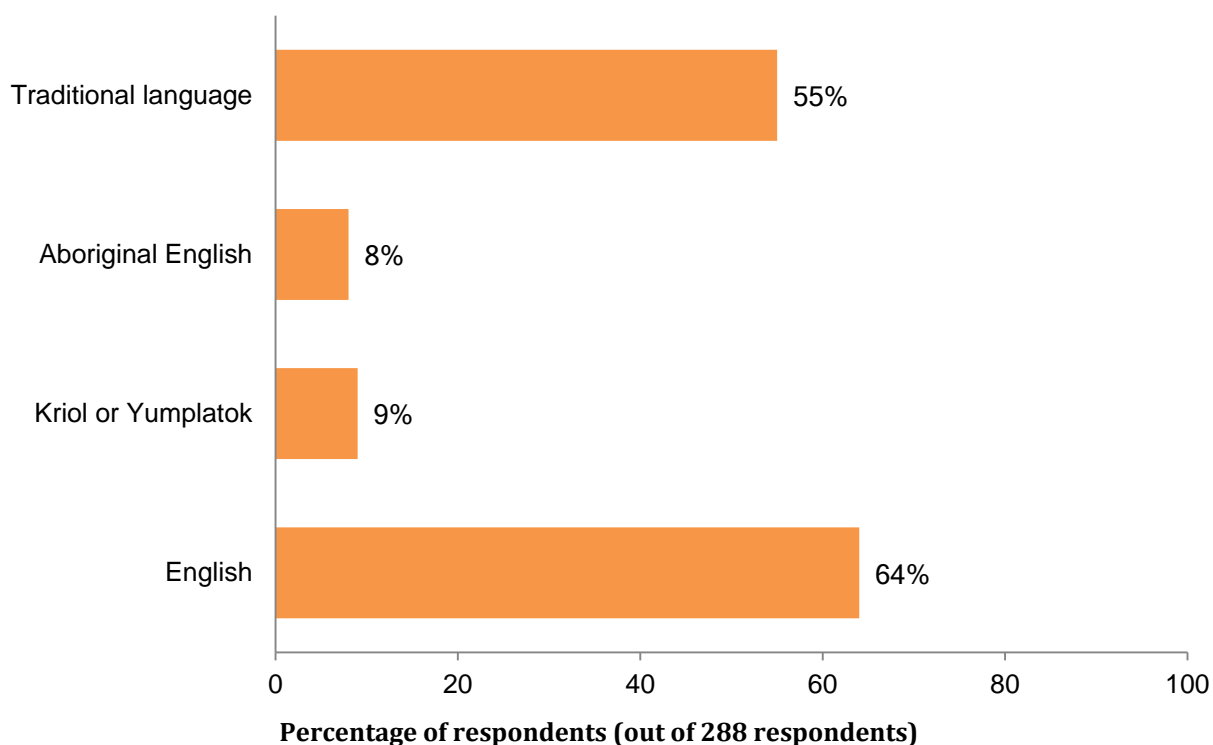


Attitude Q3

What is the language that you speak most often now? You may list more than one.

The majority of respondents (64 per cent/185 respondents) speak English most often in their daily lives. At the same time, 55 per cent of respondents (159 respondents) speak a traditional language most often. Aboriginal English and Kriol or Yumplatok are less commonly spoken by respondents. Note that some respondents listed more than one language, and their responses are counted separately in each of the applicable categories in Figure B - 32.

Figure B - 32: Language respondents speak most often now

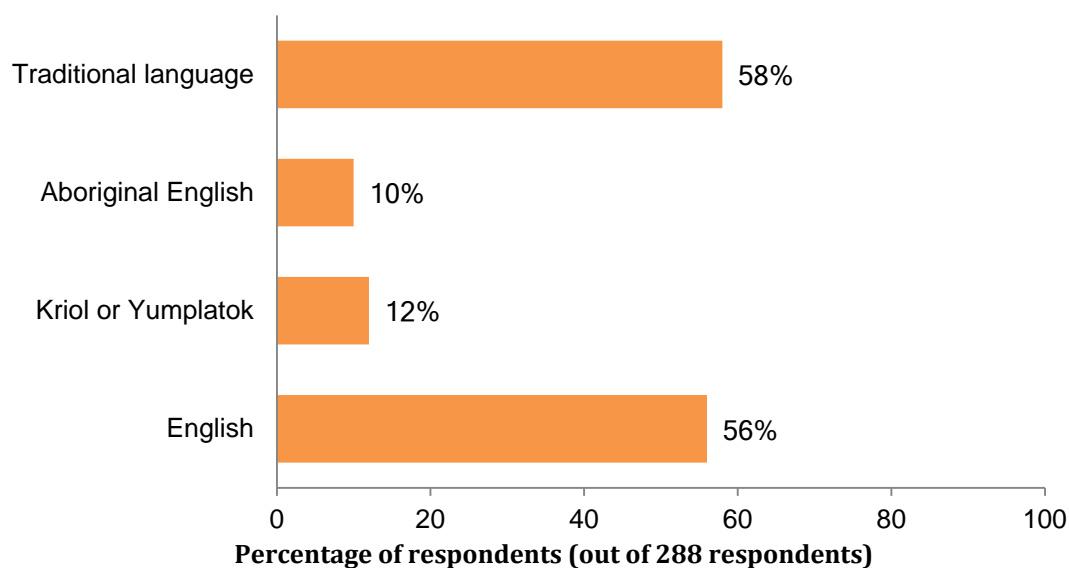


Attitude Q4

What language is most commonly used in your community now? You may list more than one.

In response to the question, “what language is most commonly used in your community now?” 58 per cent of respondents (166 respondents) identified a traditional language, and about the same percentage of respondents (56 per cent, 162 respondents) identified English. Aboriginal English and Kriol or Yumplatok are less common, with approximately 10 per cent of respondents for each. Note that some respondents listed more than one language, and their responses are counted separately for each of the applicable language categories in Figure B - 33.

Figure B - 33: Language most commonly used in respondents' communities

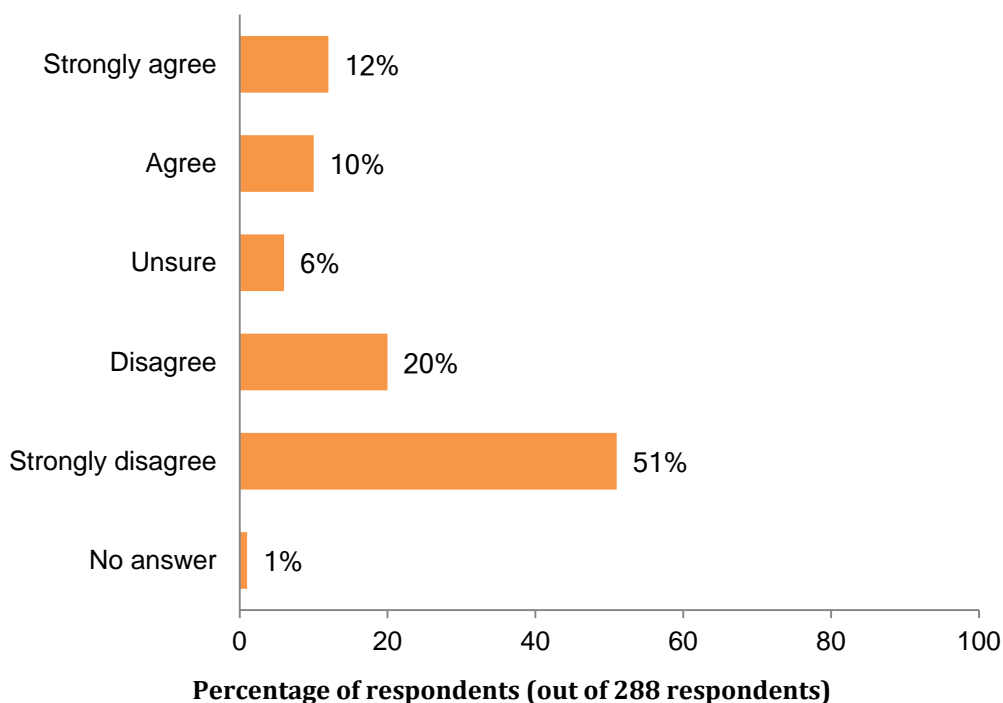


Attitude Q5

Traditional culture (Aboriginal and/or Torres Strait Islander) can survive without traditional languages.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Figure B - 34: Responses to the statement, 'Traditional culture (Aboriginal and/or Torres Strait Islander) can survive without traditional languages'.



As Figure B - 34 shows, 205 respondents (71 per cent) disagreed or strongly disagreed with the statement, "traditional culture (Aboriginal and/or Torres Strait Islander) can survive without traditional languages". Many of these (148 respondents/51 per cent) *strongly* disagreed with

the proposition. 65 respondents (22 per cent) agreed or strongly agreed with this statement. This percentage of agree assenting responses is higher than expected; it seems incongruous compared with responses to other questions, which indicated there is a strong connection between language and culture. One may speculate that some respondents misinterpreted the statement—they might have read it as ‘traditional culture *cannot* survive without traditional languages’.

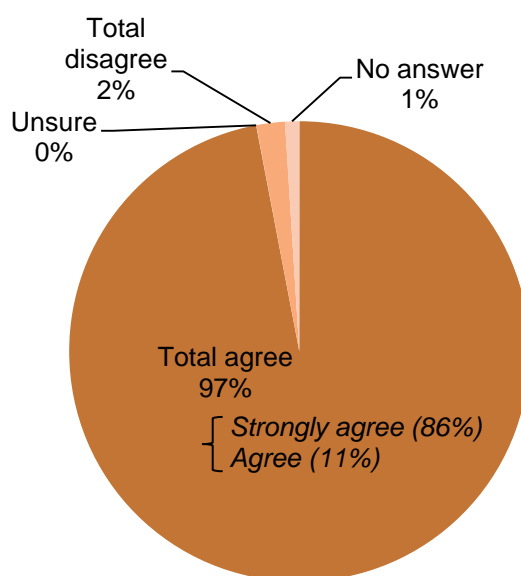
Attitude Q6

Keeping our traditional languages strong is important to me.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents were almost unanimous in answering this question. 97 per cent (279 respondents) agreed or strongly agreed with the statement, “keeping our traditional language strong is important to me”. Many of these (248 respondents/86 per cent) *strongly* agreed with the proposition. On the other hand, only six respondents (two per cent) strongly disagreed. No respondents gave the answer, ‘unsure’.

Figure B - 35: Responses to the statement, ‘Keeping our traditional languages strong is important to me’.



Percentage of respondents (out of 288 respondents)

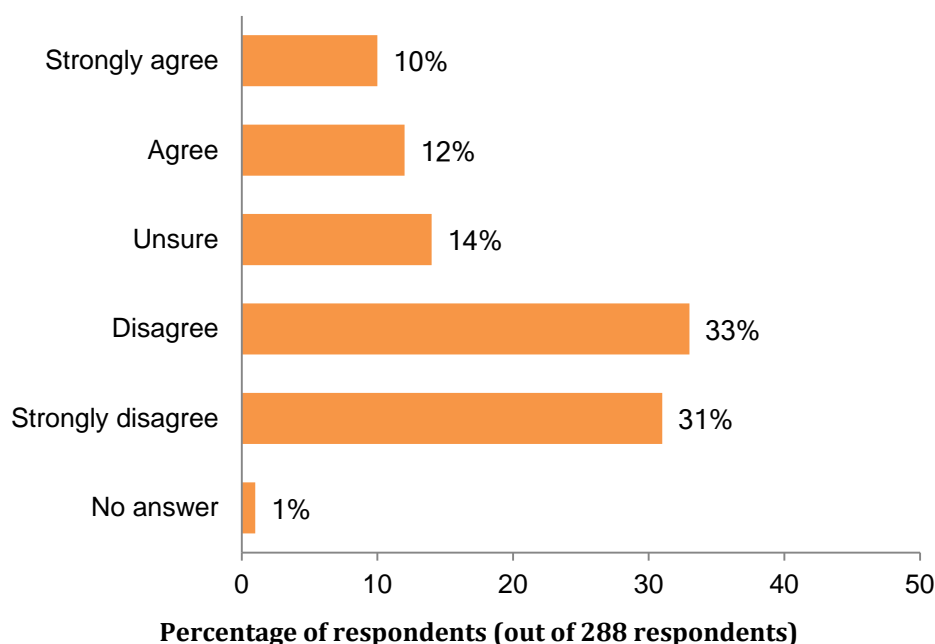
Attitude Q7

Enough is being done to support the use of traditional languages in my community.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

182 respondents (64 per cent) disagreed or strongly disagreed with the statement, “enough is being done to support the use of traditional languages in my community”. Within this group, 31 per cent strongly disagreed. On the other hand, a small number of respondents (64 respondents/22 per cent) agreed or strongly agreed with the statement, with 35 respondents (12 per cent) agreeing and another 29 respondents (10 per cent) agreeing strongly.

Figure B - 36: Responses to the statement, "Enough is being done to support the use of traditional languages in my community".



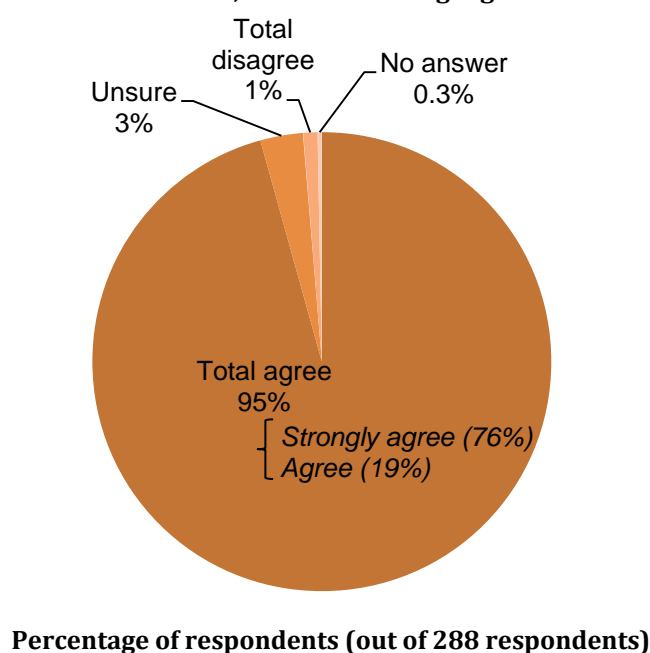
Attitude Q8

Traditional languages should be taught in school.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents were almost unanimously in agreement with the statement, "traditional languages should be taught in school", with 276 respondents (95 per cent) agreeing or strongly agreeing. Among these, 220 respondents (76 per cent) strongly agreed. Only three respondents (one per cent) strongly disagreed. Eight respondents (three per cent) were unsure in their response.

Figure B - 37: Responses to the statement, 'Traditional languages should be taught in school'.

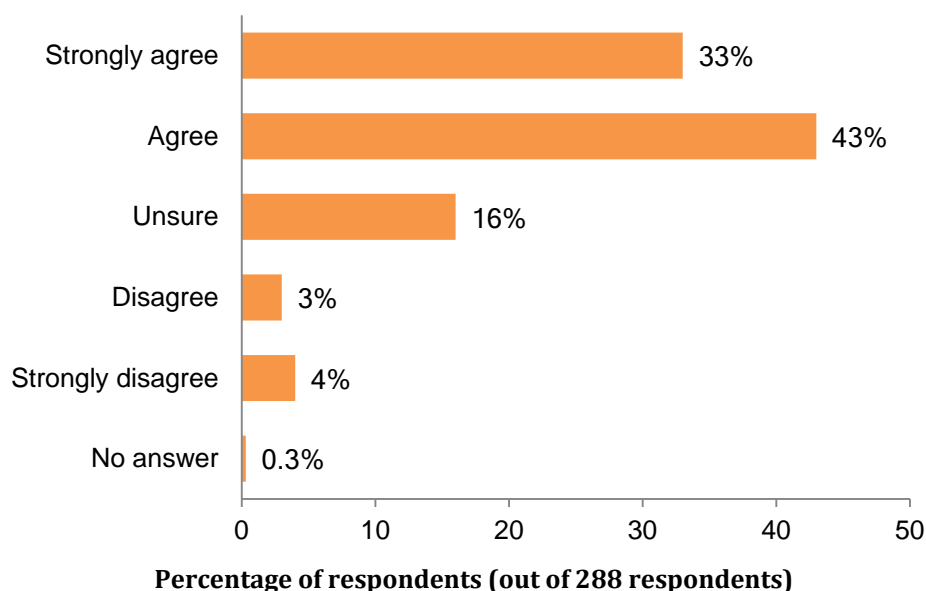


Attitude Q9

It is okay for people who are not Aboriginal or Torres Strait Islander to learn traditional languages.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Figure B - 38: Responses to statement, 'It is okay for people who are not Aboriginal or Torres Strait Islander to learn traditional languages'.



More than three-quarters of respondents (219 respondents/76 per cent) agreed or strongly agreed with the statement, "it is okay for people who are not Aboriginal or Torres Strait Islander to learn traditional languages". Some respondents noted that this is okay so long as Aboriginal and Torres Strait Islander people have an opportunity to learn the language. 21 respondents (seven per cent) disagreed or strongly disagreed with this while a larger proportion (47 respondents/16 per cent) were unsure.

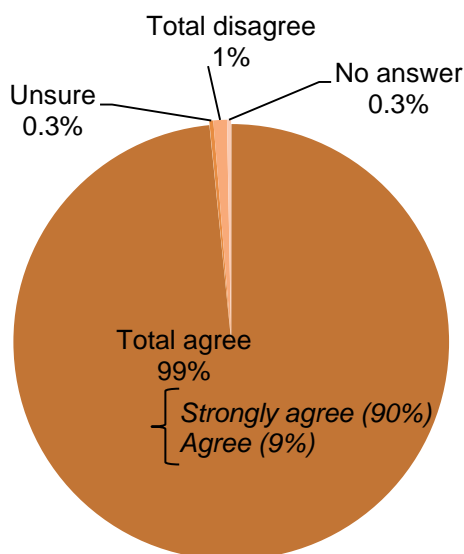
Attitude Q10

It is important for traditional language speakers to pass their language knowledge to future generations.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Almost all respondent (283 respondents/99 per cent) agreed or strongly agreed with the statement, "it is important for traditional language speakers to pass on their language knowledge to future generations". Among these, 258 respondents (90 per cent) strongly agreed. Only three respondents (one per cent) disagreed or strongly disagreed while one person was unsure and another person did not answer the question.

Figure B - 39: Responses to the statement, 'It is important for traditional language speakers to pass their language knowledge to future generations'.



Percentage of respondents (out of 288 respondents)

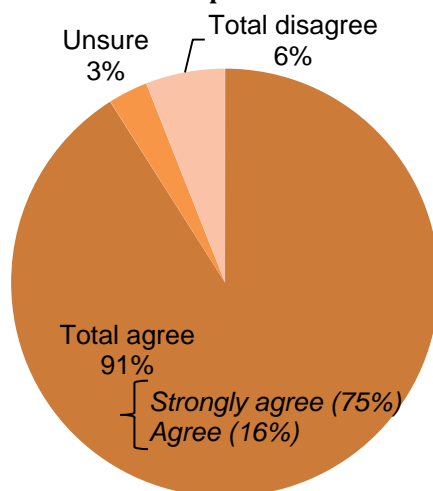
Attitude Q11

The use of traditional languages is a strong part of my identity as an Aboriginal/Torres Strait Islander person.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

A large proportion of respondents (91 per cent/263 respondents) agreed or strongly agreed with the statement, "the use of traditional languages is a strong part of my identity as an Aboriginal/Torres Strait Islander person". Among these, 217 respondents (75 per cent) strongly agreed. 16 respondents (six per cent) disagreed or strongly disagreed. Nine respondents (three per cent) were unsure.

Figure B - 40: Responses to the statement, 'The use of traditional language is a strong part of my identity as an Aboriginal/Torres Strait Islander person'.



Percentage of respondents (out of 288 respondents)

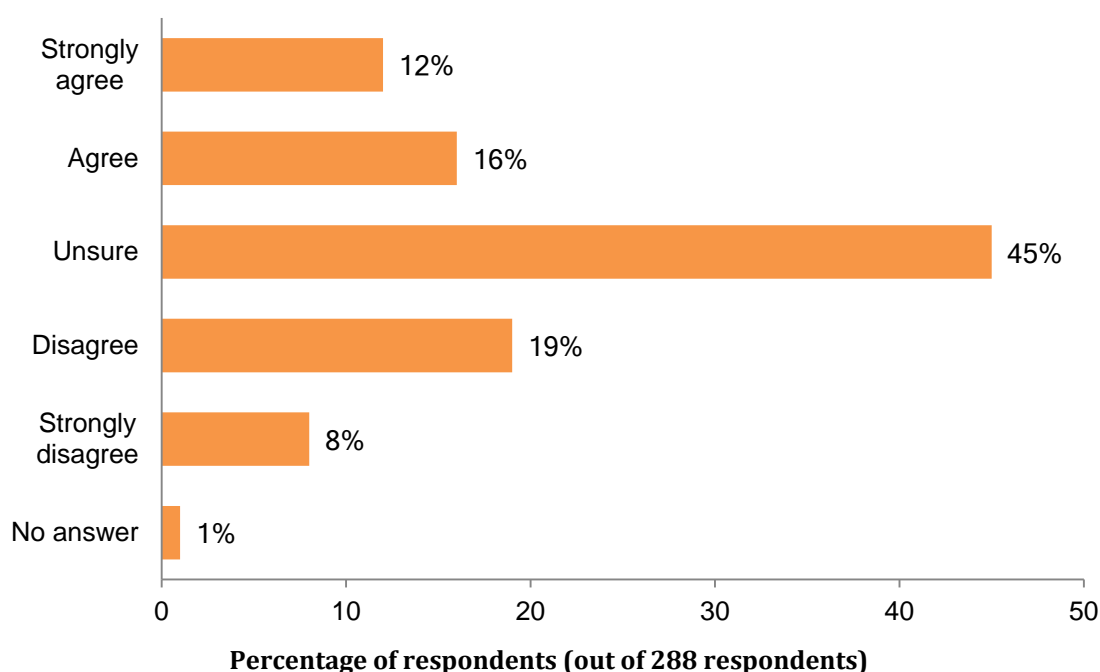
Attitude Q12

There is too much support for recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Close to a half the respondents (129 respondents/45 per cent) were unsure about the statement, “there is too much support for recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English”. Apart from the uncertain group, responses were evenly distributed between ‘agree’ and ‘disagree’. This suggests a degree of ambivalence towards recently developed Indigenous languages among respondents.

Figure B - 41: Responses to the statement, ‘There is too much support for recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English’.



