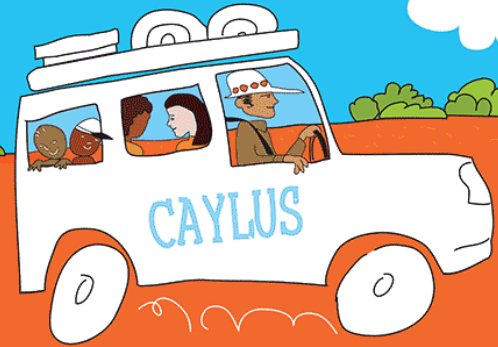


Central Australian Youth Link-Up Service

CAYLUS



Tangentyere Council

Language

Explore some of the ways youth workers and youth programs may integrate the learning and use of languages into their work. Most sections include suggestions for youth program activities.

Language

Uti Kulintjaku

Hand Talk

Oral Stories

Books and literature production

Aboriginal language and plain English guide

Cultural considerations

Kinship and Skin names

Hearing

Sight

Links

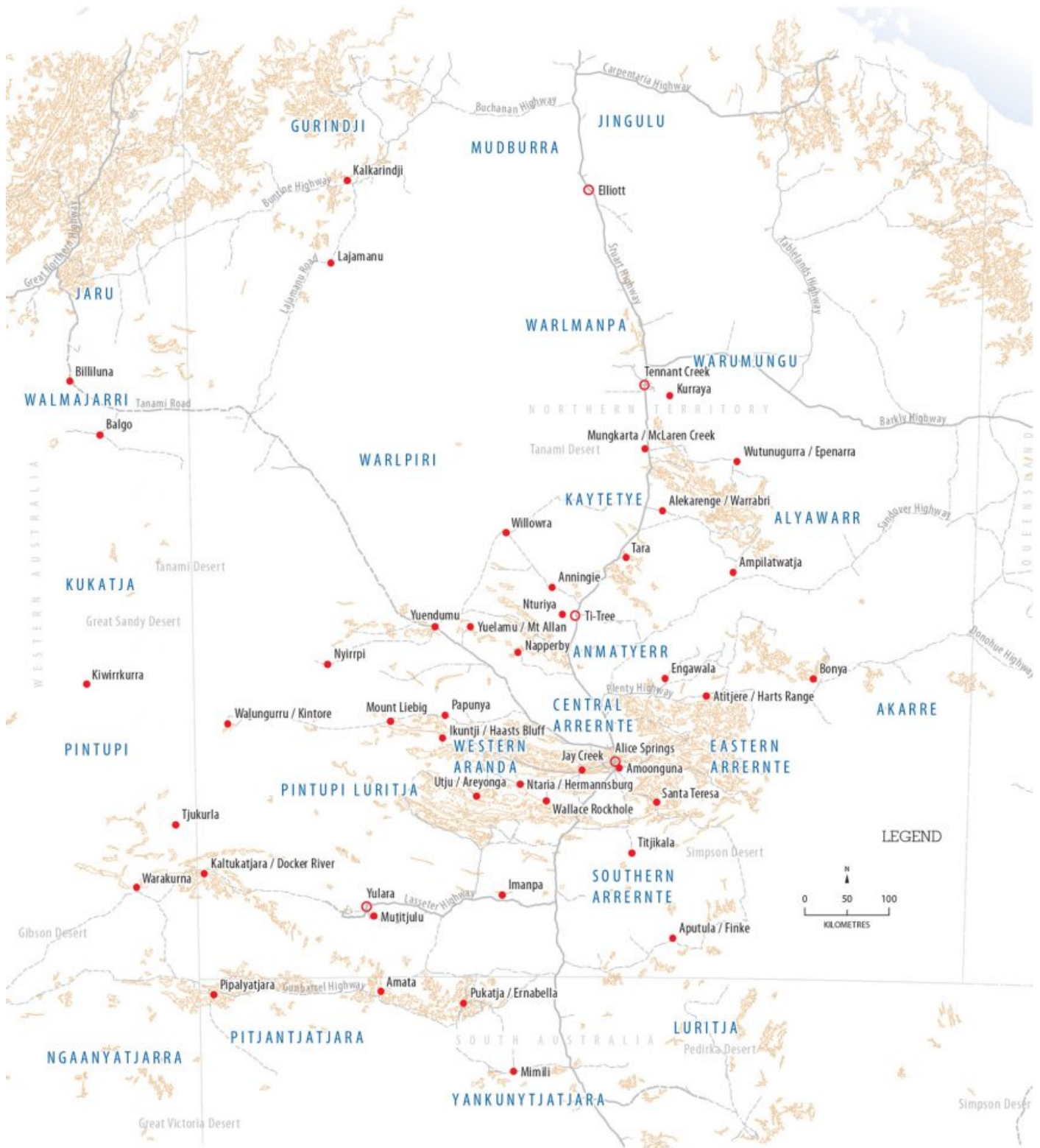
Language

Learning the local language and using it for daily communication is one of the many fascinating, valuable and highly practical aspects of youth work. Youth work allows us the unique opportunity to spend time with people of different generations, in their homes, their community spaces and buildings, out bush on country, and in neighbouring communities. Youth program also runs both in the daytime and at nighttime, often on the weekend and throughout holidays. The program is defined by the seasons and fits around local and regional cultural, spiritual, hunting, looking after country, family occasions, musical, sporting and other events. This means, when a youth program runs regular and inclusive activities, it is the most accessible service in a community. This diversity of people, spaces and shared activity is the perfect way to learn a language.