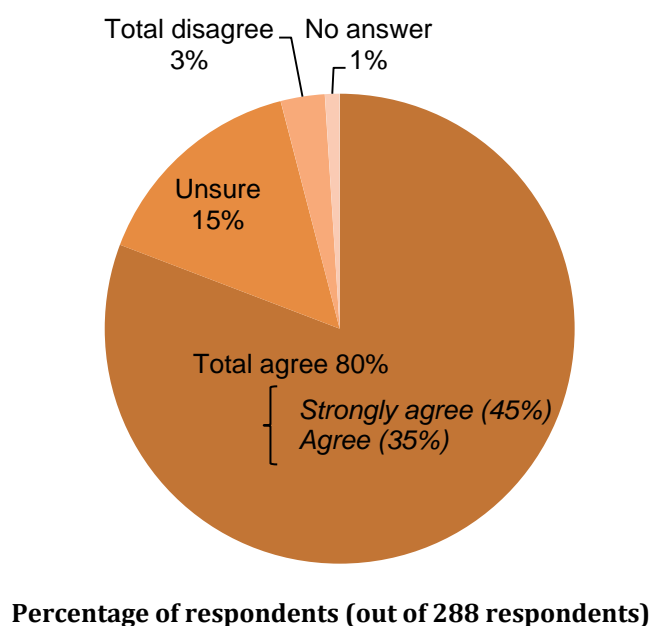
Attitude Q13

The use of traditional languages helps Aboriginal and Torres Strait Islander people succeed at school.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents were largely in support of the statement, ‘The use of traditional languages helps Aboriginal and Torres Strait Islander people succeed at school’, with 80 per cent agreeing or strongly agreeing. On the other hand, three per cent disagreed or strongly disagreed, while a larger proportion (15 per cent) were unsure.

Figure B - 42: Responses to the statement, 'The use of traditional languages helps Aboriginal and Torres Strait Islander people succeed at school'.

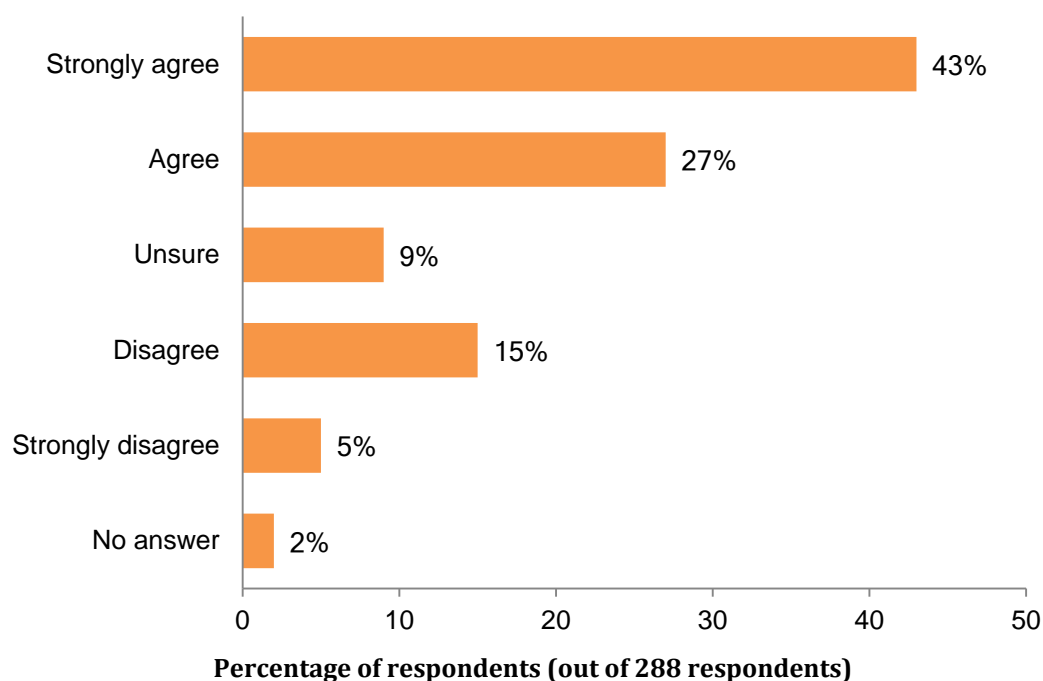


Attitude Q14

Only Aboriginal and Torres Strait Islander people should teach traditional languages.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Figure B - 43: Responses to the statement, 'Only Aboriginal and Torres Strait Islander people should teach traditional languages'.



Most respondents (200 respondents/70 per cent) agreed or strongly agreed with the statement, “Only Aboriginal and Torres Strait Islander people should teach traditional languages”. Among these, 43 per cent strongly agreed with the statement. Only a small proportion of respondents disagreed or strongly disagreed with the statement, with 15 per cent disagreeing and another five per cent strongly disagreeing.

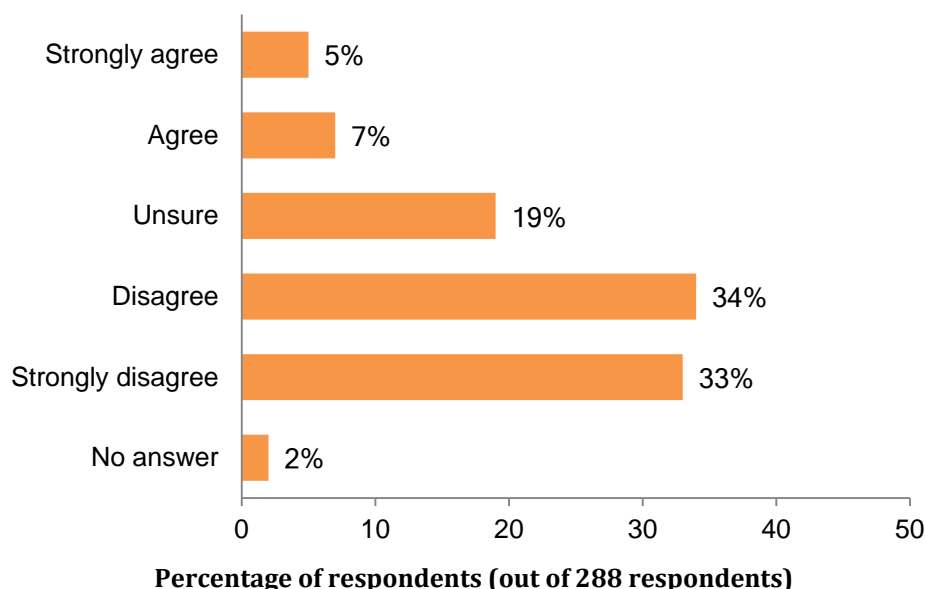
Attitude Q15

It is more important to be able to speak recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English than traditional languages.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

192 respondents (67 per cent) disagreed or strongly disagreed with the statement, “it is more important to be able to speak recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English than traditional languages”. Interpretation of this response must include the possibility that respondents wanted to indicate that recently developed Indigenous languages and traditional languages are of *equal importance*. On the other hand, those who agreed or strongly agreed (35 respondents, 12 per cent) are asserting that recently developed Indigenous languages are *more* important than traditional languages. The relatively large number of ‘unsure’ responses to this question (56 respondents, 19 per cent) is perhaps an indication of the difficulty of this issue.

Figure B - 44: Responses to the statement, ‘It is more important to be able to speak recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English than traditional languages’.



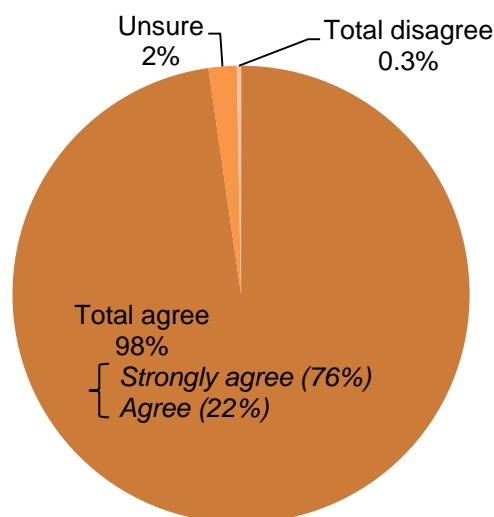
Attitude Q16

The use of traditional languages improves the wellbeing of Aboriginal and Torres Strait Islander people. [Wellbeing can be physical, mental or spiritual – you often feel good, strong or positive about yourself and your life.]

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Respondents were almost unanimous about the statement, “the use of traditional languages improves the wellbeing of Aboriginal and Torres Strait Islander people”. 281 respondents (98 per cent) assented to the proposition, of which 218 respondents (76 per cent) *strongly* agreed. Only one person strongly disagreed while six respondents (two per cent) were unsure.

Figure B - 45: Responses to the statement, ‘The use of traditional languages improves the wellbeing of Aboriginal and Torres Strait Islander people’.



Percentage of respondents (out of 288 respondents)

Attitude Q17

Please tell us more about your answer to Question 16. Why do you feel that way? Write your response below.

This question asked respondents to indicate the reasons for their response to *Attitude Q16*. The responses in this question, given by those who answered *Attitude Q16* with ‘agree’ or ‘strongly agree’, were analysed and found to fall into three primary categories: ‘belonging’, ‘communication’, and ‘empowerment’. Table B - 66 presents the distribution of responses across each of these categories.

Table B - 66: Reasons for response to *Attitude Q16*, based on respondents who ‘strongly agreed’ or ‘agreed’.

Reason for agreeing with Q16	Number of respondents	Percentage
Belonging. The use of traditional languages improves the wellbeing of Aboriginal and Torres Strait Islander people by strengthening their sense of identity and sense of belonging to their tradition, culture, ancestor, spirit, family, community, land, and/or country.	161	57
Empowerment. The use of traditional languages empowers Aboriginal and Torres Strait Islander people by strengthening their self-esteem, pride, and positive feelings in general.	106	38
Communication. The use of traditional languages improves the wellbeing of Aboriginal and Torres Strait Islander people by allowing them to communicate with each other.	14	5

Out of 281 respondents who strongly agree or agree with statement in Q16

Table B - 66 shows that the reasons given for agreeing that the use of traditional language improves wellbeing, fell largely into two categories: an improved sense of identity and belonging (Belonging) (57 per cent) and an improved sense of self-esteem, pride and empowerment (Empowerment) (38 per cent). These two categories are clearly closely related; knowledge of one's traditional language was seen to be very closely connected to positive feelings about a sense of identity and self-esteem.

The more functional value of language, as a medium of communication, is considered by only five per cent of respondents to play a role in wellbeing.

Attitude Q18

What place do you think traditional languages should have within Australia as a whole? Write your response below.

Responses to this question were given as free text, analysis of which elucidated four distinct categories, as set out below. Often a response covered more than one of these categories.

Recognition: This was the view that traditional languages should be given recognition within wider Australia. Many respondents mentioned such things as official recognition as Australia's original languages, receiving government funding to support their maintenance/revival, respect, use within interpreting/translating, use within government services, being learned by any interested Australian and/or at least being known to the general public.

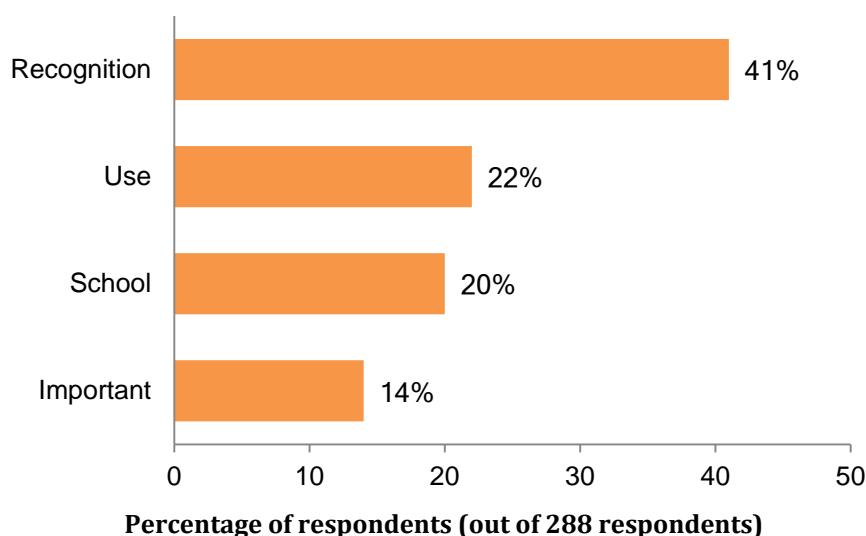
Important: These answers stated that traditional languages are 'important' to Indigenous people and to their communities. Some respondents gave specific reasons, such as traditional languages enhancing a sense of identity and wellbeing, while others simply stated that traditional languages are important.

School: Traditional languages should be taught/used/learned in schools.

Use: Traditional languages should be used and learned in Indigenous communities. These respondents pointed in particular to the use of traditional languages in their daily lives (rather than school learning).

Responses were unanimously positive—they all insisted that traditional languages should have a positive place within Australia. Clearly the different categories are not in opposition to each other, but rather reflect differing emphasis of largely the same message. 117 respondents (41 per cent) included mention of the importance of recognition—official recognition by the government and the wider public; this was the most common response. Mentioned roughly half as frequently were 'use' and 'school' (22 per cent and 20 per cent respectively). Only 14 per cent of respondents identified a place of 'importance' for traditional languages.

Figure B - 46: Responses to the question, 'What place do you think traditional languages should have within Australia as a whole?'



Attitude Q19

What place do you think recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English should have within Australia as a whole? Write your response below.

Responses to this question were given as free text, the analysis of which revealed six categories to which responses could be assigned. Several responses spanned more than one of these categories.

Unsure: Respondents specifically reported that they are not sure what place recently developed Indigenous languages should have.

Recognition: Like traditional languages, recently developed languages should be recognised within Australia, officially, legally, constitutionally, and within the education system. They should be available for interpreting and translating, and other government services, and the general public should be aware of and respect these languages.

Important: Recently developed languages are important for many reasons, including communication, spiritual/physical wellbeing, preservation of knowledge of Country, and a sense of Aboriginality.

Secondary: Recently developed Indigenous languages have some place but are secondary in importance to traditional languages.

Community: Recently developed Indigenous languages are primarily for the communities to which these languages belong.

No place: There is no place for recently developed languages. Some respondents gave reasons, such as stating that new Indigenous languages are detrimental to traditional languages.

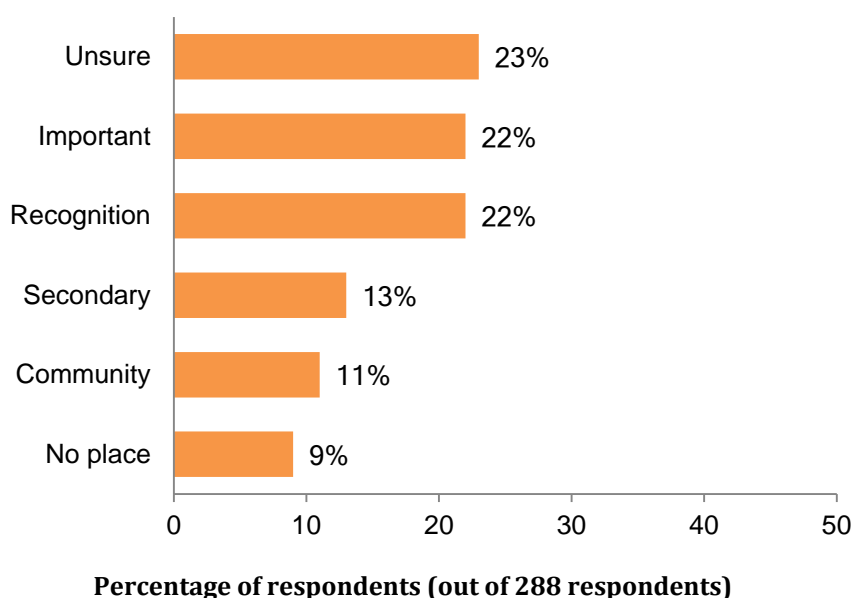
Three of the six categories are mentioned by an almost equal number of respondents, about 60 respondents (22 per cent) each. The first of these is ‘unsure’—respondents specifically reported they are not sure.

The other two are ‘recognition’ and ‘important’. These views are much the same as those expressed in *Attitude* Q18. Like traditional languages, recently developed languages should be *recognised* within Australia, officially, legally, constitutionally, and educationally. They should be available for interpreting and translating, and other government services, and the general public should be aware of and respect these languages. Recently developed Indigenous languages were seen to be *important* for many reasons, including communication, spiritual/physical wellbeing, preservation of knowledge of Country, and a sense of Aboriginality. There was also a view that recently developed Indigenous languages are primarily for the communities to which these languages belong (33 respondents, 11 per cent).

So despite the uncertainty as to the place of these recently developed Indigenous languages, there is an awareness that they are of value and importance to some groups and should therefore be considered ‘important’ and, like traditional languages, should be given ‘recognition’.

There were also those who had a negative feeling about recently developed languages. 38 respondents (13 per cent) felt that recently developed languages are secondary to traditional languages. Further, 25 respondents (nine per cent) felt that there is no place for recently developed Indigenous languages. This is likely a reflection both of the view that creoles and Aboriginal English are ‘bad’ English, and the concern amongst parents and Elders that children are learning creoles rather than their traditional languages.

Figure B - 47: Responses to the question, ‘What place do you think recently developed Indigenous languages such as Kriol, Yumplatok, or Aboriginal English should have within Australia as a whole?’



Responses to *Attitude* Q19 were analysed against responses given to *Attitude* Q1, “what is the name of the Aboriginal or Torres Strait Islander language you identify with (this could include traditional languages or more recently developed languages such as Kriol, Yumplatok, or

Aboriginal English)?". The results show that those who identify with recently developed Indigenous languages share more positive feelings about these languages. 49 per cent of those who identify with them want recognition for these languages, compared to 18 per cent of those who do not. The 'important' category was more equally distributed, selected by 27 per cent of those who identify with recently developed languages, and by 21 per cent of those who do not. Conversely, a greater proportion of those who do not identify with recently developed languages are unsure (24 per cent against 12 per cent) or have negative feeling about these languages. 10 per cent of people who do not identify with recently developed languages indicated that these languages have no place, compared with only 2 per cent of people who do identify with them. Similarly, 14 per cent of people not identifying with recently developed languages, compared with only seven per cent of those who do, indicated that these languages are secondary to traditional languages in terms of importance.

Table B - 67: Opinions about recently developed Indigenous languages by respondents' language identity

Opinion	Identify with Aboriginal English, Kriol, or Yumplatok (out of 41 respondents)	Do not identify with Aboriginal English, Kriol, or Yumplatok (out of 244 respondents)
Recognition	49%	18%
Important	27%	21%
Unsure	12%	24%
Community	10%	12%
Secondary	7%	14%
No place	2%	10%

Attitude Q20

What do you think helps to keep traditional languages in use by people within a community? Write your response below.

Responses to this question were given as free text, analysis of which delineated six categories as set out below. Several responses spanned more than one of these categories.

Active use: Using traditional languages and engaging in activities that require the languages.

Transmission: Transmission of traditional languages from older generations to younger generations, from speakers to non-speakers.

Community: People belong to communities or families that facilitate and support language use and learning.

Recognition: Recognition of and respect for traditional languages by the general public.

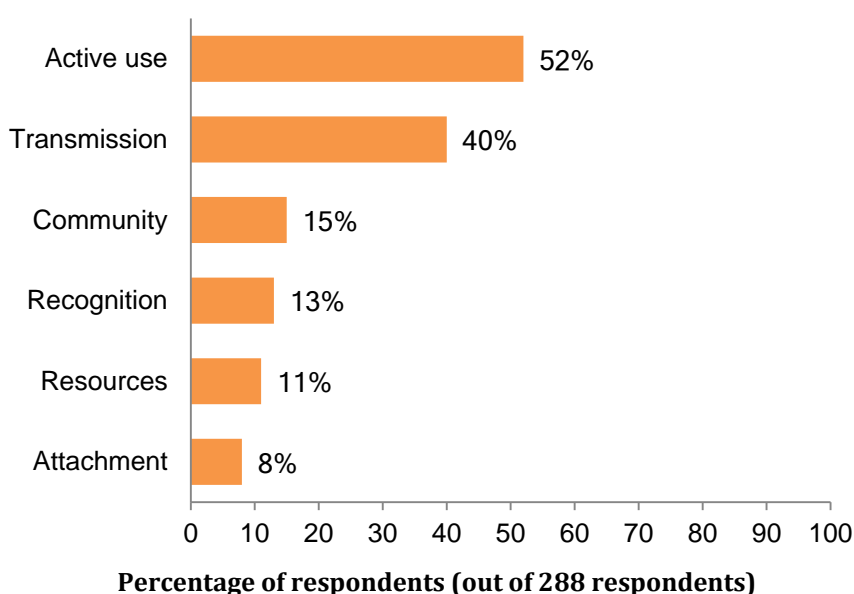
Resources: Produce and use resources that help preserve traditional languages.

Attachment: People have a strong sense of pride in traditional languages and are passionate about learning/teaching.

Two of these stood out, 'active use' and 'transmission'. 151 respondents (52 per cent) mentioned actively using traditional languages and engaging in language activities helps to keep traditional languages in use, while 115 respondents (40 per cent) considered transmission of languages between generations and from speakers to non-speakers as a high priority in keeping languages in use.

43 respondents (15 per cent) mentioned the importance of a community or family environment that facilitates and supports language use and learning. Recognition by the general public also featured among responses—38 respondents (13 per cent) mentioned this. Production and use of language resources is another factor, mentioned by 33 respondents (11 per cent). Finally, people's attachment to language and passion about learning and teaching traditional languages was identified by 23 respondents (eight per cent) as an aid to keeping language in use.

Figure B - 48: Responses to the question, 'What do you think helps to keep traditional languages in use by people within a community?'



Attitude Q21

What do you think might prevent people from learning traditional languages? Please write your response below.

Responses to this question were given as free text, analysis of which established five categories as set out below. Several responses spanned more than one of these categories.

External factors: People do not use traditional languages because the external environment discourages their use: English or another traditional language may be dominant, there may be no respect for traditional languages, disharmony in the community, or too few speakers. Alternatively, they may not be living on Country or within the community in which the language is used. The category also includes respondents who pointed to social issues such as racism, drugs, alcohol, and child abuse, as well as technological diversions, such as computers and PlayStations that distract people from using traditional language.

Emotional factors: People's own feelings of disconnection from their language, community or culture, which diminish their appreciation of their own language or their interest in learning it. Some may be unwilling to use or learn traditional languages because they are shy, ashamed or scared, or they lack the confidence.

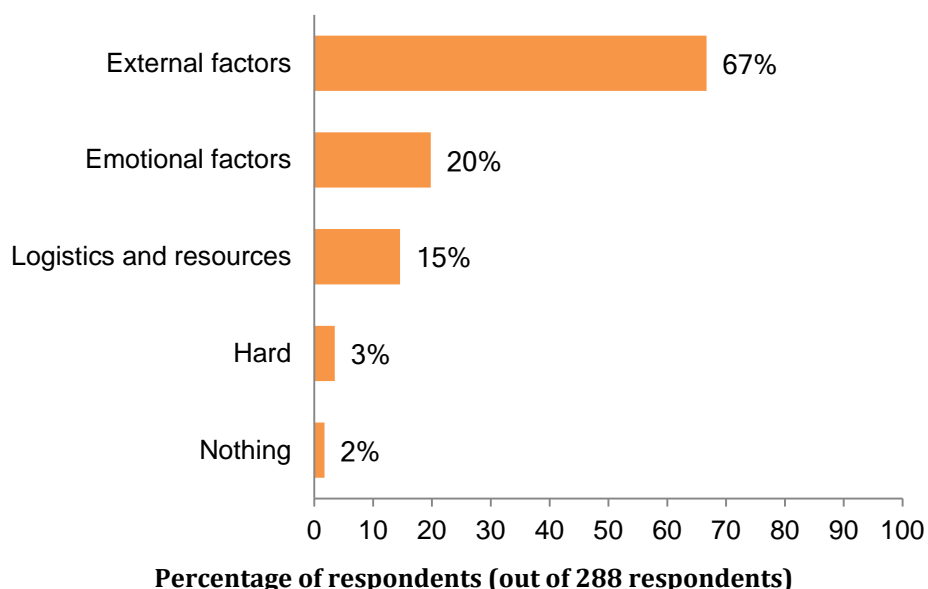
Logistics and resources: People have logistical difficulties with using or learning traditional languages. They do not have time to learn, they cannot afford to attend language classes, or there is lack of resources; teaching/learning material, funding or teachers.

Hard: Learning a new language is hard in terms of pronunciation, grammar, memorising new vocabulary, and other elements of language learning.

Nothing: Nothing and nobody stops people learning their traditional language.

Two answers stood out as the most common responses to this question. The largest response was 'external factors', which limit opportunities for using traditional languages —more than half the respondents (166 respondents, 58 per cent) mentioned this. The second most common reason was 'emotional factors' which hold people back from engaging with traditional language. This was mentioned by 88 respondents (31 per cent). 'Logistics and resources' was another reason, mentioned by 21 respondents (seven per cent). Several respondents (10 respondents, three per cent) felt that learning a new language was 'hard'. Four respondents (one per cent) stated that nothing could prevent people from learning traditional languages.

Figure B - 49: Responses to the question, 'What do you think might prevent people from learning traditional languages?'

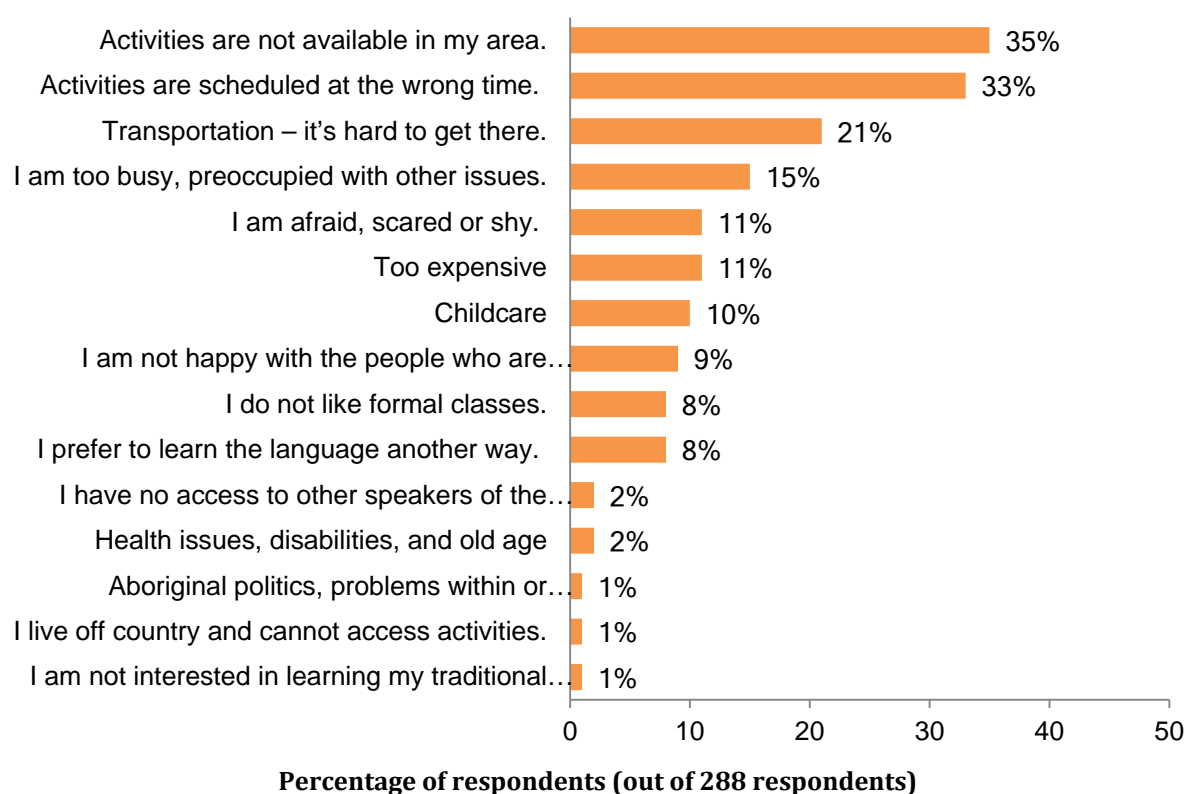


Attitude Q22

What are the main obstacles that would prevent you from participating in a traditional language activity (please tick all that apply)?

<input type="checkbox"/> Scheduled at the wrong time	<input type="checkbox"/> Childcare
<input type="checkbox"/> I prefer to learn the language another way	<input type="checkbox"/> Too expensive
<input type="checkbox"/> I'm already fluent in my traditional language	<input type="checkbox"/> I am too busy
<input type="checkbox"/> Not available in my area	<input type="checkbox"/> Transportation – it's hard to get there
<input type="checkbox"/> Afraid, scared or shy	<input type="checkbox"/> I don't like formal classes
<input type="checkbox"/> I am not interested in learning my traditional language	
<input type="checkbox"/> Not happy with the people who are delivering the activity	
<input type="checkbox"/> Other (please specify)	

Figure B - 50: Obstacles preventing respondents from participating in traditional language activities



The most common obstacle to participating in a traditional language activity was activities not being available in the area (101 respondents, 35 per cent), followed closely by activities being scheduled at the wrong time (95 respondents, 33 per cent). The third most common obstacle was a lack of transportation (60 respondents, 21 per cent). Interestingly the reasons most commonly identified indicate an interest in participating, if only there were opportunities. Obstacles which indicated a lack of interest or reluctance to participate, such as “I am too busy, preoccupied with other issues”, “I am afraid, scared or shy”, “I prefer to learn the language another way”, and “I do not like formal classes” were identified by few participants, 15 per cent or less. Only one per cent of respondents said they were not interested in learning their traditional language.

In addition, just over one-quarter of respondents (28 per cent) said they are already fluent in their traditional language, indicating that they do not need to attend traditional language activities. Finally, four respondents (one per cent) specifically noted they do not have any obstacles to participating in these activities.

Attitude Q23

Please let us know if you would be interested in the following traditional language activities. We would also like to know if you have already participated in any of them. Please tick your answers in the boxes below.

Activities	I would not participate	I would participate	I have already participated
Attending adult language classes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attending child language classes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reading traditional language community newspapers or newsletters	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Watching traditional language community TV or listening to radio programs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attending traditional language music and song writing programs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Viewing traditional language websites	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Using language curriculums for schools	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Recording traditional language	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

This question asked respondents to choose from three options, 'already participated', 'would participate' or 'would not participate', against different types of activities. Table B - 68 shows the combined result for 'already participated' and 'would participate' against the result for 'would not participate'⁸.

The results indicate that respondents are interested in a wide range of activities—between 66 and 91 per cent expressed interest in participating in each of the activities listed in the questionnaire. Respondents nominated additional language activities; language activities on Country, making language resources, teaching language, and some others.

Table B - 68: Respondents' interest/participation in traditional language activities

Activity	I have already participated or I would participate		I would not participate	
	Number of respondents	Percentage	Number of respondents	Percentage
Attending adult language classes	238	83	32	11
Attending child language classes	189	66	49	17
Reading traditional language community newspapers or newsletters	231	80	31	11
Watching traditional language community TV or listening to radio programs	259	90	13	5
Attending traditional language music and songwriting programs	244	85	28	10
Viewing traditional language websites	221	77	42	15
Using language curriculums for schools	236	82	19	7
Recording traditional language	263	91	10	3
Activities nominated by respondents			Not applicable because respondents nominated this category	
Language activities on country	7	2		
Making language resources	17	6		
Teaching language	10	3		
Other	8	3		

Out of 288 respondents

The smaller number against 'child classes' may be due to the fact that respondents were all over 18 years.

⁸ This question and the way respondents were instructed to answer it proved to be problematic. The question really asks two questions: whether or not respondents have participated in a certain type of language activity in the past, and whether they would participate if a certain type of language activity were available to them. However, respondents were able to tick only one of the options if they were completing the questionnaire electronically. On the other hand, respondents who completed the questionnaire by hand were able to tick more than one. Regardless, the responses provide an indication of the level of interest in the various activities.

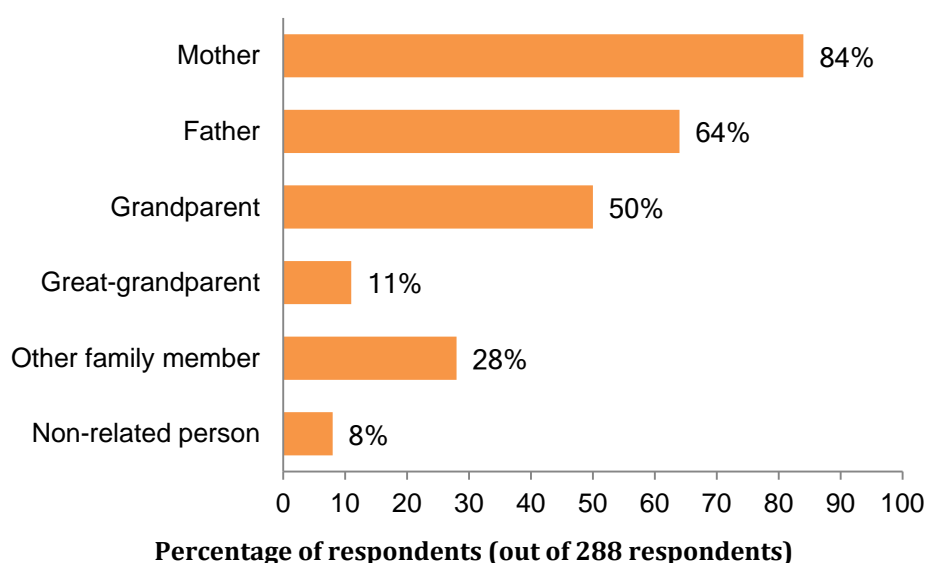
Attitude Q24

Who was the main person who raised you when you were a child? You can tick more than one if appropriate.

- ☐ Mother
 ☐ Grandparent
 ☐ Great-grandparent
☐ Father
 ☐ Other family member
 ☐ Non-related person

Respondents were allowed to select multiple categories of caregivers, and their responses are counted separately in each of the applicable categories. In responding to this question, a majority (242 respondents, 84 per cent) indicated that they were raised by their mother. Proportionally fewer respondents (185 respondents, 64 per cent) were raised by their father. Half (145 respondents, 50 per cent) reported the involvement of a grandparent in their upbringing, while 31 respondents (11 per cent) said they were raised by a great-grandparent. Well over one-quarter (81 respondents, 28 per cent) were raised by some other family member, suggesting a strong presence of extended family. A small number (22 respondents, 8 per cent) reported being raised by a non-related person.

Figure B - 51: Main caregiver during childhood



Attitude Q25

Did the person or people who mainly raised you speak traditional language(s)? Please tick the most appropriate answer. If more than one person raised you, please base your answer on the person who spoke the traditional language(s) most fluently.

- ☐ No, they didn't speak any traditional language(s).

☐ Yes, they could say some words and simple sentences.

☐ Yes, they could have a conversation in limited situations. They could not express everything in traditional language(s).

☐ Yes, they could have a conversation about everything in all situations. They could

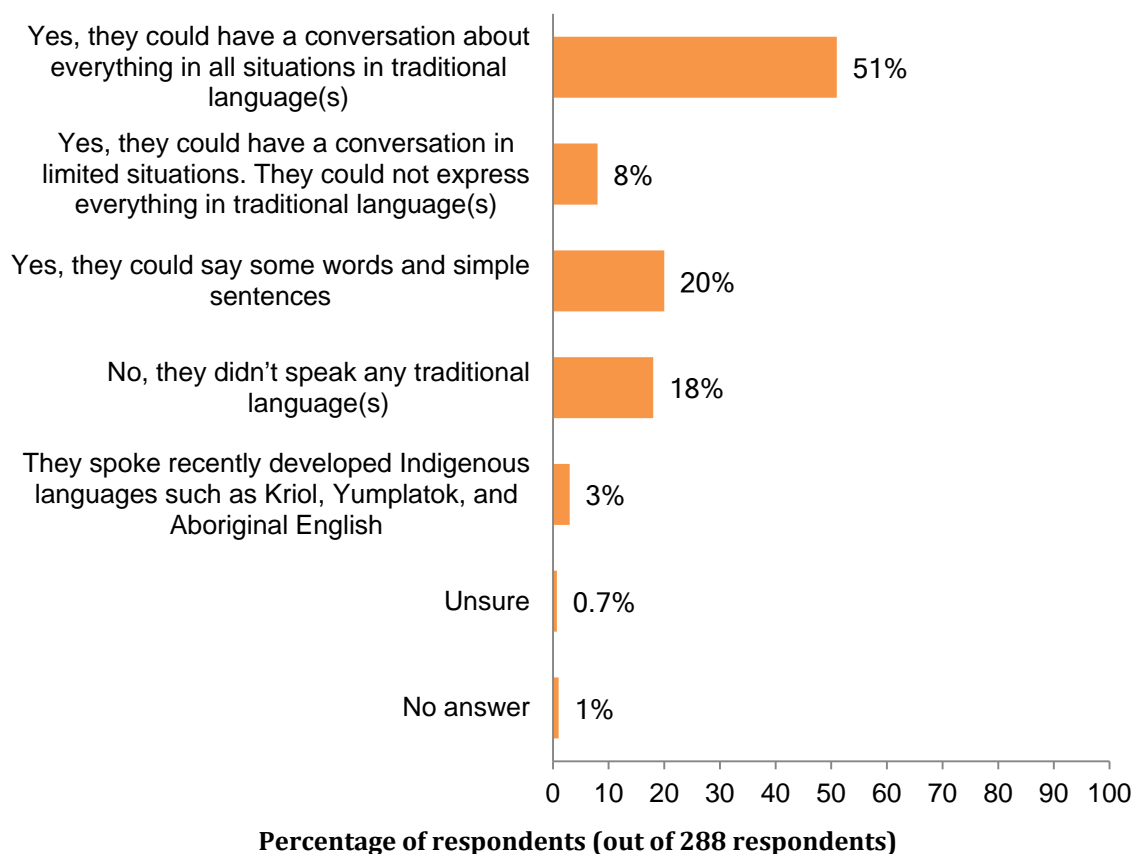
express almost everything in traditional language(s).

☐ They spoke recently developed Indigenous languages such as Kriol, Yumplatok, and Aboriginal English.

☐ Unsure

More than half the respondents (147 respondents, 51 per cent) had a primary caregiver who was fluent in a traditional language. A small number of just 22 respondents (eight per cent) had caregivers who were fluent in limited situations. Similar figures (just under one-fifth in each case) were reported for the categories of 'some words and simple sentences' and 'no traditional language'—57 respondents (20 per cent) and 51 respondents (18 per cent) respectively. Very few respondents, (eight respondents, three per cent) had a primary caregiver who primarily spoke a recently developed Indigenous language.

Figure B - 52: Primary caregivers' language proficiency



Attitude Q26

Which traditional language do you most strongly identify with? Also, please tell us who in your family is associated with this language by ticking the appropriate box(es)?

Language name _____

☐ Mother's people

☐ Grandmother's people

☐ Father's people

☐ Grandfather's people

- ☐ Other family member ☐ Unsure
- ☐ Not from family members (this language is not associated with any of my family members but with where I grew up or have lived).

Respondents identified a total of 102 languages, listed in Table B - 69. Note that some respondents entered more than one language, and their responses are counted separately for each of the applicable categories. 283 of these respondents named a traditional language that they most identify with, and the following questions, until Q45, relate to this language.

Table B - 69: Languages respondents most identify with
Number of respondents (out of 288 respondents)

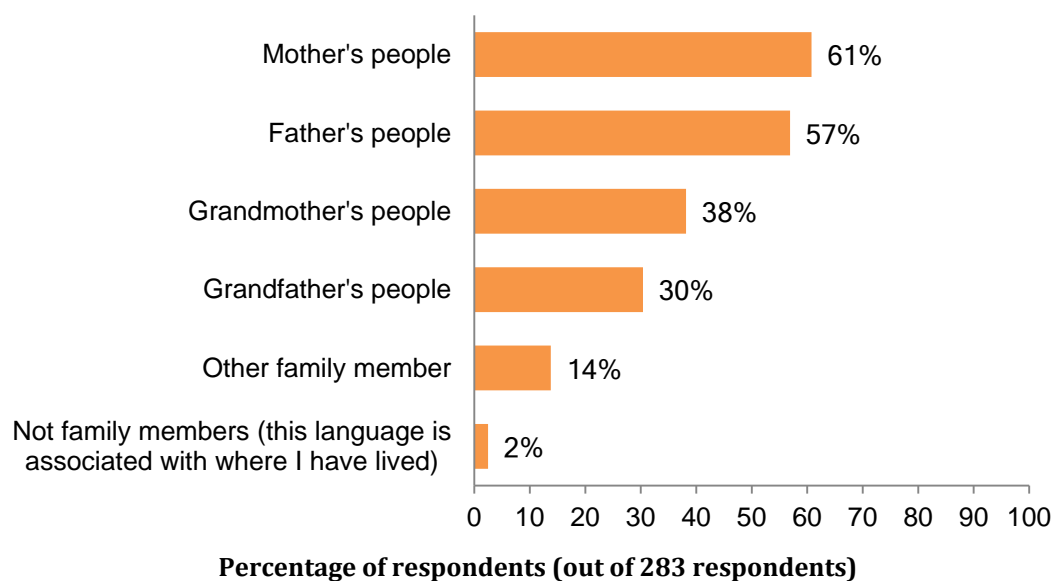
Language name	Language Code	Number of respondents
Aboriginal English	P4	4
Adnyamathanha	L10	4
Alyawarr	C14	4
Antakirinya	C5	1
Arrernte	C8	4
Awabakal	S66	2
Banyjima	A53	1
Barababaraba	D5	1
Barada	E48	1
Bardi	K15	1
Bi:gwurrung	S77	1
Bilinarra	N36	4
Biri	E56	1
Boonwurrung	S35	4
Buandig	S13	3
Butchulla	E30	4
Dharawal	S59	4
Dharug	S64	1
Dhurga	S53	1
Dhuwala	N199	3
Dhuwaya	N116	2
Djadjawurrung	S31.1	1
Djambarrpuynu	N115	3
Dunghutti	E6	1
Gamilaraay	D23	9
Gangulu	E40	1
Gubbi Gubbi	E29	1
Gumbaynggir	E7	12
Gundungurra	S60	1
Gungabula	E35	2
Gunggari	D37	2
Gunnai	S68	5
Gurindji	C20	5

Iwaidja	N39	2
Kalaw Kawaw Ya	Y2	11
Kariyarra	W39	4
Gathang	E67	7
Kaurna	L3	4
Kokatha	C3	6
Kriol	P1	1
Kulin	S21.1	1
Kunwinjku	N65	3
Luritja	C7.1	3
Manaldjahli	E76	1
Marra	N112	3
Marri Ngarr	N102	5
Marri Amu	N162	1
Marri Tjevin	N161	3
Martu Wangka	A6	1
Magati Ke	N163	4
Mawng	N64	1
Meriam Mir	Y3	3
Miriwoong	K29	2
Mirning	A9	4
Modern/New Tiwi	(N20)	1
Murrinh-Patha	N3	3
Narungga	L1	2
Ngaanyatjarra	A38	6
Ngalia	C2	1
Ngarigu	S46	2
Ngarla	A79	4
Ngarrindjeri	S69	7
Ngiyampaa	D22	1
Ngunawal	D3	3
Noongar	W41	8
Nyangumarta	A61	5
Nyiyaparli	A50	4
Palawa Kani	T16	1
Parnkalla	L6	2
Peramangk	S5	1
Pintupi	C10	1
Pitjantjatjara	C6	12
Tiwi	N20	3
Trowerner	T17	2
Ungarinyin	K18	5
Wagilak	N106	1
Wajarri	A39	5
Wangkatha	A12	3
Wangkatja	A103	2

Wapabara	E82	1
Wargamay	Y134	4
Warlpiri	C15	4
Warumungu	C18	4
Warungu	Y133	1
Wemba Wemba	D1	6
Wergaia	S17	9
Wiradjuri	D10	4
Wirangu	C1	4
Woiwurrung	S36	3
Wonnarua	S63	1
Worrorra	K17	3
Yandruwandha	L18	1
Yankunytjatjara	C4	6
Yan-nhangu	N72	3
Yawarrawarrka	L23	1
Yawuru	K1	4
Yaygir	E10	4
Yindjibarndi	W37	2
Yorta Yorta	D2	3
Yugambeh	E17	7
Yumplatok	P2	3
Yuwaalaraay	D27	3

Figure B - 53 shows family members who are associated with respondents' traditional language. A majority of respondents identified mother's people and father's people as being associated with their traditional language (61 per cent and 57 per cent, respectively). One-third of respondents identified grandmother's people and grandfather's people as being associated with their traditional language (38 per cent and 30 per cent, respectively). Finally, 14 per cent of respondents identified other family members.

Figure B - 53: Family members associated with respondents' traditional language



Map 3 shows the location of the languages in Table B - 69.

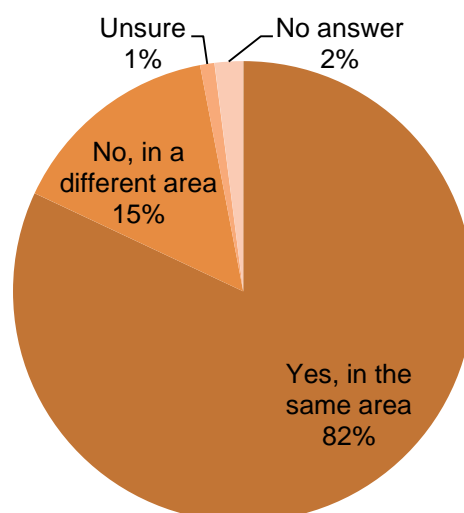
Map 3: Location of languages respondents most identify with



Attitude Q27

Did you grow up in the area where this traditional language is from? Please tick your answer.

Figure B - 54: Responses to the question, 'Did you grow up in the area where your traditional language is from?'



Percentage of respondents (out of 283 respondents)

The vast majority of respondents (233 respondents, 82 per cent) grew up in a region associated with their traditional language, while 15 per cent (42 respondents) grew up off Country, where

their traditional language is not used. Only eight respondents were unsure or did not respond to this question.

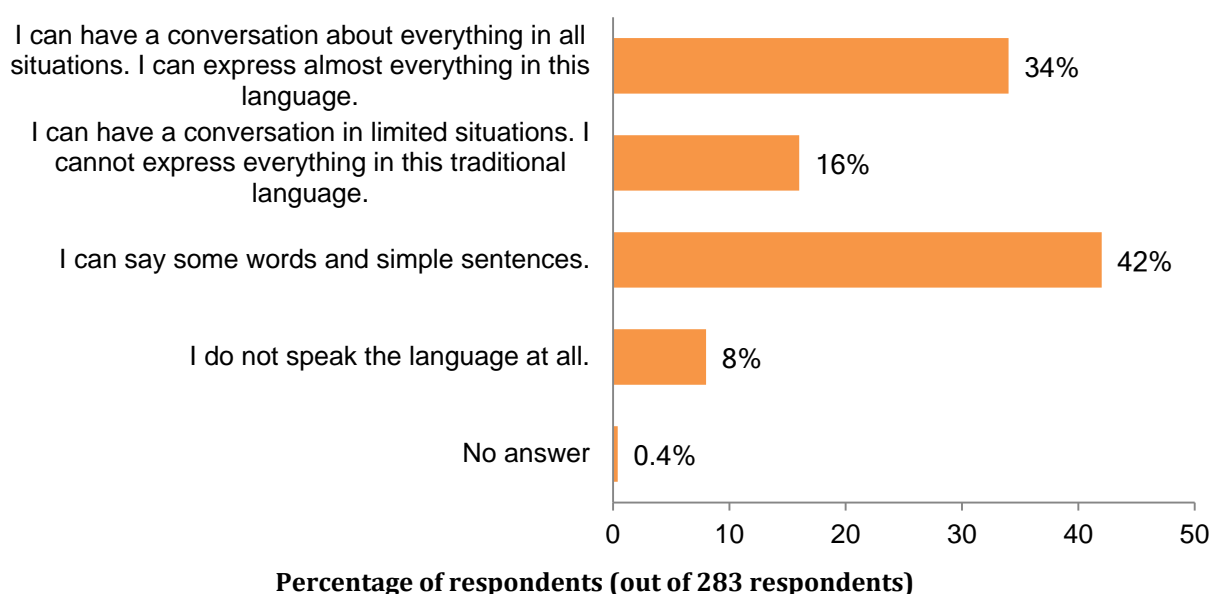
Attitude Q28

How well do you speak this traditional language? Please tick the most appropriate answer.

- ☐ I do not speak the language at all.
- ☐ I can say some words and simple sentences.
- ☐ I can have a conversation in limited situations. I cannot express everything in this traditional language.
- ☐ I can have a conversation about everything in all situations. I can express almost everything in this language.

119 respondents (42 per cent) had little language proficiency in the traditional language—they could say some words and simple sentences only. 96 respondents (34 per cent) identified themselves as proficient, capable of conversing about anything in all situations, and 45 respondents (16 per cent) had an intermediate level of proficiency, able to converse in limited situations.

Figure B - 55: Respondents' proficiency in the traditional language that they most identify with



Attitude Q29

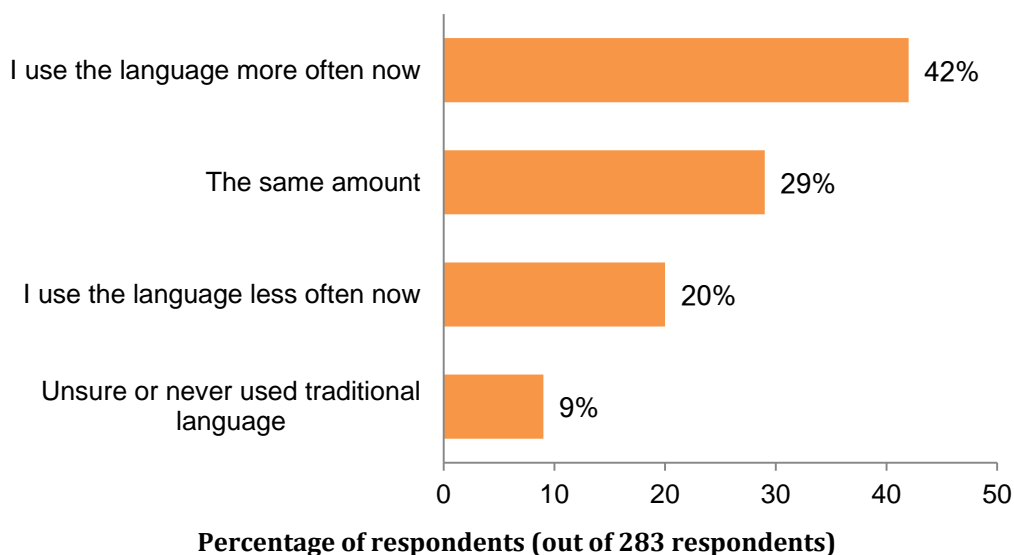
Do you use this traditional language more often, less often, or the same amount as when you were younger? Please tick the most appropriate answer.

- ☐ I use the language more often now.
- ☐ The same amount
- ☐ I use the language less often now.
- ☐ Unsure

Among the 283 respondents who named the traditional language that they most identify with under *Attitude Q26*, 118 respondents (42 per cent) reported that they use the language more

often now. 83 respondents (29 per cent) said they use the language the same amount, while 57 respondents (20 per cent) use the language less often now. In addition, 25 respondents (nine per cent) were unsure or never used the traditional language that they most identify with.

Figure B - 56: Respondents' use of traditional language now compared with the past



Attitude Q30

If you use the traditional language more often or less often than you did in the past, please list the reasons why you think your traditional language use has changed. If your traditional language use has not changed, what do you think helped to keep it the same?

Continuing from the previous question about frequency of use of traditional languages, this question asked respondents why their language use had changed.

For the 118 respondents who use traditional languages more often now, responses fell into three categories:

More opportunity: There are more opportunities to use traditional language through teaching and learning, at work, with speakers, and with language resources. Respondents are in communities which use their traditional language or with other individuals who speak traditional language. One notable example in this category is that respondents create opportunities to use traditional language with their children to pass it down.

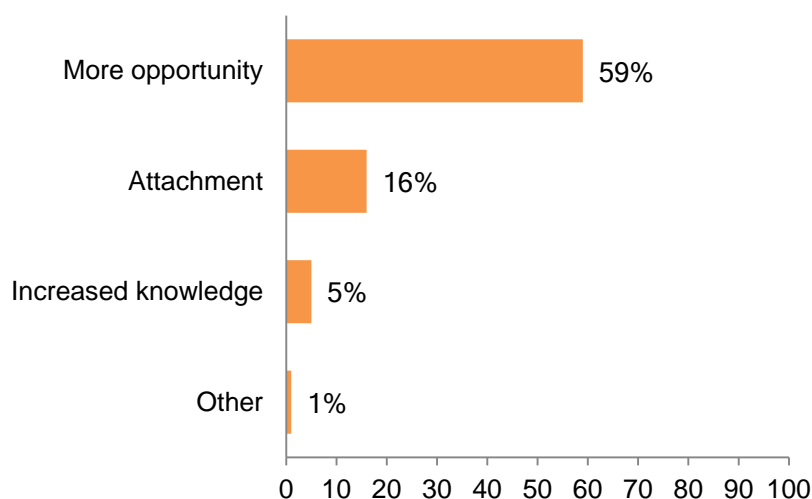
Attachment: Respondents are attached to their traditional language and they use the language more often because of this attachment. Using traditional language is associated with positive feelings and pride. Respondents use traditional language because it is their language, their identity, and part of their culture.

Increased knowledge: Respondents have increased their knowledge of traditional language as they have gotten older. They learn the language more easily as they mature.

Some responses span more than one of these categories and they are counted separately for each applicable category. 70 respondents (59 per cent) answered that there are more

opportunities to use traditional language. 19 respondents (16 per cent) said they use traditional languages more often because of their attachment to traditional languages; it is their language, their identity and part of their culture, and using the language gives them positive feelings and makes them proud.

Figure B - 57: Reasons for using traditional language more often now



Percentage of respondents (out of 118 respondents who use traditional language more often now)

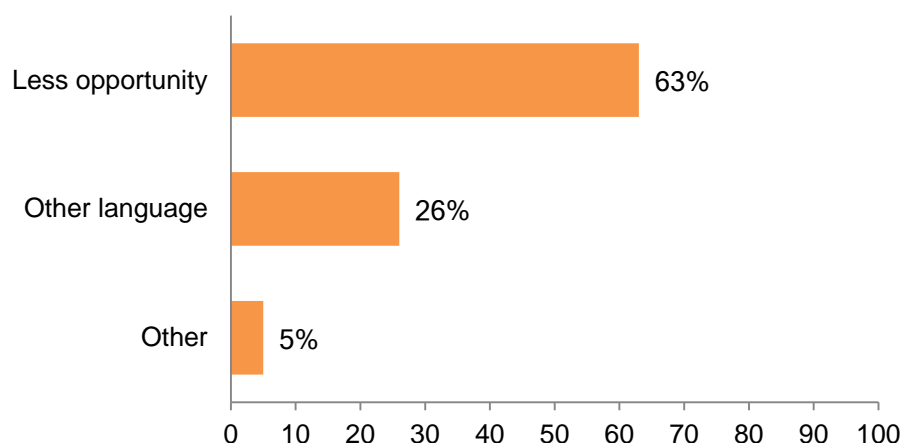
The 57 respondents who use traditional languages less often now gave reasons that fit into the following categories:

Less opportunity: Respondents have fewer or no opportunities to use the traditional language because there are no speakers to use it with, they live off Country where they mix with non-Indigenous people, or they do not have time to speak traditional language due to work commitments or school.

Other language: Respondents use their traditional language less often because they use another Indigenous language (e.g. Murrinh-Patha). This category also includes respondents who said their traditional language has mixed with English so much (e.g. Tiwi) that they do not consider it to be traditional language anymore.

Among the 57 respondents, 63 per cent cited the first reason, in which they have fewer or no opportunities to use traditional language. Twenty-six per cent of respondents gave the second reason, that they use another Indigenous language rather than their own traditional language. These respondents may use English as well, but they identified another Australian language as the cause of using their own traditional language less often now. Note that some respondents gave more than one reason, each of which is counted separately.

Figure B - 58: Reasons for using traditional language less often now



Percentage of respondents (out of 57 respondents who use traditional language less often now)

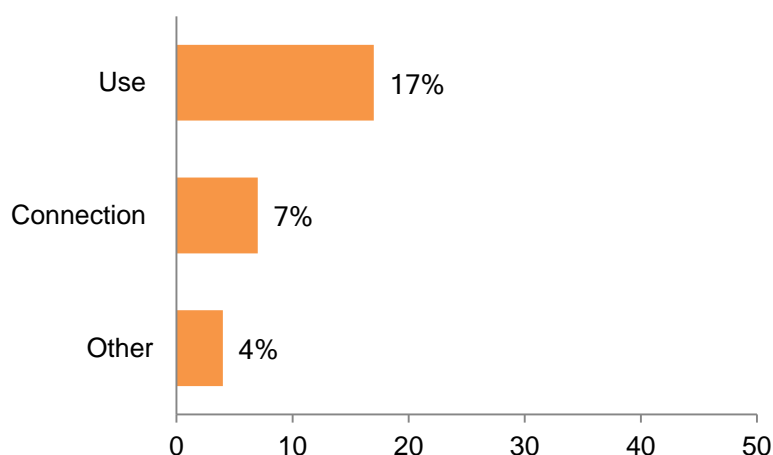
Finally, among the 83 respondents who use traditional language the same amount now, only 20 respondents gave a reason. This may be because the question is too difficult to answer, or because the traditional language is their first language and the lack of change seems self-explanatory. The 20 respondents' reasons fit into the following categories:

Use: Respondents currently use their traditional language in their daily lives because they live in a community where the language is used, live with family members who speak the language, or interact with people who use the language. Respondents in this category live in the environment in which they use their traditional language regularly.

Connection: Respondents use traditional language because it is their language and they are connected to their culture.

Other: Respondents do not have the opportunity to learn traditional language, or respondents remember a few words they know.

Figure B - 59: Reasons for using traditional language the same amount now



Percentage of respondents (out of 83 respondents who use traditional language the same amount now)

As seen in Figure B - 59, fourteen respondents (17 per cent) belong to the first category; they use their traditional language in daily life. Six respondents (seven per cent) belong to the second

category; they use traditional language because it is their language and they are connected to their culture. Note that some respondents gave multiple reasons, each of which is counted separately for each of the applicable categories.

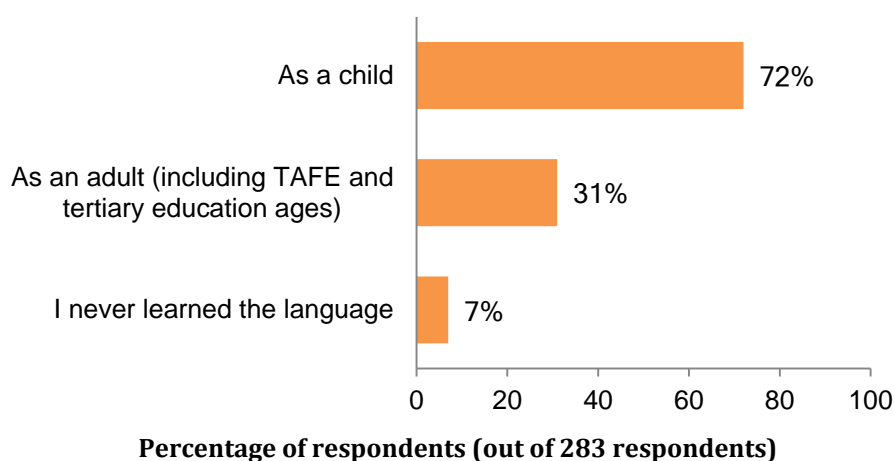
Attitude Q31

When and how did you learn this traditional language? Please tick all that apply.

- | | |
|---|---|
| <input type="checkbox"/> As a child | <input type="checkbox"/> In school |
| <input type="checkbox"/> As an adult | <input type="checkbox"/> Through a language program |
| <input type="checkbox"/> From my parents | <input type="checkbox"/> From books |
| <input type="checkbox"/> From my grandparents | <input type="checkbox"/> On television |
| <input type="checkbox"/> At work | <input type="checkbox"/> I never learned the language |
| <input type="checkbox"/> On my own | <input type="checkbox"/> From language speakers outside my family |
| <input type="checkbox"/> Other (please specify below) | |

In response to the 'when' part of the above question, 205 respondents (72 per cent) learned their traditional language as a child, and 89 respondents (31 per cent) learned it as an adult. Note that some respondents learned their traditional language both as a child and an adult, and they are counted separately in both categories. In addition, seven per cent of respondents never learned traditional language.

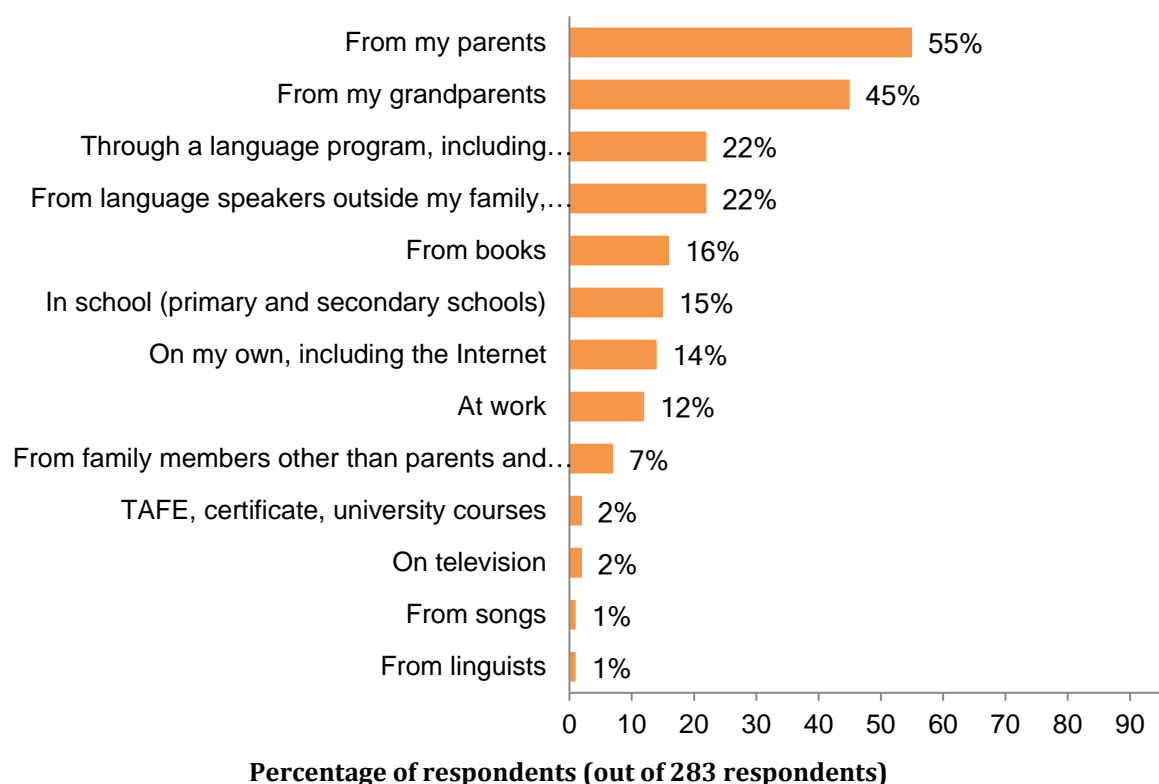
Figure B - 60: When traditional language was learned



In response to "how", the largest proportion of respondents (157 respondents, 55 per cent) learned traditional language from their parents, closely followed by grandparents (128 respondents, 45 per cent). The next most common category is learning from language speakers outside family, such as community members and Elders, reported by 63 respondents (22 per cent). Another 22 per cent of respondents learned through a language program, including language centres and reclamation projects. The other common categories are from books, in school, self-taught, and at work, with between 12 and 16 per cent of respondents in each

category. Note that some respondents learned traditional language in multiple ways, and their responses are counted separately for each of the applicable categories.

Figure B - 61: Means of learning traditional language



Attitude Q32

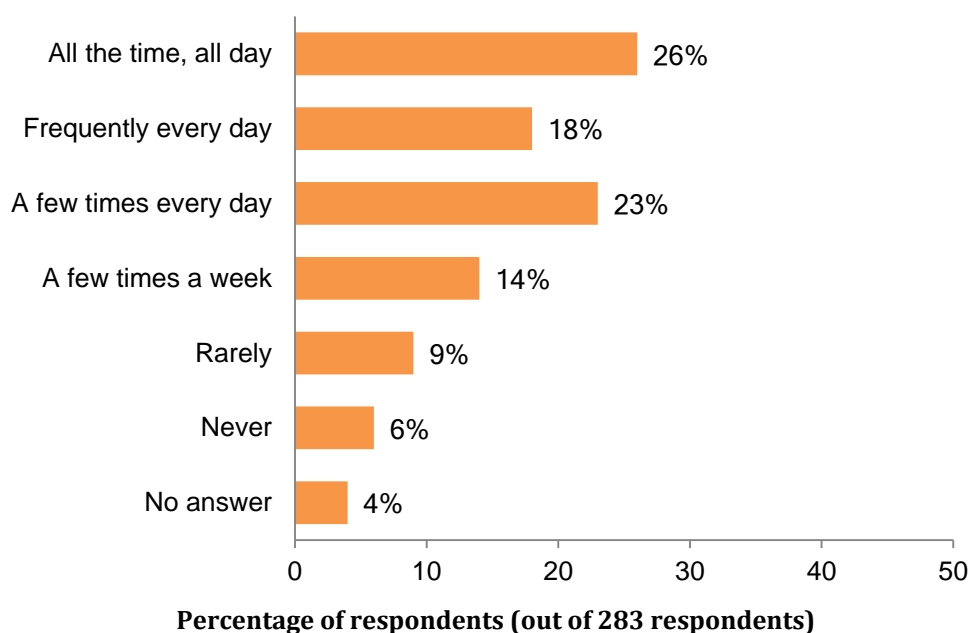
How often do you use this traditional language now? Please tick the most appropriate answer.

- ☐ All the time, all day
- ☐ Frequently every day
- ☐ A few times every day
- ☐ A few times a week
- ☐ rarely
- ☐ Never
- ☐ Other (please specify below)

Overall, 80 per cent of respondents use traditional language on a regular basis, at least a few times a week. More precisely, slightly more than one-quarter of respondents (74 respondents, 26 per cent) use traditional language all the time, all day. Another 51 respondents (18 per cent) use traditional language frequently every day, 65 respondents (23 per cent) use traditional language a few times every day, and 40 respondents (14 per cent) use traditional language a

few times a week. Only 18 respondents (six per cent) never use the traditional language that they identify with.

Figure B - 62: Respondents' frequency of traditional language use



Attitude Q33

Who do you speak to in this traditional language and how often? Please tick the most appropriate answer for each category of people.

Person(s)	Always	Often	Sometimes	rarely	Never	Not applicable
Spouse or partner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parent(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grandparent(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sibling(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other family members	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Co-workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Non-related community members	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The results in Figures B - 63 to B - 70 show that respondents use the traditional language less often with their spouse compared to with parents, siblings, or children. This may be because the respondent has inherited their language from the older generation and are passing it onto the younger generation, but their spouse may not speak that language. This is encouraging as it shows that inter-generational transmission is taking place. On the other hand, respondents are using the language less often with non-related community members or co-workers which suggests that they are using the language less often outside of the family.

Figure B - 63: Frequency of traditional language use with spouse or partner

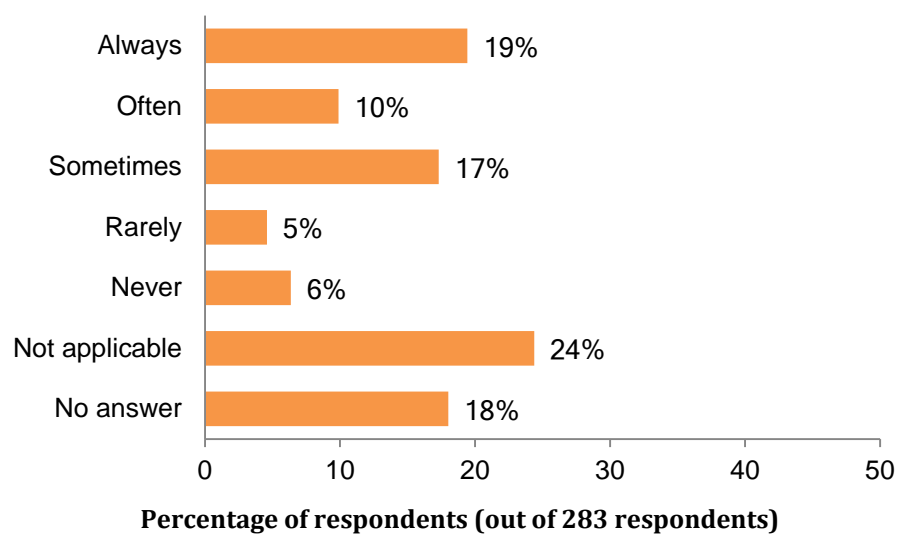


Figure B - 64: Frequency of traditional language use with children

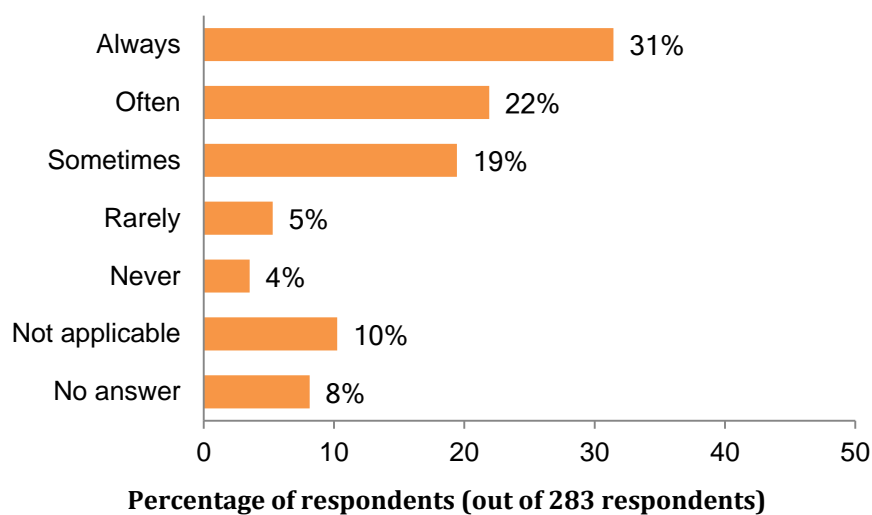


Figure B - 65: Frequency of traditional language use with parents

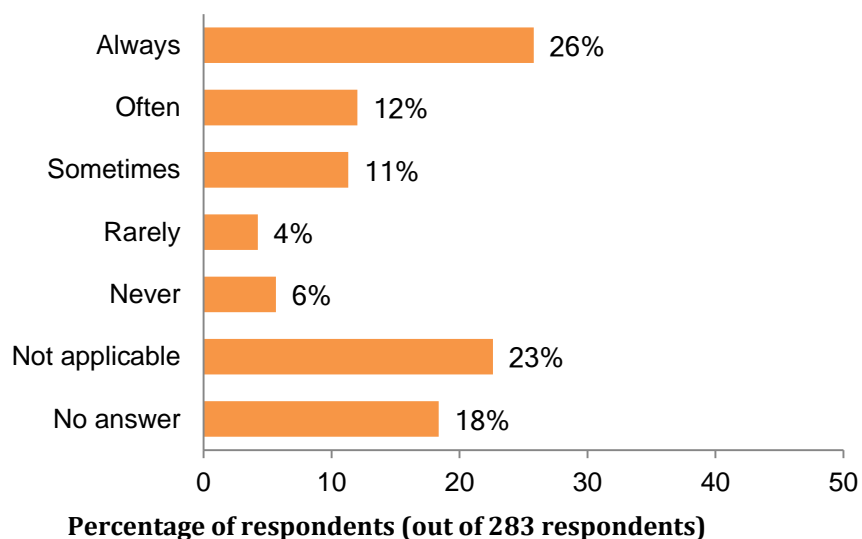


Figure B - 66: Frequency of traditional language use with grandparents

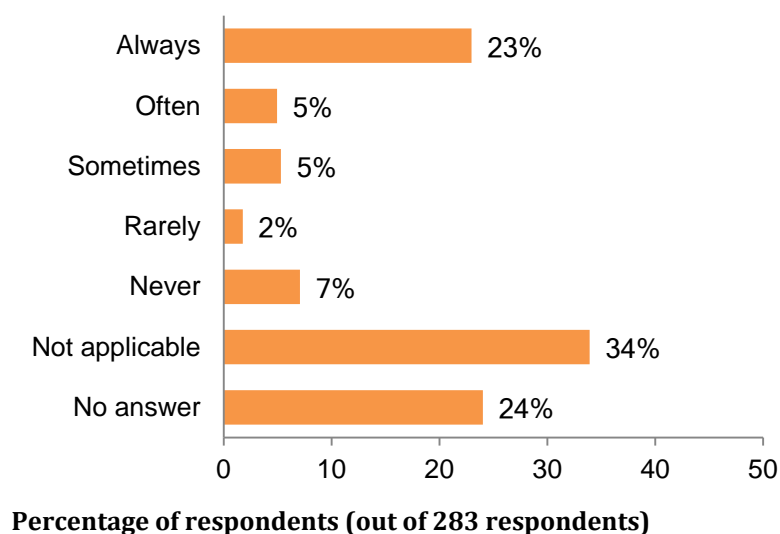


Figure B - 67: Frequency of traditional language use with siblings

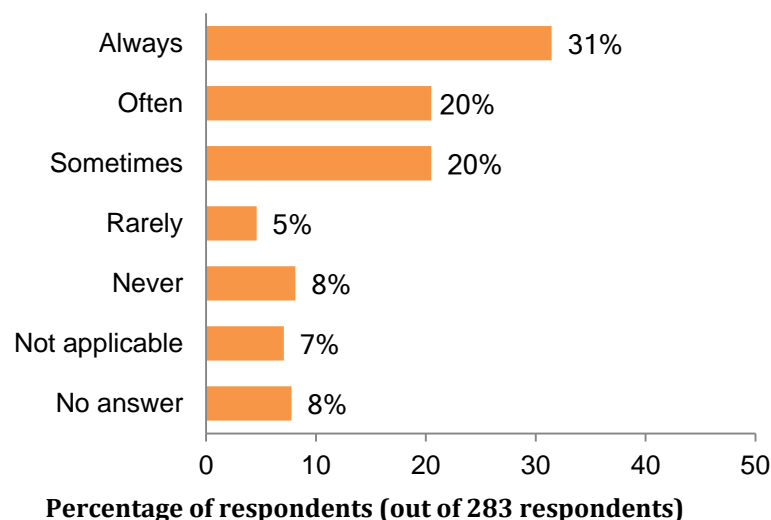


Figure B - 68: Frequency of traditional language use with other family members

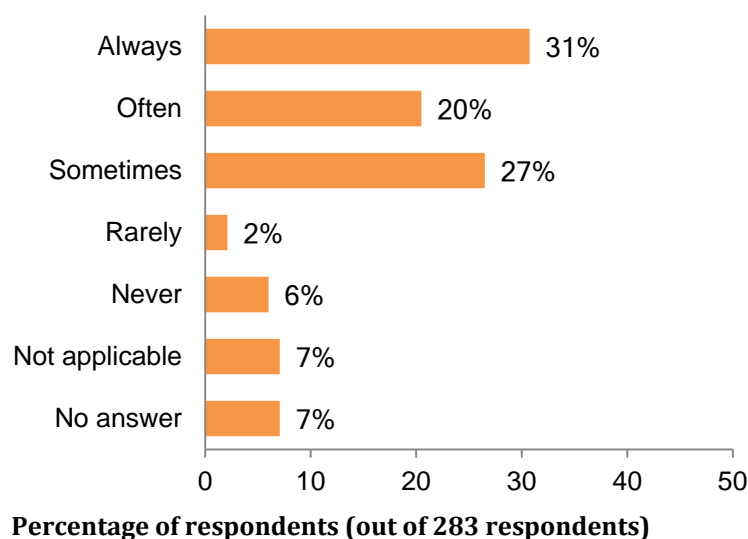


Figure B - 69: Frequency of traditional language use with co-workers

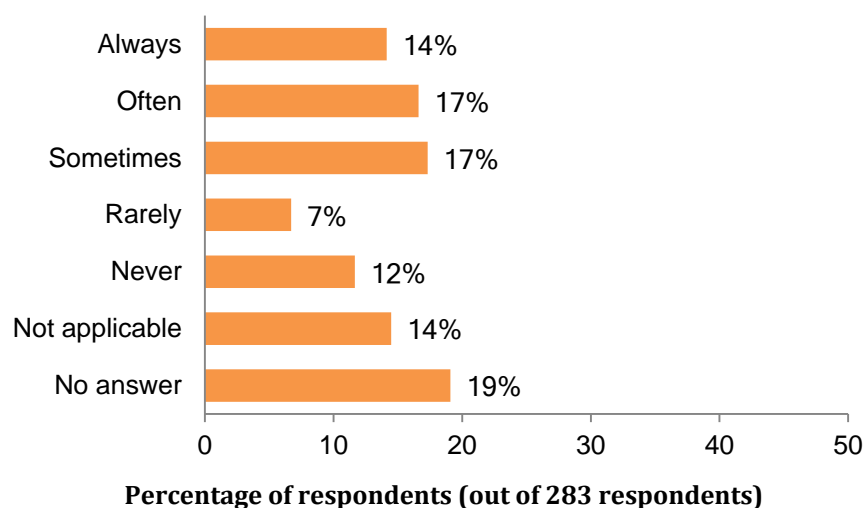
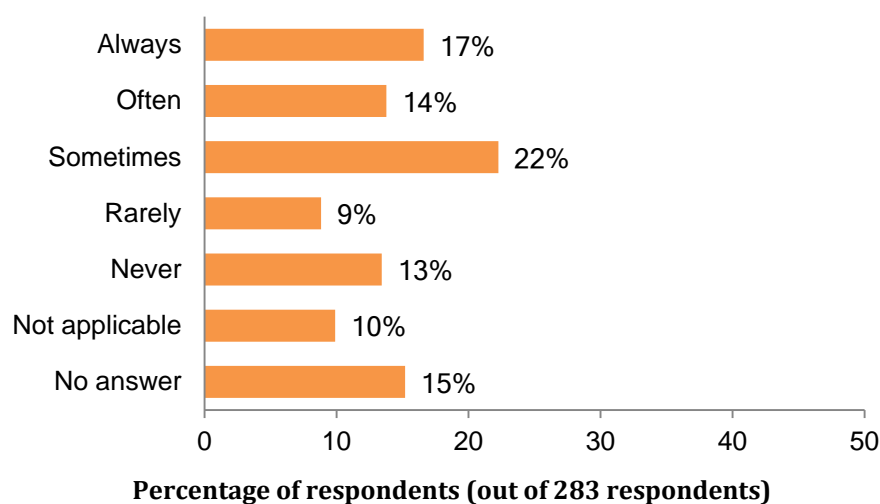


Figure B - 70: Frequency of traditional language use with non-related community members



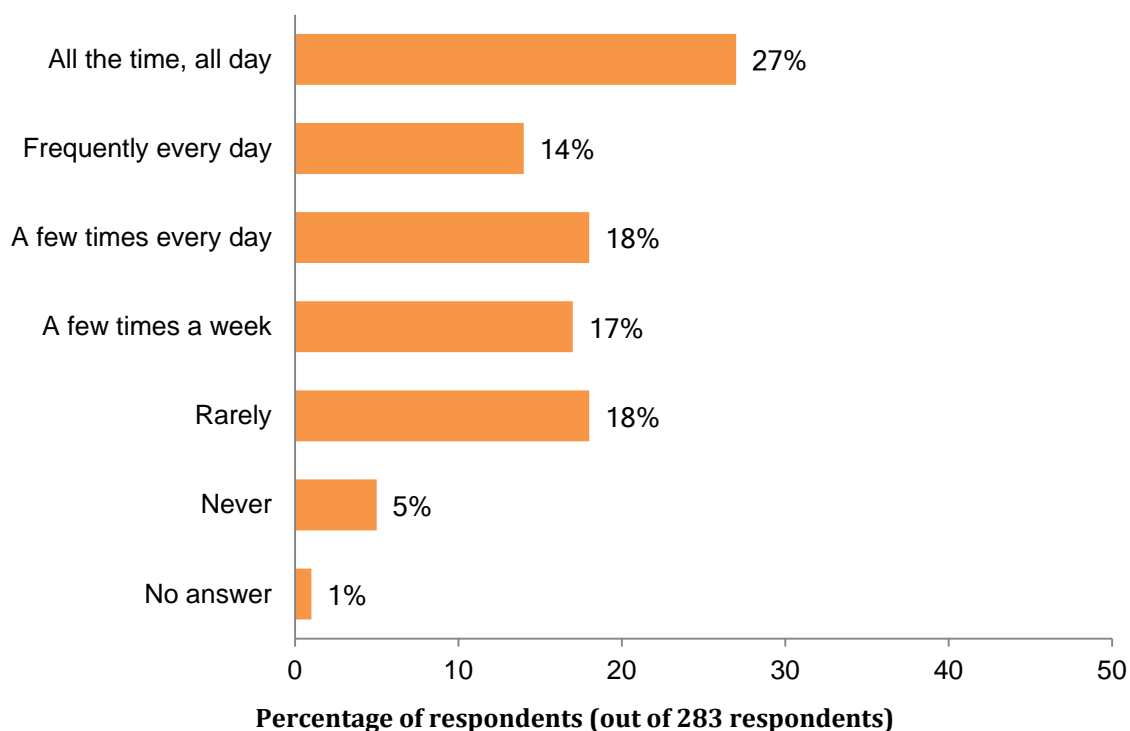
Attitude Q34

How often do you hear this traditional language being spoken? Please tick the most appropriate answer.

- ☐ All the time, all day
- ☐ Frequently every day
- ☐ A few times every day
- ☐ A few times a week
- ☐ Rarely
- ☐ Never
- ☐ Other (please specify below)

Overall, 76 per cent of respondents hear traditional language being spoken on a regular basis, at least a few times a week. The frequency of hearing traditional language spoken is similar to the frequency of respondents' using the language themselves. Slightly more than one-quarter of respondents (77 respondents, 27 per cent) hear traditional language all the time, all day. Another 40 respondents (14 per cent) hear traditional language frequently every day, 50 respondents (18 per cent) hear traditional language a few times every day, and 48 respondents (17 per cent) hear traditional language a few times a week. Only 14 respondents (five per cent) never use the traditional language that they identify with.

Figure B - 71: Frequency of respondents' hearing traditional language being spoken



Attitude Q35

Which description best fits this traditional language? Please tick only one. In this question, 'fluent' means that people can express almost everything in all situations in the language.

- ☐ The language has not been used as an everyday language for some time, but some people are now learning the language.
- ☐ The language is known to very few speakers, mostly of the great-grandparental generation. Only people in this generation are fluent in the language.
- ☐ The language is used mostly by the grandparental generation and older. Only people in the grandparental generation and older are fluent in the language.

- ☐ The language is used mostly by the parental generation and older. Only people in the parental generation and older are fluent in the language.
- ☐ The language is used by most children in limited situations, but some children can use it in all situations. Some children and older people are fluent in the language but some children are not fluent.
- ☐ The language is used by all age groups, including children. People in all age groups are fluent in the language.
- ☐ There are no speakers left.

If you have any additional comments about the current state of this traditional language, please write them here.

Table B - 70 below shows respondents' perceptions of the state of traditional language that they most strongly identify with. Note that some respondents entered multiple languages as they most strongly identify with under *Attitude* Q26, and these languages are excluded from the table. As a result, the table includes languages given by a total of 243 respondents. Some languages appear more than once in consecutive rows, and each row represents a different respondent.

Table B - 70: Respondents' perception of language status

Language name	Language code	Language state
Adnyamathanha	L10	Only people in the grandparental generation and older are fluent in the language
Adnyamathanha	L10	Only people in the parental generation and older are fluent in the language
Adnyamathanha	L10	Only people in the parental generation and older are fluent in the language
Adnyamathanha	L10	Only people in the grandparental generation and older are fluent in the language
Alyawarr	C14	Some children and older people are fluent in the language but some children are not fluent
Alyawarr	C14	People in all age groups are fluent in the language
Alyawarr	C14	People in all age groups are fluent in the language
Alyawarr	C14	People in all age groups are fluent in the language
Arrernte	C8	Some children and older people are fluent in the language but some children are not fluent
Arrernte	C8	Some children and older people are fluent in the language but some children are not fluent
Arrernte	C8	Some children and older people are fluent in the language but some children are not fluent
Arrernte	C8	Some children and older people are fluent in the language but some children are not fluent

Awabakal	S66	The language has not been used as an everyday language, but some people are now learning the language
Awabakal	S66	The language has not been used as an everyday language, but some people are now learning the language
Banyjima	A53	Some children and older people are fluent in the language but some children are not fluent
Bardi	K15	People in all age groups are fluent in the language
Bi:gwurrung	S77	The language has not been used as an everyday language, but some people are now learning the language
Bilinarra	N36	Some children and older people are fluent in the language but some children are not fluent
Bilinarra	N36	Some children and older people are fluent in the language but some children are not fluent
Bilinarra	N36	Only people in the grandparental generation and older are fluent in the language
Bilinarra	N36	Some children and older people are fluent in the language but some children are not fluent
Boonwurrung	S35	The language has not been used as an everyday language, but some people are now learning the language
Boonwurrung	S35	Only people in the great-grandparental generation and older are fluent in the language
Buandig	S13	The language has not been used as an everyday language, but some people are now learning the language
Buandig	S13	The language has not been used as an everyday language, but some people are now learning the language
Buandig	S13	The language has not been used as an everyday language, but some people are now learning the language
Butchulla	E30	There are no speakers left
Dharawal	S59	The language has not been used as an everyday language, but some people are now learning the language
Dharawal	S59	The language has not been used as an everyday language, but some people are now learning the language
Dharawal	S59	The language has not been used as an everyday language, but some people are now learning the language
Dhuwala	N199	People in all age groups are fluent in the language
Dhuwala	N199	People in all age groups are fluent in the language
Dhuwala	N199	People in all age groups are fluent in the language
Dhuwaya	N116	People in all age groups are fluent in the language
Dhuwaya	N116	People in all age groups are fluent in the language
Djambarrpuyngu	N115	People in all age groups are fluent in the language
Djambarrpuyngu	N115	People in all age groups are fluent in the language
Djambarrpuyngu	N115	People in all age groups are fluent in the language
Gamilaraay	D23	There are no speakers left
Gamilaraay	D23	The language has not been used as an everyday language, but some people are now learning the language

Gamilaraay	D23	The language has not been used as an everyday language, but some people are now learning the language
Gamilaraay	D23	The language has not been used as an everyday language, but some people are now learning the language
Gamilaraay	D23	The language has not been used as an everyday language, but some people are now learning the language
Gamilaraay	D23	The language has not been used as an everyday language, but some people are now learning the language
Gamilaraay	D23	No answer
Gamilaraay	D23	The language has not been used as an everyday language, but some people are now learning the language
Gubbi Gubbi	E29	The language has not been used as an everyday language, but some people are now learning the language
Gumbaynggir	E7	The language has not been used as an everyday language, but some people are now learning the language
Gumbaynggir	E7	The language has not been used as an everyday language, but some people are now learning the language
Gumbaynggir	E7	Only people in the grandparental generation and older are fluent in the language
Gumbaynggir	E7	No answer
Gumbaynggir	E7	People in all age groups are fluent in the language
Gumbaynggir	E7	Only people in the parental generation and older are fluent in the language
Gumbaynggir	E7	People in all age groups are fluent in the language
Gumbaynggir	E7	People in all age groups are fluent in the language
Gunggari	D37	The language has not been used as an everyday language, but some people are now learning the language
Gunnai	S68	Only people in the parental generation and older are fluent in the language
Gunnai	S68	No answer
Gunnai	S68	The language has not been used as an everyday language, but some people are now learning the language
Gurindji	C20	Only people in the parental generation and older are fluent in the language
Gurindji	C20	Only people in the parental generation and older are fluent in the language
Gurindji	C20	Only people in the parental generation and older are fluent in the language
Gurindji	C20	Only people in the parental generation and older are fluent in the language
Gurindji	C20	Only people in the parental generation and older are fluent in the language
Kalaw Kawaw Ya	Y2	People in all age groups are fluent in the language
Kalaw Kawaw Ya	Y2	People in all age groups are fluent in the language
Kalaw Kawaw Ya	Y2	People in all age groups are fluent in the language

Kalaw Kawaw Ya	Y2	Some children and older people are fluent in the language but some children are not fluent
Kalaw Kawaw Ya	Y2	People in all age groups are fluent in the language
Kalaw Kawaw Ya	Y2	Some children and older people are fluent in the language but some children are not fluent
Kalaw Kawaw Ya	Y2	Only people in the parental generation and older are fluent in the language
Kalaw Kawaw Ya	Y2	People in all age groups are fluent in the language
Kalaw Kawaw Ya	Y2	Some children and older people are fluent in the language but some children are not fluent
Kariyarra	W39	Only people in the parental generation and older are fluent in the language
Kariyarra	W39	Only people in the parental generation and older are fluent in the language
Kariyarra	W39	Only people in the grandparental generation and older are fluent in the language
Kariyarra	W39	Only people in the grandparental generation and older are fluent in the language
Gathang	E67	There are no speakers left
Gathang	E67	There are no speakers left
Gathang	E67	The language has not been used as an everyday language, but some people are now learning the language
Gathang	E67	The language has not been used as an everyday language, but some people are now learning the language
Gathang	E67	The language has not been used as an everyday language, but some people are now learning the language
Gathang	E67	The language has not been used as an everyday language, but some people are now learning the language
Gathang	E67	There are no speakers left
Kaurna	L3	The language has not been used as an everyday language, but some people are now learning the language
Kaurna	L3	The language has not been used as an everyday language, but some people are now learning the language
Kokatha	C3	Only people in the great-grandparental generation and older are fluent in the language
Kokatha	C3	Only people in the grandparental generation and older are fluent in the language
Kokatha	C3	People in all age groups are fluent in the language
Kokatha	C3	Only people in the parental generation and older are fluent in the language
Kunwinjku	N65	People in all age groups are fluent in the language
Kunwinjku	N65	People in all age groups are fluent in the language
Luritja	C7.1	People in all age groups are fluent in the language
Luritja	C7.1	People in all age groups are fluent in the language
Marra	N112	Some children and older people are fluent in the language but some children are not fluent

Marra	N112	Only people in the great-grandparental generation and older are fluent in the language
Marra	N112	Only people in the grandparental generation and older are fluent in the language
Marri Ammu	N162	Some children and older people are fluent in the language but some children are not fluent
Marri Ngarr	N102	Only people in the parental generation and older are fluent in the language
Marri Ngarr	N102	Only people in the parental generation and older are fluent in the language
Marri Ngarr	N102	Only people in the parental generation and older are fluent in the language
Marri Ngarr	N102	Only people in the parental generation and older are fluent in the language
Marri Ngarr	N102	Only people in the parental generation and older are fluent in the language
Marrisjefin	N161	Only people in the parental generation and older are fluent in the language
Marrisjefin	N161	Only people in the parental generation and older are fluent in the language
Marrisjefin	N161	Only people in the parental generation and older are fluent in the language
Matige	N163	Only people in the grandparental generation and older are fluent in the language
Matige	N163	Only people in the parental generation and older are fluent in the language
Matige	N163	Only people in the parental generation and older are fluent in the language
Matige	N163	Only people in the parental generation and older are fluent in the language
Meriam Mir	Y3	Only people in the parental generation and older are fluent in the language
Meriam Mir	Y3	Only people in the great-grandparental generation and older are fluent in the language
Miriwoong	K29	Only people in the grandparental generation and older are fluent in the language
Miriwoong	K29	Only people in the grandparental generation and older are fluent in the language
Mirning	A9	Only people in the parental generation and older are fluent in the language
Mirning	A9	Only people in the parental generation and older are fluent in the language
Mirning	A9	Only people in the grandparental generation and older are fluent in the language
Modern/New Tiwi	N20M	Only people in the grandparental generation and older are fluent in the language

Murrinhpatha	N3	No answer
Murrinhpatha	N3	People in all age groups are fluent in the language
Murrinhpatha	N3	People in all age groups are fluent in the language
Ngaanyatjarra	A38	People in all age groups are fluent in the language
Ngaanyatjarra	A38	People in all age groups are fluent in the language
Ngaanyatjarra	A38	People in all age groups are fluent in the language
Ngaanyatjarra	A38	People in all age groups are fluent in the language
Ngaanyatjarra	A38	People in all age groups are fluent in the language
Ngalia	C2	Only people in the parental generation and older are fluent in the language
Ngarla	A79	Only people in the grandparental generation and older are fluent in the language
Ngarla	A79	Only people in the parental generation and older are fluent in the language
Ngarla	A79	Only people in the grandparental generation and older are fluent in the language
Ngarla	A79	Some children and older people are fluent in the language but some children are not fluent
Ngarrindjeri	S69	The language has not been used as an everyday language, but some people are now learning the language
Ngarrindjeri	S69	The language has not been used as an everyday language, but some people are now learning the language
Ngarrindjeri	S69	The language has not been used as an everyday language, but some people are now learning the language
Ngarrindjeri	S69	The language has not been used as an everyday language, but some people are now learning the language
Ngarrindjeri	S69	The language has not been used as an everyday language, but some people are now learning the language
Ngarrindjeri	S69	Some children and older people are fluent in the language but some children are not fluent
Ngiyampaa	D22	There are no speakers left
Ngunawal	D3	No answer
Ngunawal	D3	The language has not been used as an everyday language, but some people are now learning the language
Ngunawal	D3	Only people in the great-grandparental generation and older are fluent in the language
Noongar	W41	The language has not been used as an everyday language, but some people are now learning the language
Noongar	W41	Some children and older people are fluent in the language but some children are not fluent
Noongar	W41	The language has not been used as an everyday language, but some people are now learning the language
Noongar	W41	The language has not been used as an everyday language, but some people are now learning the language
Noongar	W41	Only people in the parental generation and older are fluent in the language

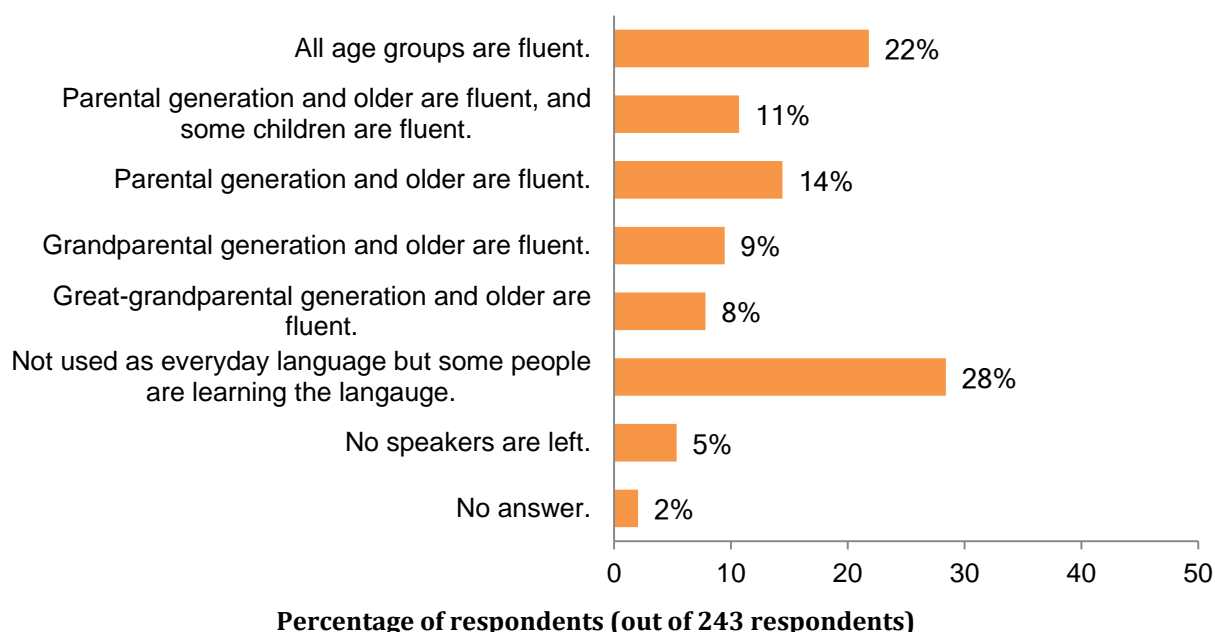
Noongar	W41	The language has not been used as an everyday language, but some people are now learning the language
Noongar	W41	Only people in the parental generation and older are fluent in the language
Noongar	W41	Some children and older people are fluent in the language but some children are not fluent
Nyangumarta	A61	Some children and older people are fluent in the language but some children are not fluent
Nyangumarta	A61	Some children and older people are fluent in the language but some children are not fluent
Nyangumarta	A61	Some children and older people are fluent in the language but some children are not fluent
Nyangumarta	A61	People in all age groups are fluent in the language
Niyiyaparli	A50	The language has not been used as an everyday language, but some people are now learning the language
Niyiyaparli	A50	Some children and older people are fluent in the language but some children are not fluent
Palawa Kani	T16	The language has not been used as an everyday language, but some people are now learning the language
Parnkalla	L6	The language has not been used as an everyday language, but some people are now learning the language
Peramangk	S5	The language has not been used as an everyday language, but some people are now learning the language
Pitjantjatjara	C6	Some children and older people are fluent in the language but some children are not fluent
Pitjantjatjara	C6	People in all age groups are fluent in the language
Pitjantjatjara	C6	People in all age groups are fluent in the language
Pitjantjatjara	C6	People in all age groups are fluent in the language
Pitjantjatjara	C6	People in all age groups are fluent in the language
Pitjantjatjara	C6	People in all age groups are fluent in the language
Pitjantjatjara	C6	People in all age groups are fluent in the language
Pitjantjatjara	C6	Only people in the grandparental generation and older are fluent in the language
Pitjantjatjara	C6	People in all age groups are fluent in the language
Tiwi	N20	There are no speakers left
Tiwi	N20	The language has not been used as an everyday language, but some people are now learning the language
Tiwi	N20	There are no speakers left
Trowerner	T17	There are no speakers left
Trowerner	T17	There are no speakers left
Ungarinyin	K18	Only people in the grandparental generation and older are fluent in the language
Ungarinyin	K18	Only people in the parental generation and older are fluent in the language

Ungarinyin	K18	Only people in the great-grandparental generation and older are fluent in the language
Ungarinyin	K18	Some children and older people are fluent in the language but some children are not fluent
Wagilak	N106	People in all age groups are fluent in the language
Wajarri	A39	Only people in the grandparental generation and older are fluent in the language
Wajarri	A39	Only people in the grandparental generation and older are fluent in the language
Wajarri	A39	The language has not been used as an everyday language, but some people are now learning the language
Wajarri	A39	The language has not been used as an everyday language, but some people are now learning the language
Wajarri	A39	Only people in the grandparental generation and older are fluent in the language
Wangkatha	A12	People in all age groups are fluent in the language
Wangkatha	A12	People in all age groups are fluent in the language
Wangkatja	A103	Only people in the grandparental generation and older are fluent in the language
Wangkatja	A103	Only people in the parental generation and older are fluent in the language
Wargamay	Y134	The language has not been used as an everyday language, but some people are now learning the language
Wargamay	Y134	The language has not been used as an everyday language, but some people are now learning the language
Wargamay	Y134	The language has not been used as an everyday language, but some people are now learning the language
Warlpiri	C15	People in all age groups are fluent in the language
Warlpiri	C15	The language has not been used as an everyday language, but some people are now learning the language
Warlpiri	C15	Only people in the great-grandparental generation and older are fluent in the language
Warlpiri	C15	Some children and older people are fluent in the language but some children are not fluent
Warumungu	C18	Only people in the grandparental generation and older are fluent in the language
Warumungu	C18	People in all age groups are fluent in the language
Warumungu	C18	Some children and older people are fluent in the language but some children are not fluent
Warumungu	C18	People in all age groups are fluent in the language
Wemba Wemba	D1	Only people in the great-grandparental generation and older are fluent in the language
Wemba Wemba	D1	There are no speakers left
Wemba Wemba	D1	The language has not been used as an everyday language, but some people are now learning the language

Wergaia	S17	The language has not been used as an everyday language, but some people are now learning the language
Wergaia	S17	The language has not been used as an everyday language, but some people are now learning the language
Wergaia	S17	The language has not been used as an everyday language, but some people are now learning the language
Wergaia	S17	The language has not been used as an everyday language, but some people are now learning the language
Wergaia	S17	The language has not been used as an everyday language, but some people are now learning the language
Wergaia	S17	There are no speakers left
Wergaia	S17	The language has not been used as an everyday language, but some people are now learning the language
Wiradjuri	D10	The language has not been used as an everyday language, but some people are now learning the language
Wiradjuri	D10	The language has not been used as an everyday language, but some people are now learning the language
Wiradjuri	D10	The language has not been used as an everyday language, but some people are now learning the language
Wiradjuri	D10	Only people in the parental generation and older are fluent in the language
Wirangu	C1	Only people in the great-grandparental generation and older are fluent in the language
Wirangu	C1	Only people in the great-grandparental generation and older are fluent in the language
Wirangu	C1	Only people in the great-grandparental generation and older are fluent in the language
Woiwurrung	S36	Only people in the great-grandparental generation and older are fluent in the language
Woiwurrung	S36	Only people in the great-grandparental generation and older are fluent in the language
Woiwurrung	S36	There are no speakers left
Worrorra	K17	Only people in the great-grandparental generation and older are fluent in the language
Worrorra	K17	Only people in the great-grandparental generation and older are fluent in the language
Yankunytjatjara	C4	People in all age groups are fluent in the language
Yankunytjatjara	C4	People in all age groups are fluent in the language
Yankunytjatjara	C4	People in all age groups are fluent in the language
Yan-nhangu	N72	The language has not been used as an everyday language, but some people are now learning the language
Yan-nhangu	N72	People in all age groups are fluent in the language
Yan-nhangu	N72	People in all age groups are fluent in the language
Yawuru	K1	Only people in the great-grandparental generation and older are fluent in the language

Yawuru	K1	The language has not been used as an everyday language, but some people are now learning the language
Yawuru	K1	People in all age groups are fluent in the language
Yawuru	K1	Only people in the parental generation and older are fluent in the language
Yorta Yorta	D2	The language has not been used as an everyday language, but some people are now learning the language
Yorta Yorta	D2	Only people in the great-grandparental generation and older are fluent in the language
Yorta Yorta	D2	The language has not been used as an everyday language, but some people are now learning the language
Yugambeh	E17	Only people in the great-grandparental generation and older are fluent in the language
Yugambeh	E17	The language has not been used as an everyday language, but some people are now learning the language
Yugambeh	E17	The language has not been used as an everyday language, but some people are now learning the language
Yugambeh	E17	Only people in the great-grandparental generation and older are fluent in the language
Yugambeh	E17	The language has not been used as an everyday language, but some people are now learning the language
Yugambeh	E17	Only people in the grandparental generation and older are fluent in the language
Yugambeh	E17	The language has not been used as an everyday language, but some people are now learning the language
Yuwaalaraay	D27	The language has not been used as an everyday language, but some people are now learning the language
Yuwaalaraay	D27	The language has not been used as an everyday language, but some people are now learning the language
Yuwaalaraay	D27	The language has not been used as an everyday language, but some people are now learning the language

Figure B - 72 shows the percentage of respondents under each language status. Out of the 243 respondents, 53 respondents (22 per cent) reported that all age groups are fluent in their traditional language. At the same time, the largest number of respondents reported that their traditional language has not been used as everyday language for some time, but some people are now learning the language. This category has 69 respondents, or 28 per cent of all respondents. The lowest use of language, “no speakers are left,” has 13 respondents, or 5 per cent of total respondents. The other categories of status fall between these extremes, and each of these in-between categories have 8-14 per cent of respondents.

Figure B - 72: Frequency of language status category

Attitude Q36

Where and how often do you hear this traditional language being spoken? Please tick the appropriate box for each place.

Where	Always	Often	Sometimes	Rarely	Never
Community centre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At my home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At the shops	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At other family members' homes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At friends' homes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
On Country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At sporting events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
During ceremonies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At other community meetings & events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Overall, at least a quarter of respondents hear traditional language being spoken on a regular basis in these places. More precisely, 42 per cent (118 respondents) always hear traditional language during ceremonies and another 16 per cent (44 respondents) hear it often, and the total of these, 58 per cent, is the highest across all domains of use. The second most frequent domains of use closely follow: fifty-six per cent of respondents always or often hear traditional language in their home, and another 56 per cent hear it on Country. At 'other family members'

homes', 'community meetings and events', 'friends' homes', and 'sporting events' follow in this order, with at least 30 per cent of respondents always or often hearing traditional language spoken. Respondents reported they hear traditional language least in school, with only 24 per cent always or often hearing it. In addition to these places, a small number of respondents identified other places in which they hear traditional languages.

Figure B - 73: Frequency of respondents hearing traditional language being spoken during ceremonies

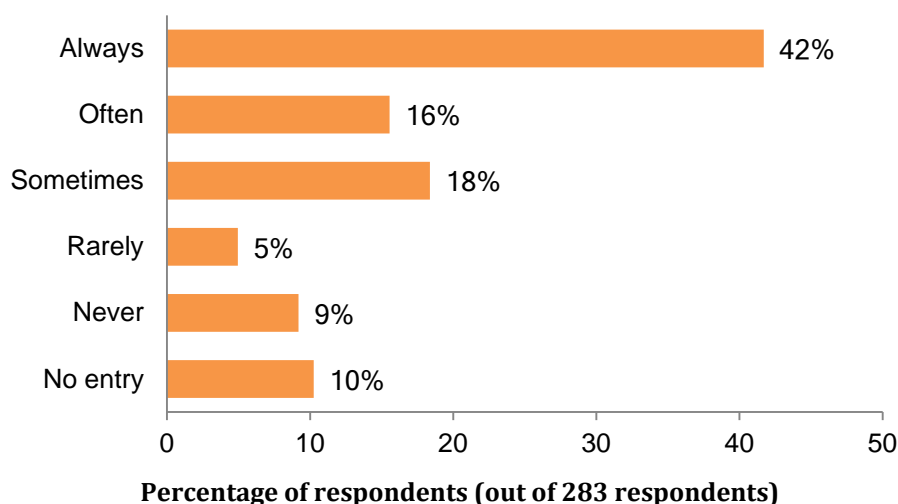


Figure B - 74: Frequency of respondents hearing traditional language being spoken in their homes

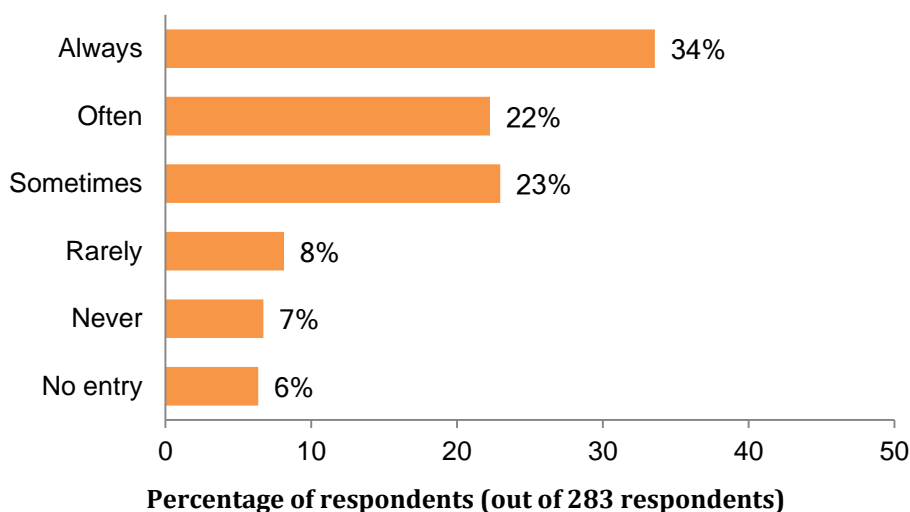


Figure B - 75: Frequency of respondents hearing traditional language being spoken on Country

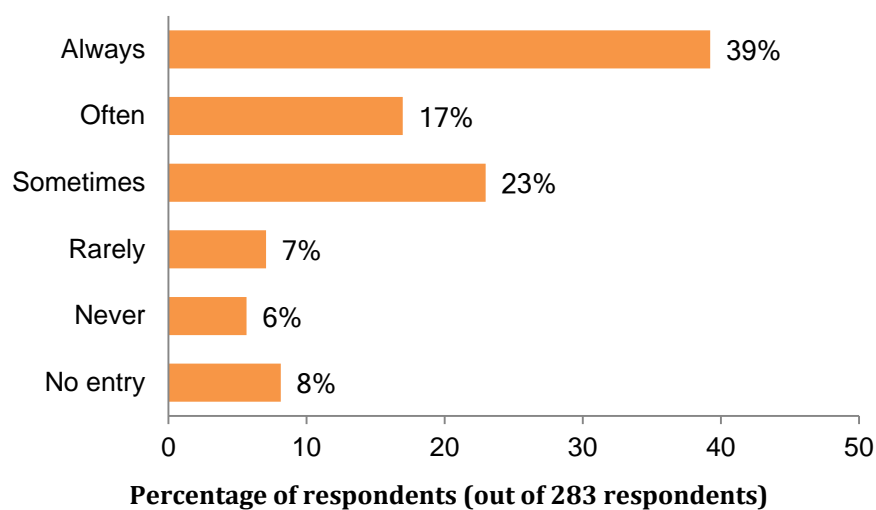


Figure B - 76: Frequency of respondents hearing traditional language being spoken in other family members' homes

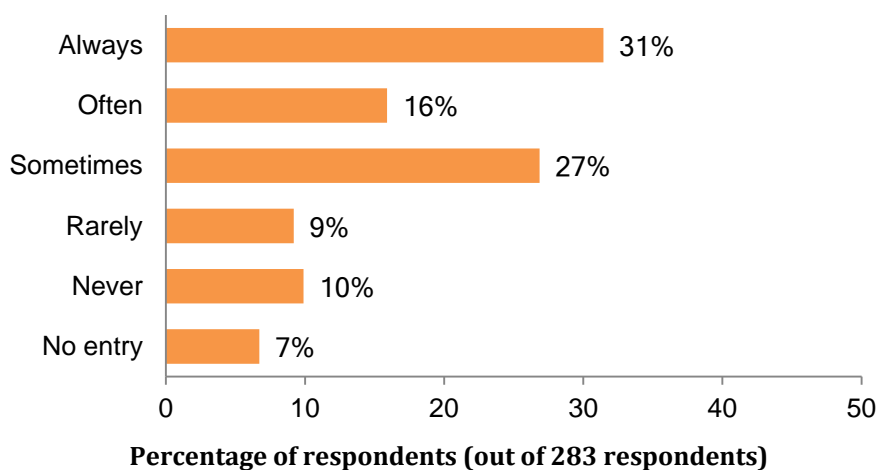


Figure B - 77: Frequency of respondents hearing traditional language being spoken at community meetings and events

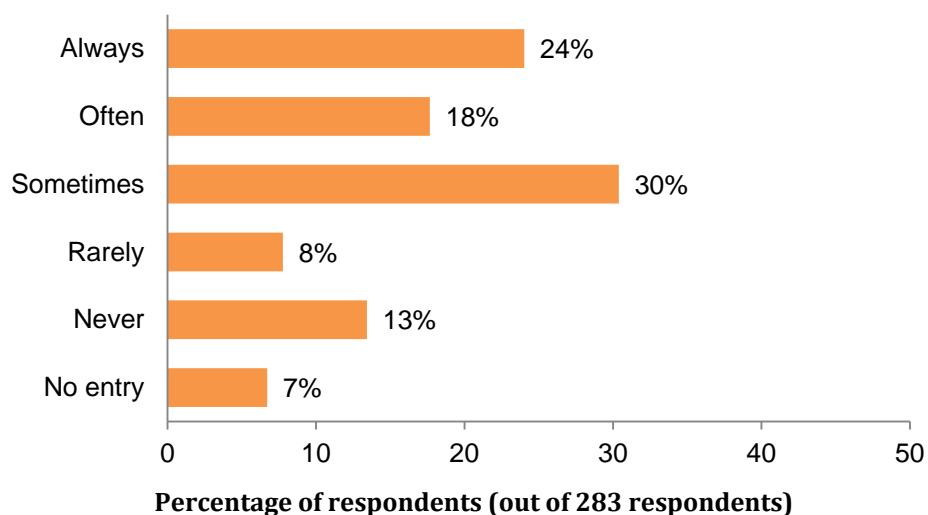


Figure B - 78: Frequency of respondents hearing traditional language being spoken in friends' homes

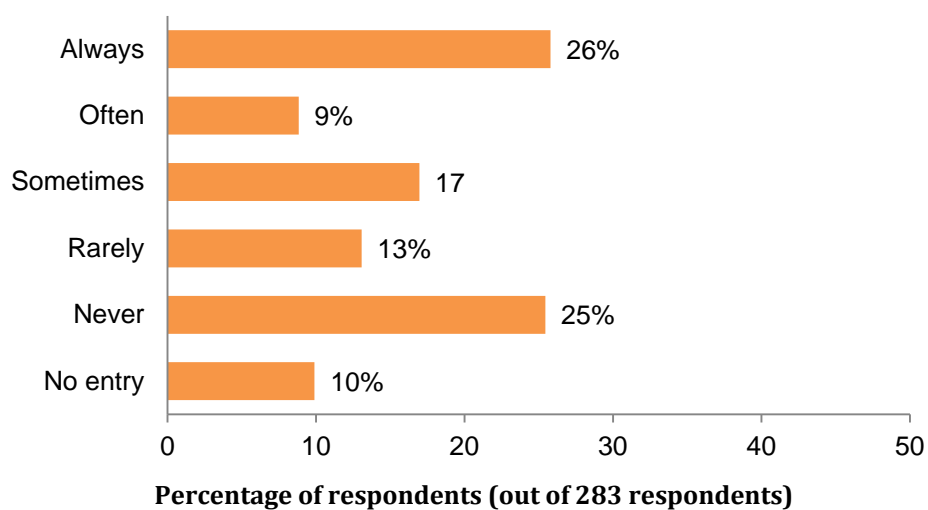


Figure B - 79: Frequency of respondents hearing traditional language being spoken at sporting events

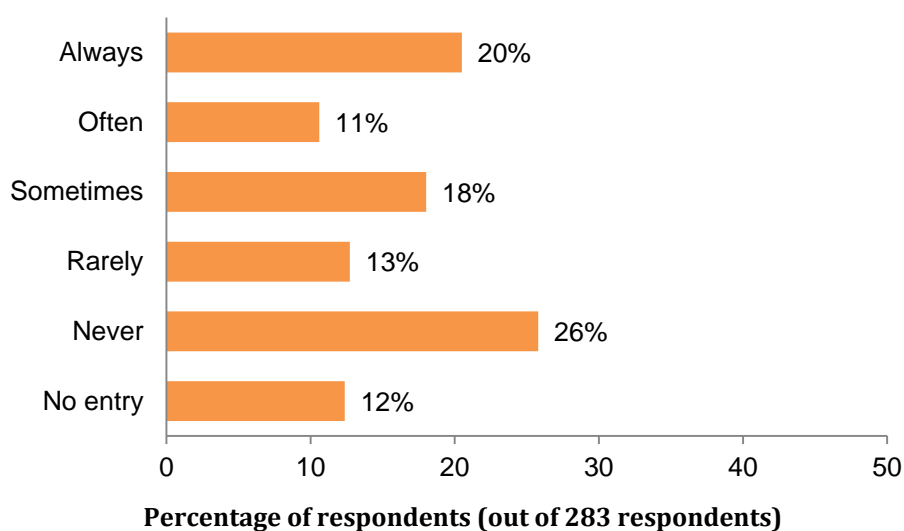


Figure B - 80: Frequency of respondents hearing traditional language being spoken at work

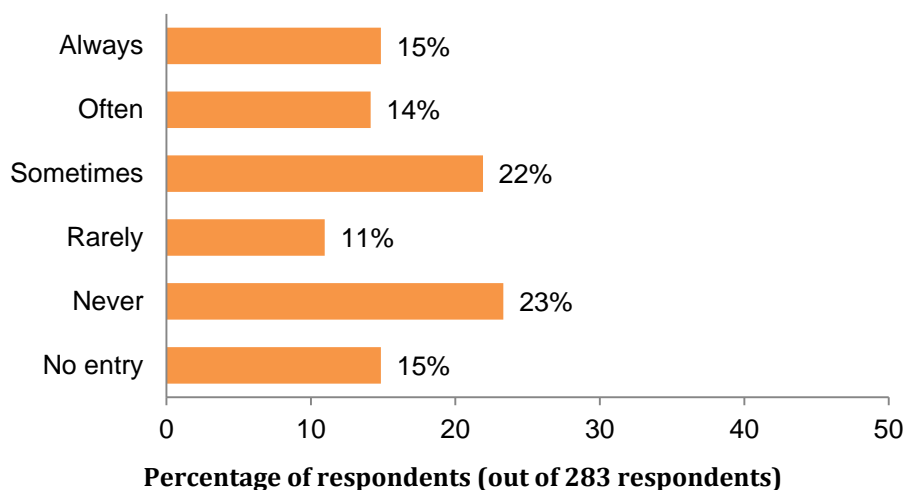


Figure B - 81: Frequency of respondents hearing traditional language being spoken at community centres

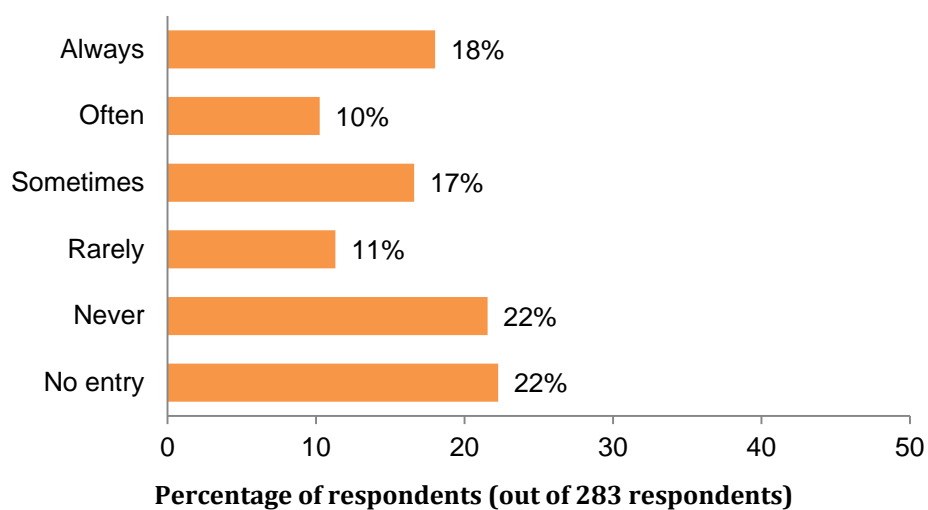


Figure B - 82: Frequency of respondents hearing traditional language being spoken in shops

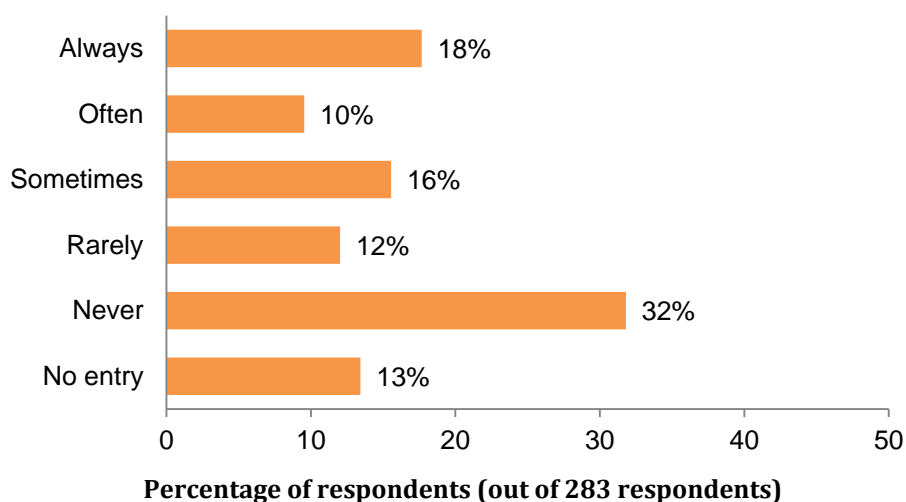


Figure B - 83: Frequency of respondents hearing traditional language being spoken at church

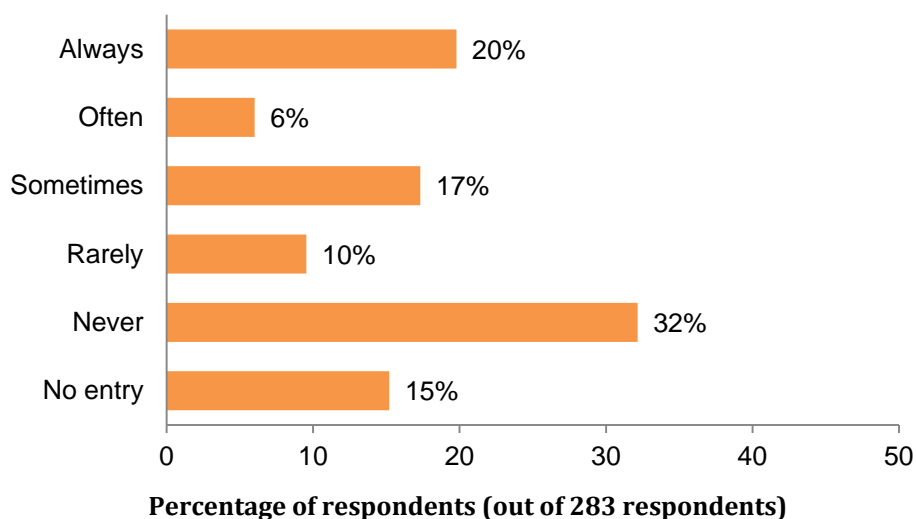
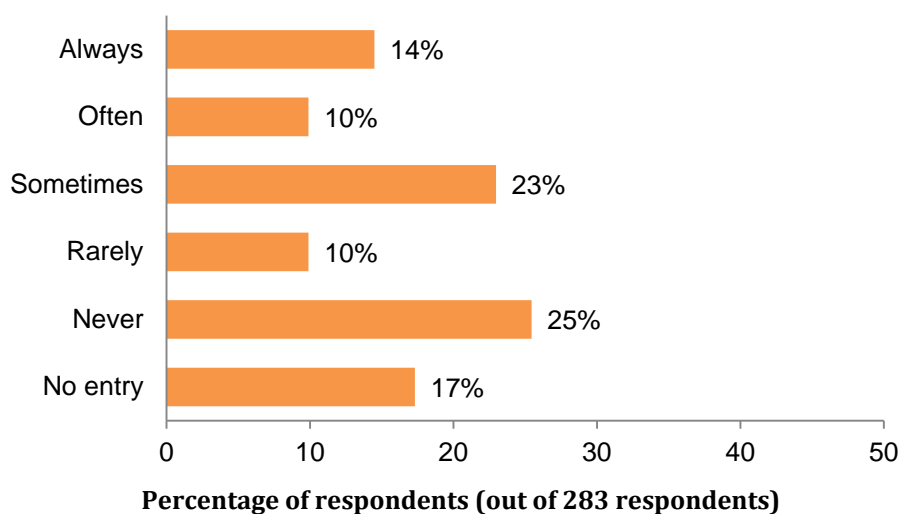


Figure B - 84: Frequency of respondents hearing traditional language being spoken at school



In addition, five respondents identified classes outside the school setting, and another five respondents identified welcome-to-country greetings and speeches. However, most did not specify the frequency.

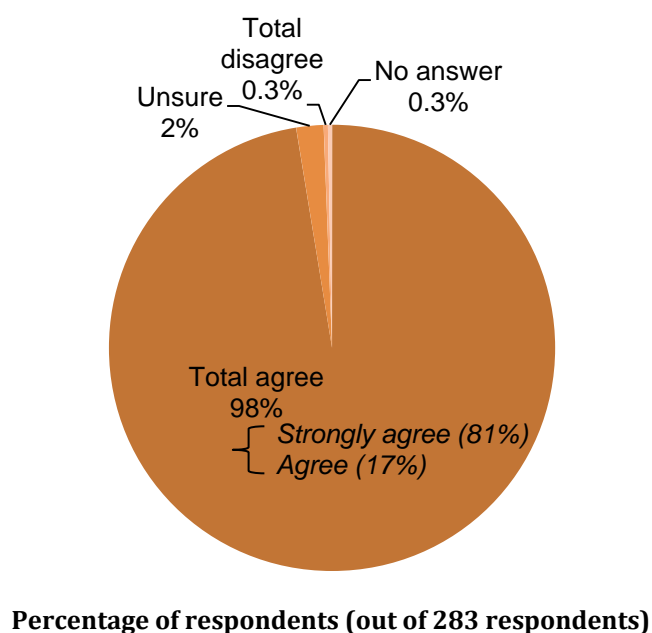
Attitude Q37

It is important to me that I know and use traditional language.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Almost all respondents (276 respondents, 98 per cent) agreed or strongly agreed with the statement, “It is important to me that I know and use traditional language”. Among these, 228 respondents (81 per cent) strongly agreed with the statement. Only one respondent disagreed, and five respondents (two per cent) were unsure.

Figure B - 85: Responses to the statement, ‘It is important to me that I know and use traditional language’.



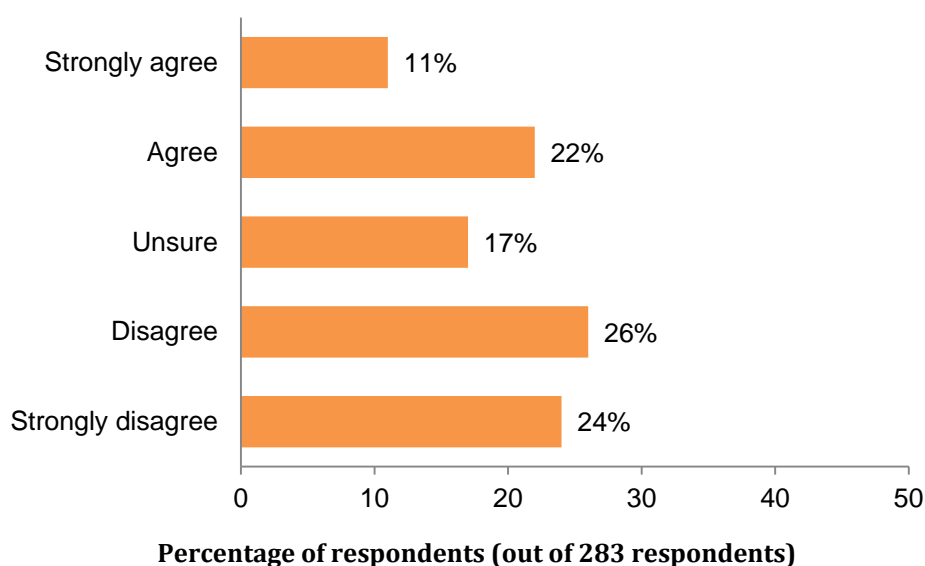
Attitude Q38

I feel that most people in my community are not interested in keeping the language strong.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Half the respondents (141 respondents, 50 per cent) disagreed or strongly disagreed with the statement, “I feel that most people in my community are not interested in keeping the language strong”, while 93 respondents (33 per cent) agreed or strongly agreed. A fairly large proportion of respondents (49 respondents, 17 per cent) were unsure about this statement.

Figure B - 86: Responses to the statement, ‘I feel that most people in my community are not interested in keeping the language strong’.



The results for this question are interesting. Whilst the majority of respondents agreed with the statement, “keeping our traditional language strong is important to me” (see *Attitude Q37* above), when asked about the people in their community, many feel that others are not interested in keeping the language strong. One could make several speculations about this. Perhaps people do not talk about traditional languages among themselves and so they are unaware of what others think. This could be because people are preoccupied with daily matters of health, housing, education, jobs, or other issues affecting their lives. Perhaps some found it difficult to get community people to engage with the language activities they ran. Or perhaps some felt nothing much is happening to revitalise or maintain traditional languages in their community and took this as a sign of lack of interest among community members.

Attitude Q39

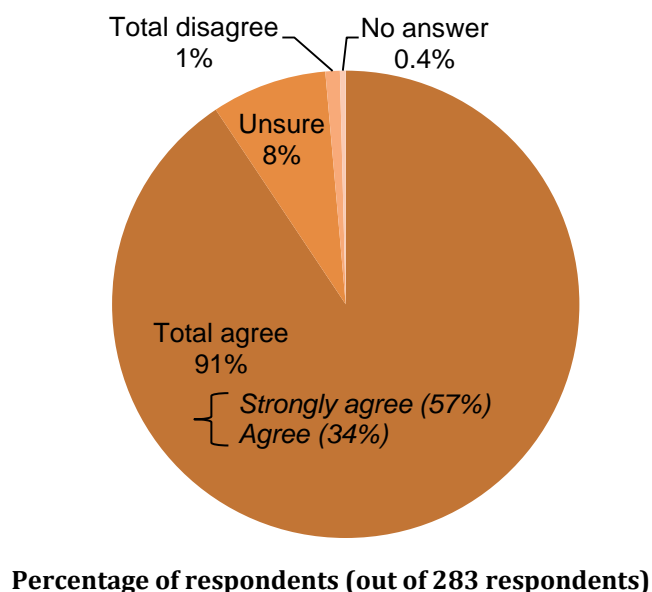
I would like to be able to help other people learn traditional language.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Over half of all respondents (160 respondents, 57 per cent) strongly agreed with the statement, “I would like to be able to help other people learn traditional language”, and another 95 respondents (34 per cent) agreed with the statement. Together this indicates that just over 90 per cent of respondents have an interest in helping others to learn traditional languages. A

handful of respondents, just 23 out of 283 (eight per cent), were unsure about the idea. Only five respondents (two per cent) were not in favour, with one strongly disagreeing.

Figure B - 87: Responses to the statement, 'I would like to be able to help other people learn traditional language'.

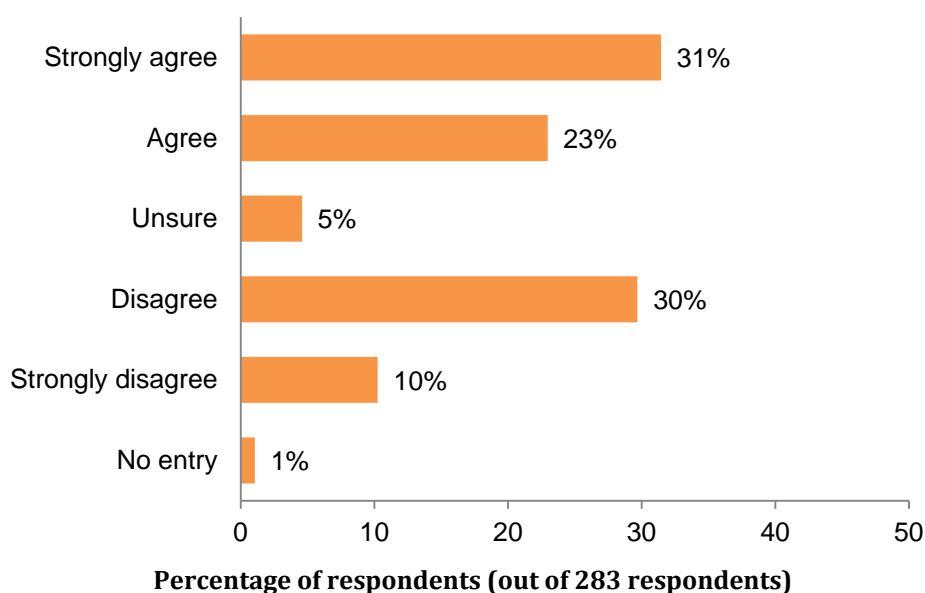


Attitude Q40

I am satisfied with my current ability to speak it.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Figure B - 88: Responses to the statement, 'I am satisfied with my current ability to speak traditional language.'



Slightly more than a half of respondents are satisfied with their current ability to speak traditional language. In response to the statement, "I am satisfied with my current ability to speak traditional language," 53 per cent agreed or strongly agreed with the statement. Another

40 per cent of respondents disagreed or strongly disagreed with the statement. Five per cent of respondents were unsure about this statement.

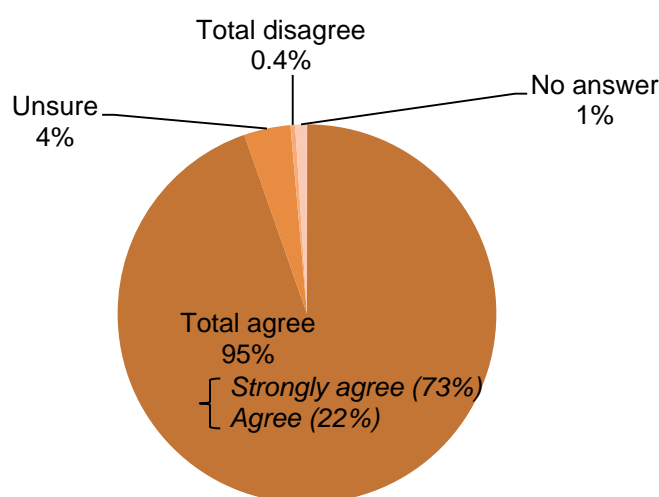
Attitude Q41

It is important to me that my children learn and use a traditional language.

☐ Strongly agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly disagree

Almost all respondents (95 per cent) agreed with the statement, “It is important to me that my children learn and use traditional language”. Among these, 73 per cent of respondents *strongly* agreed, and another 22 per cent of respondents agreed. Only 1 respondent disagreed with this statement, while four per cent were unsure.

Figure B - 89: Responses to the statement, ‘It is important to me that my children learn and use traditional language’.



Percentage of respondents (out of 283 respondents)

Attitude Q42

Please explain your answer to Question 41. Why do you feel that way?

This question asked respondents to provide an explanation for the answer they gave to the previous question. Responses were given as free text, analysis of which revealed six broad categories of response, as set out below. Several responses spanned more than one of these categories.

Transmission: Traditional language should be passed down to the next generation. Respondents do not want to lose their language or culture, and they want the language to stay strong.

Identity: Traditional language is respondents’ identity; who they are. Traditional language is part of their heritage, and traditional language allows them to connect with their culture, their heritage, and their people.

Positive: Traditional language helps children's wellbeing. Traditional language keeps people strong and empowers them. Respondents want their children to be proud of their language.

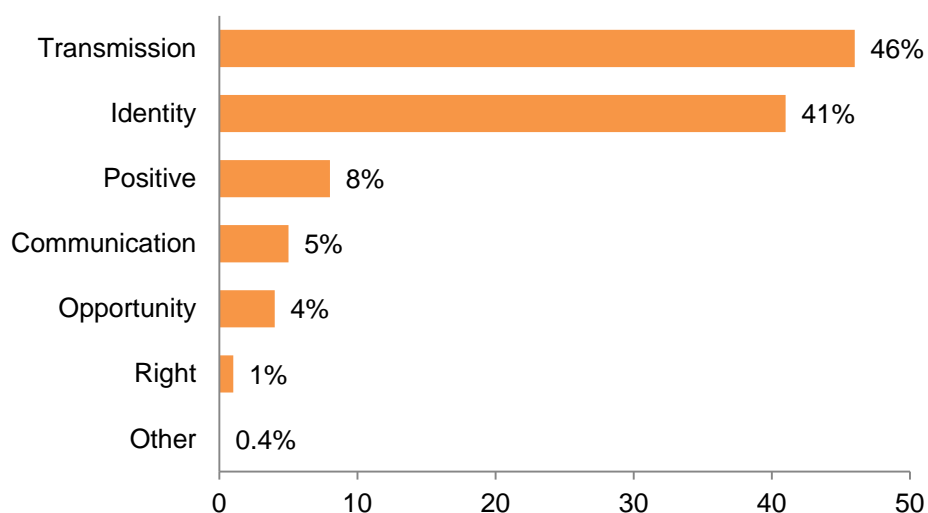
Communication: Traditional language assists communication between people; between older and younger generations. Traditional language helps people share their knowledge.

Opportunity: Respondents want their children to have an opportunity to learn traditional language because they did not have the opportunity.

Right: It is a child's right to learn the language of his or her ancestors.

Two of the above categories stood out. The most frequently mentioned answer was transmission—traditional languages should be passed down to the next generation. 124 respondents (46 per cent) mentioned this. Next was identity; traditional languages are who they are. 111 respondents (41 per cent) mentioned this. Other categories were mentioned by less than 10 per cent each.

Figure B - 90: Reasons for importance placed on children learning and using traditional language



Percentage of respondents (268 respondents who strongly agree or agree that it is important to them that their children learn and use traditional language.)

Attitude Q43

What would you like to see 20 years from now in regard to the use of your traditional language? You can answer for yourself and/or more widely.

Responses to this question were given as free text, the analysis of which identified four categories of response, set out below. Several responses spanned more than one of these categories.

Strong: Traditional languages are strong, widely spoken/used/known in the language groups or Indigenous communities and passed on to the young.

Opportunities: There are opportunities for *Indigenous people* to learn traditional languages in schools, language centres, and/or communities. There are also employment opportunities around these language programs.

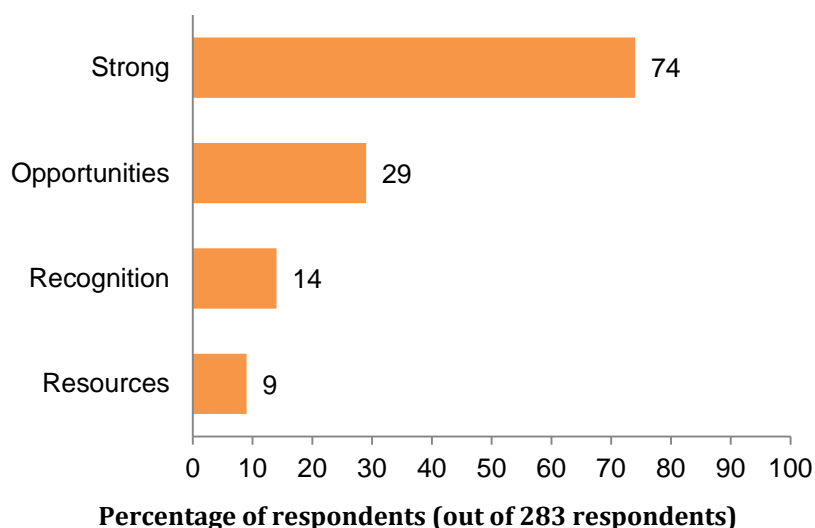
Recognition: Traditional languages are recognised and respected by the government and general public. The languages are used in public places through signage, place names, and other naming. In addition, non-Indigenous people also learn traditional languages.

Resources: Traditional languages are used in the media, such as newspapers, radio programs, movies, and TV programs, and language resources are widely available.

The most frequently mentioned answer was learning; there will be opportunities for Indigenous people to learn traditional languages. This was mentioned by 209 respondents (74 per cent). Another frequently mentioned response was opportunities; there will be opportunities for Aboriginal and Torres Strait Islander people to learn traditional languages in various settings and there will also be employment opportunities around language programs.

A small number of respondents (39 respondents, 14 per cent) mentioned recognition; traditional languages will be recognised by the government and general public, leading to use of traditional languages in public spaces, and also learning of traditional languages by non-Aboriginal and Torres Strait Islander people. Finally, 26 respondents (nine per cent) mentioned availability of language resources and language programs in various media.

Figure B - 91: Responses to the question, 'What would you like to see 20 years from now in regard to the use of your traditional language?'



Attitude Q44

Do you want to have any of the following services provided in this traditional language? Please tick the appropriate box for each service.

Service	Yes	No	Unsure
Medical and dental care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Counselling	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal aid	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Elder care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Law enforcement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Banking	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Day care for children	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
School classes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Newspapers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV shows	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Interpreting/translating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Table B - 71: Desired service type provided in traditional language

Service	Yes Number (n=283)	Percentage	No Number (n=283)	Percentage	Unsure Number (n=283)	Percentage
Medical and dental care	180	64	36	13	45	16
Counselling	176	62	33	12	51	18
Legal aid	169	60	38	13	50	18
Elder care	226	80	18	6	20	7
Law enforcement	169	60	36	13	53	19
Banking	148	52	43	15	64	23
Day care for children	223	79	19	7	24	8
School classes	243	86	14	5	15	5
Newspapers	180	64	33	12	42	15
TV shows	203	72	25	9	35	12
Interpreting/translating	217	77	22	8	23	8
Other	2	1	NA	NA	NA	NA

Out of 283 respondents

Responses to this question, as seen in Table B - 71, show that people want to see traditional languages used widely in education, service industries and the media. For each service type, between 52 per cent and 86 per cent of respondents expressed an interest. The use of traditional languages in school classes was deemed most important—243 respondents (86 per cent) said ‘yes’. Elder care, day care, and interpreting/translating also had the next highest support—226 respondents (80 per cent), 223 respondents (79 per cent) and 217 respondents

(77 per cent), respectively, said ‘yes’ to these. The higher ‘yes’ response for TV shows compared to newspapers may be due to the fact that traditional languages are predominantly spoken languages rather than written languages, the fact that newspapers would require the acquisition of literacy in traditional language, or the fact that visual presentation offers a better illustration of cultural practice.

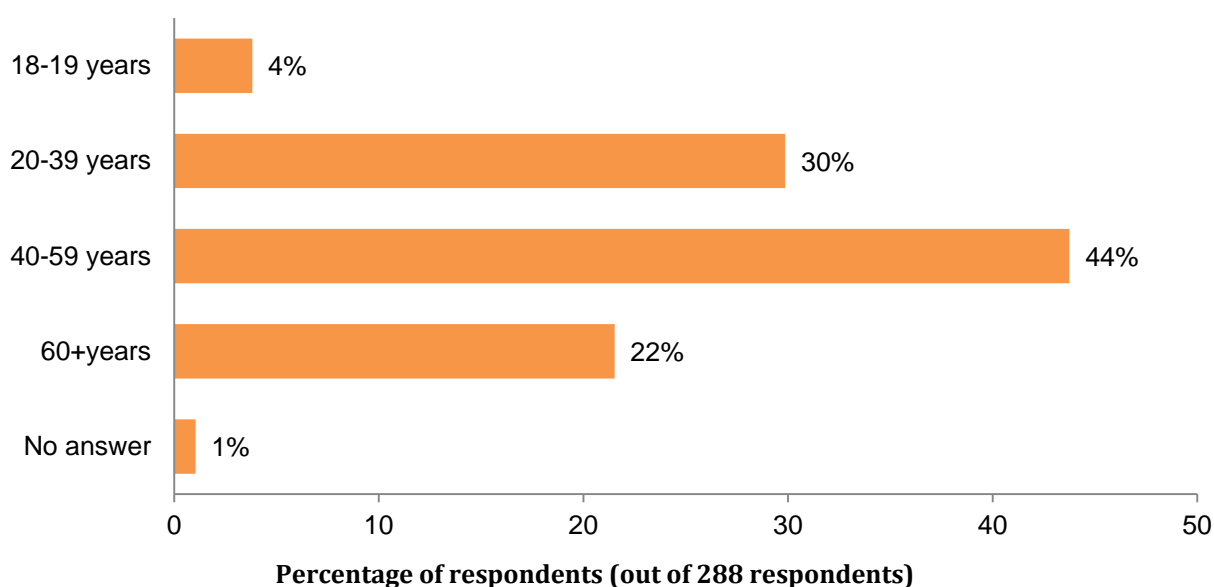
Attitude Q45

Which age group do you belong to?

☐ 0–19years ☐ 20–39years ☐ 40–59years ☐ 60+years

Almost half the respondents were middle-aged, between 40 and 59 years. Only a fraction—11 of the 288 respondents—were under 20 years of age. There were slightly more respondents within the 20 to 39 years age range than there were in the over-60 category. The minimum age of respondents was set at 18 years, as the participation of minors would have required consent from their parents.

Figure B - 92: Age distribution



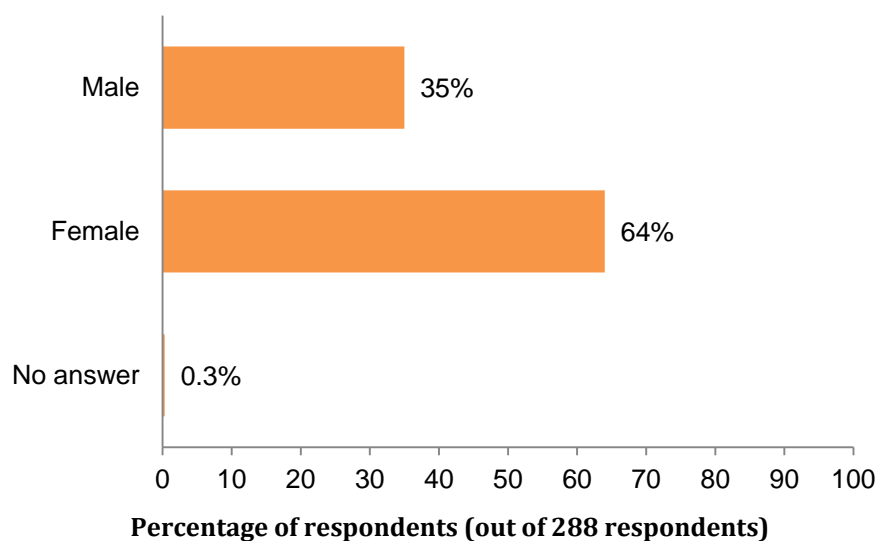
Attitude Q46

What is your gender?

☐ Female ☐ Male ☐ Other

Female participants accounted for almost twice the number of male participants. Of 288 respondents, 185 were female and only 102 were male.

Figure B - 93: Gender distribution



Attitude Q47

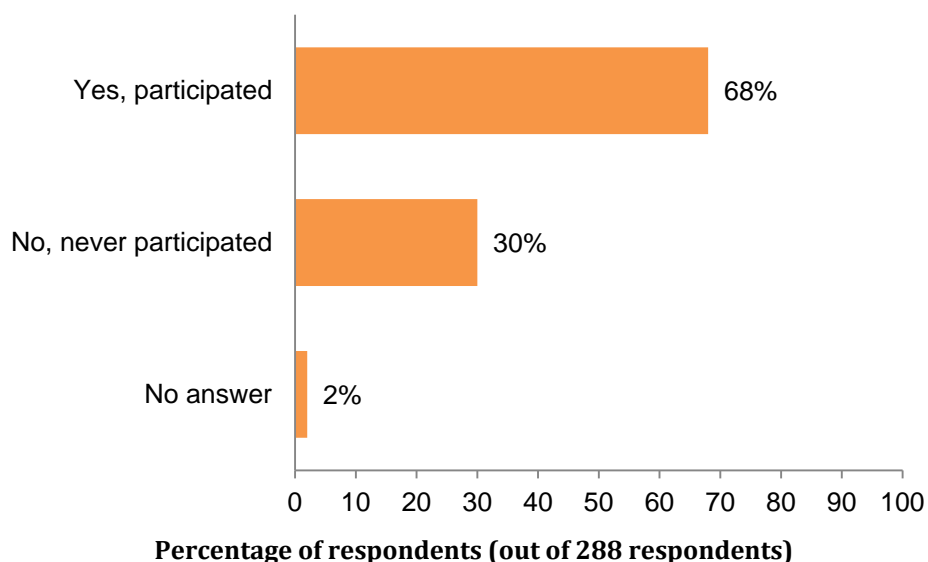
Have you ever participated in any language activities?

☐ Yes

☐ No

Roughly 70 per cent of respondents to the Language Attitude Survey had participated in a language activity. About 30 per cent had not participated in a language activity.⁹

Figure B - 94: Participation in language activities



⁹ The survey aimed to include respondents who have not participated or shown interest in language work, not just those who are passionate about language. AIATSIS emphasised this to the people who were selecting respondents for the Language Attitude Survey.

Attitude Q48

Are you a member of the Stolen Generations?

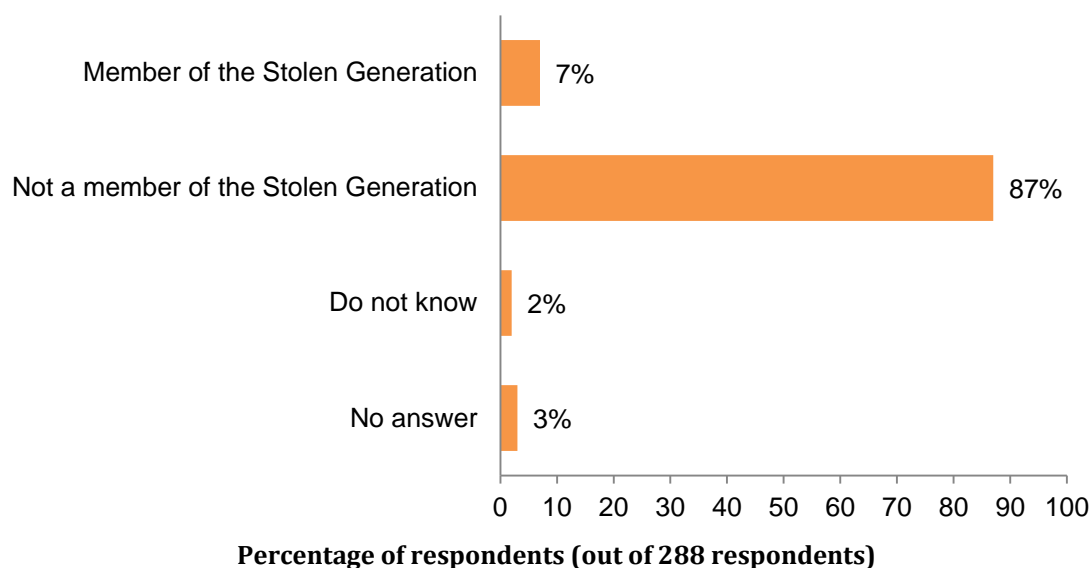
☐ Yes

☐ No

☐ Don't know

The majority of respondents (251 respondents, 87 per cent) did not identify themselves as belonging to the Stolen Generations. 21 respondents (seven per cent) answered that they are a member of the Stolen Generations. Six respondents (two per cent) did not know, and 10 respondents (three per cent) did not answer the question.

Figure B - 95: Status as a member of the Stolen Generations

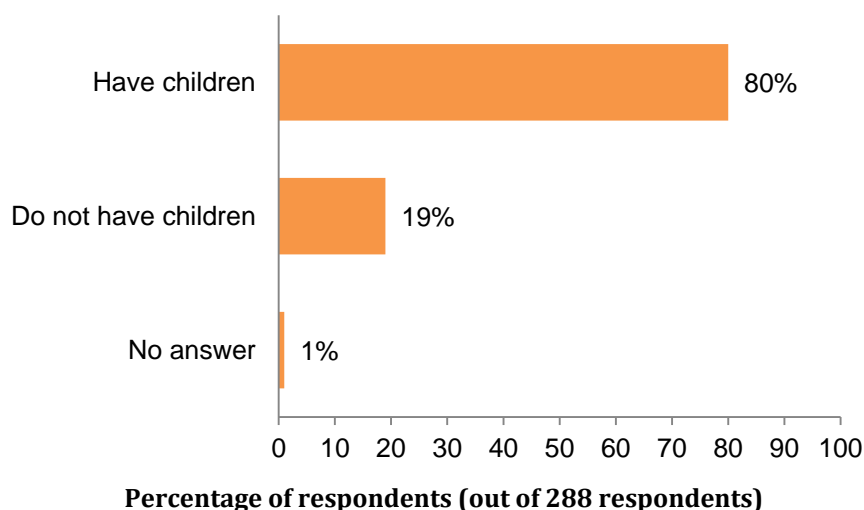


Attitude Q49

Do you have any children?

Most respondents (80 per cent) indicated that they have children, and 19 per cent of respondents did not.

Figure B - 96: Parental status



Attitude Q50

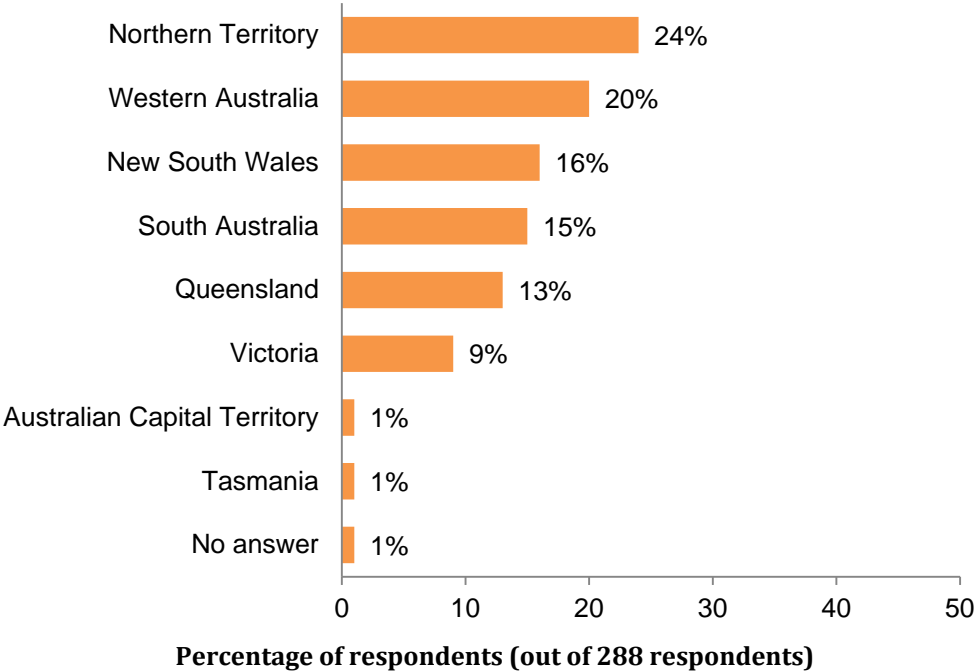
Where do you currently live?

Town

StatePostcode

The Northern Territory was the best represented of all the states and territories—68 respondents (24 per cent) from the Northern Territory participated in the survey. This was followed closely by Western Australia (57 respondents, 20 per cent) and then New South Wales (47 respondents, 16 per cent) and South Australia (44 respondents, 15 per cent). Only two respondents (one per cent) participated from Tasmania. Although no organisation from the Australian Capital Territory participated in the Language *Activity* Survey, four individuals from the Australian Capital Territory participated in the Language *Attitude* Survey.

Figure B - 97: State/territory of residence



Attitude Q51

Where did you spend most of your childhood years?

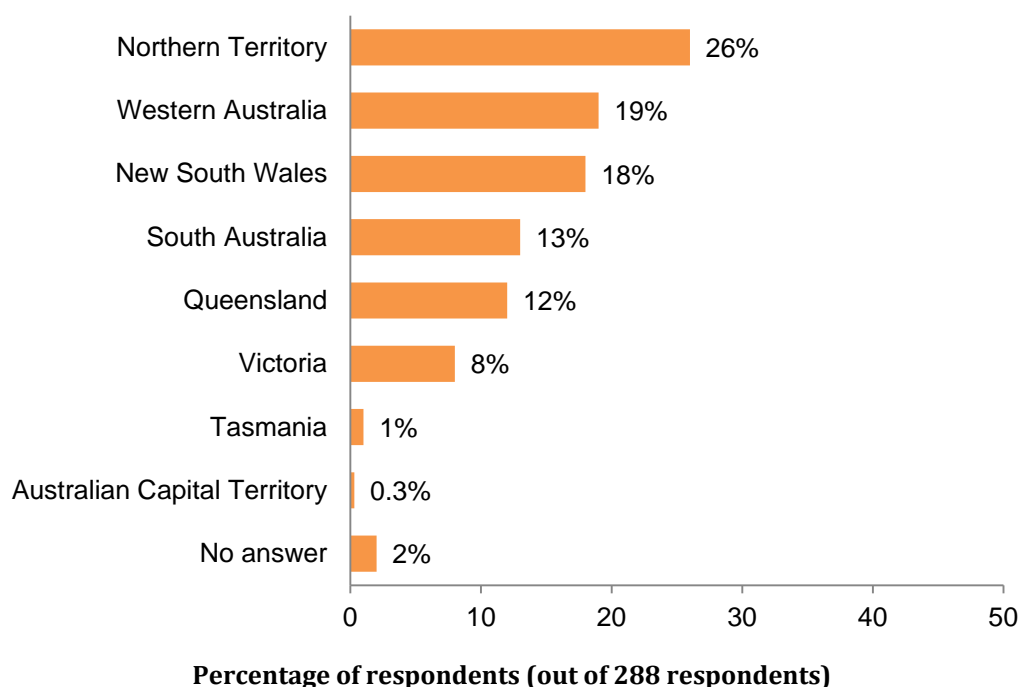
Town

StatePostcode

The responses indicating where participants spent their childhood years were fairly evenly spread across the country, again except for the Australian Capital Territory (1 respondent) and Tasmania (3 respondents). The Northern Territory accounted for the highest proportion of responses, with one quarter of respondents (26 per cent). Western Australia and New South

Wales were the next most common response, each representing close to 20 per cent of total respondents. South Australia and Queensland had 13 per cent and 12 per cent respondents, respectively. Finally, Victoria had 8 per cent of respondents.

Figure B - 98: State/territory of residence during childhood



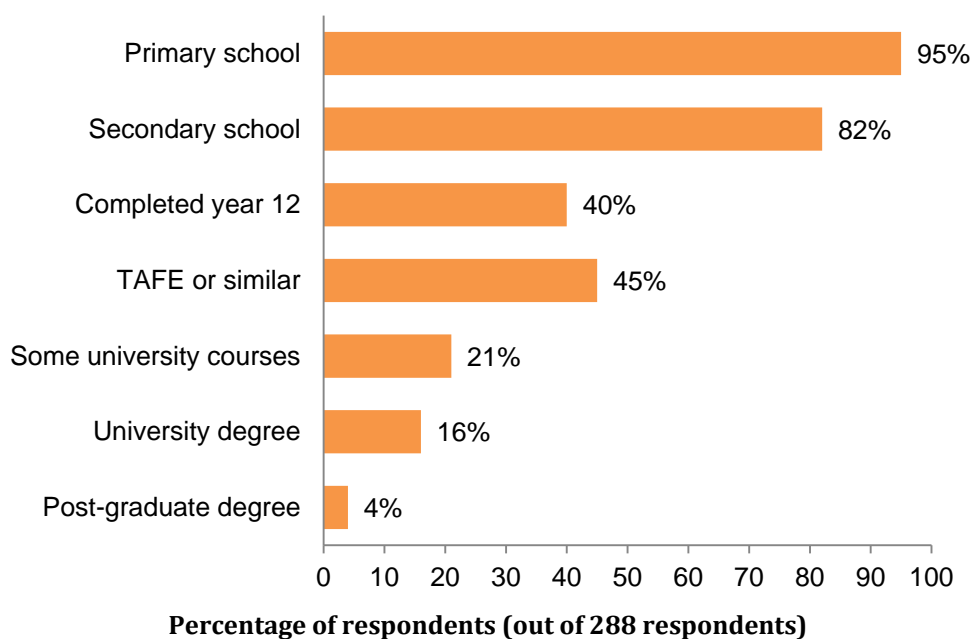
Attitude Q52

What is your educational background? Please tick all that apply.

<input type="checkbox"/> Primary school	<input type="checkbox"/> University degree
<input type="checkbox"/> Secondary school	<input type="checkbox"/> Post-graduate degree
<input type="checkbox"/> Completed year 12	<input type="checkbox"/> Education in Customary Law
<input type="checkbox"/> TAFE or similar	<input type="checkbox"/> Some university courses
<input type="checkbox"/> Other traditional/cultural education (please specify below)	

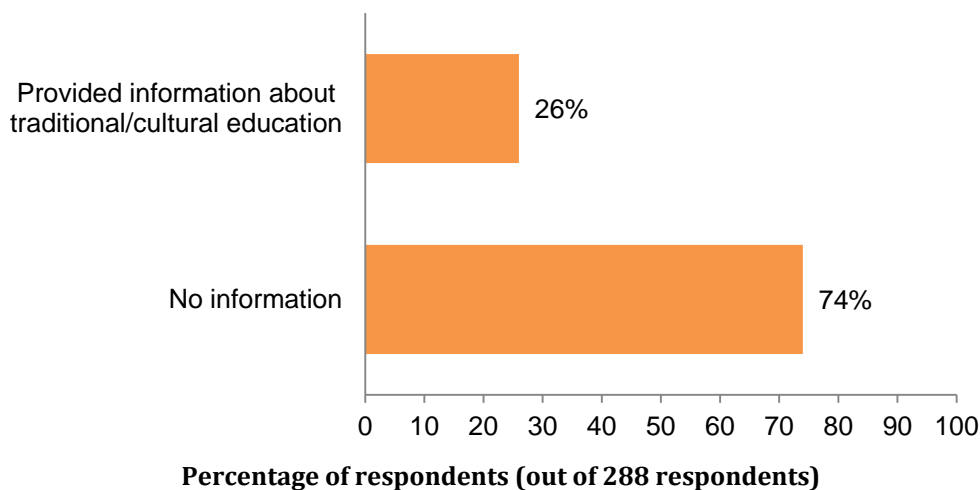
Almost all respondents (95 per cent) attended primary school, and 82 per cent attended secondary school. However, the proportion of respondents who completed year 12 drops to 40 per cent. A slightly larger proportion of respondents (45 per cent) attended TAFE or similar educational programs. As to tertiary education, 16 per cent of respondents completed a university degree, and four per cent completed a post-graduate degree.

Figure B - 99: Educational background



In addition to formal education, respondents were asked to provide information about traditional/cultural education. This question was optional, and was answered by 26 per cent of respondents.

Figure B - 100: traditional/cultural education background specified



Attitude Q53

If you have a paid job, what is your occupation?

In answer to the question, “If you have a paid job, what is your occupation?” 166 respondents (58 per cent) indicated they have a paid job. Their occupations were diverse, and were grouped into three categories upon analysis of the data. The first category covers occupations related to education and training, and the second category covers language-related occupations, including language researcher, linguist, and language project worker. Note that some occupations, such as language teacher, were counted in both the education and training category and the language

category. The third category comprises occupations that do not belong to either of the previous two categories. Among the 166 respondents who have a paid job, 22 per cent have occupations in the education and training category, 32 per cent have language-related occupations, and 68 per cent have the other occupations. Note that some respondents whose occupation spanned more than one category, were counted separately in each of the applicable categories.

Figure B - 101: Occupation by category