While a fluent speaker is amazing, we do not have to be fluent on day one. Even if fluency is never achieved, the relationships and opportunities we share while we learn and communicate in the local language are invaluable. By learning the local language we are working towards supporting a safe, fun, culturally informed and robust youth program.

As English speaking youth workers, we provide an opportunity to local youth workers and young people coming to program to practise English (where English is not the dominant language). Like with all language learning, the exchange goes beyond learning vocabulary and pronunciation, and into cultural and social learning. This is a valuable opportunity for young people to learn about whitefella culture and customs, in a social environment which supports their aboriginality and their other languages. Youth program activities allow young people to access whitefella culture and English at their own pace and as they desire.

For a detailed look into Aboriginal languages in Central Australia, check out Myfany Turpin's [Aboriginal Languages](#).



MAP 8: LANGUAGES OF CENTRAL AUSTRALIA
LANGUAGE SPOKEN

The Map above is sourced from the Central Land Council [website](#)

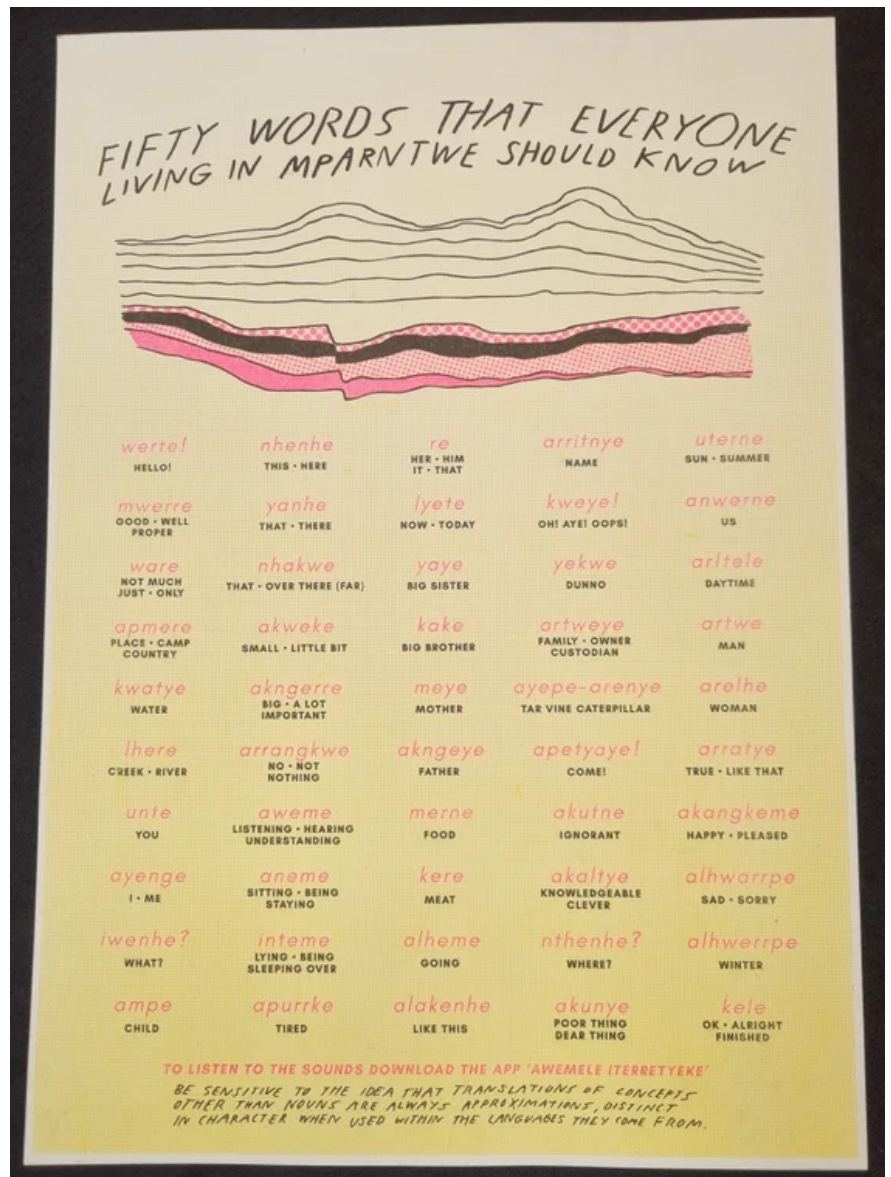
Fifty Words

This 2017 Arrernte language project was produced by Watch This Space, working together with Arrernte people associated with Akeyluerre Healing Centre in Alice Springs, who shaped and informed the project.

To read more about the project see [here](#).

One of the outcomes of the project is the poster to the right. Have a look at the poster and consider the words you may already know in a Central Australian language, and who may teach you the ones you don't know.

Listen to the beautiful recording of this collection of essential words.



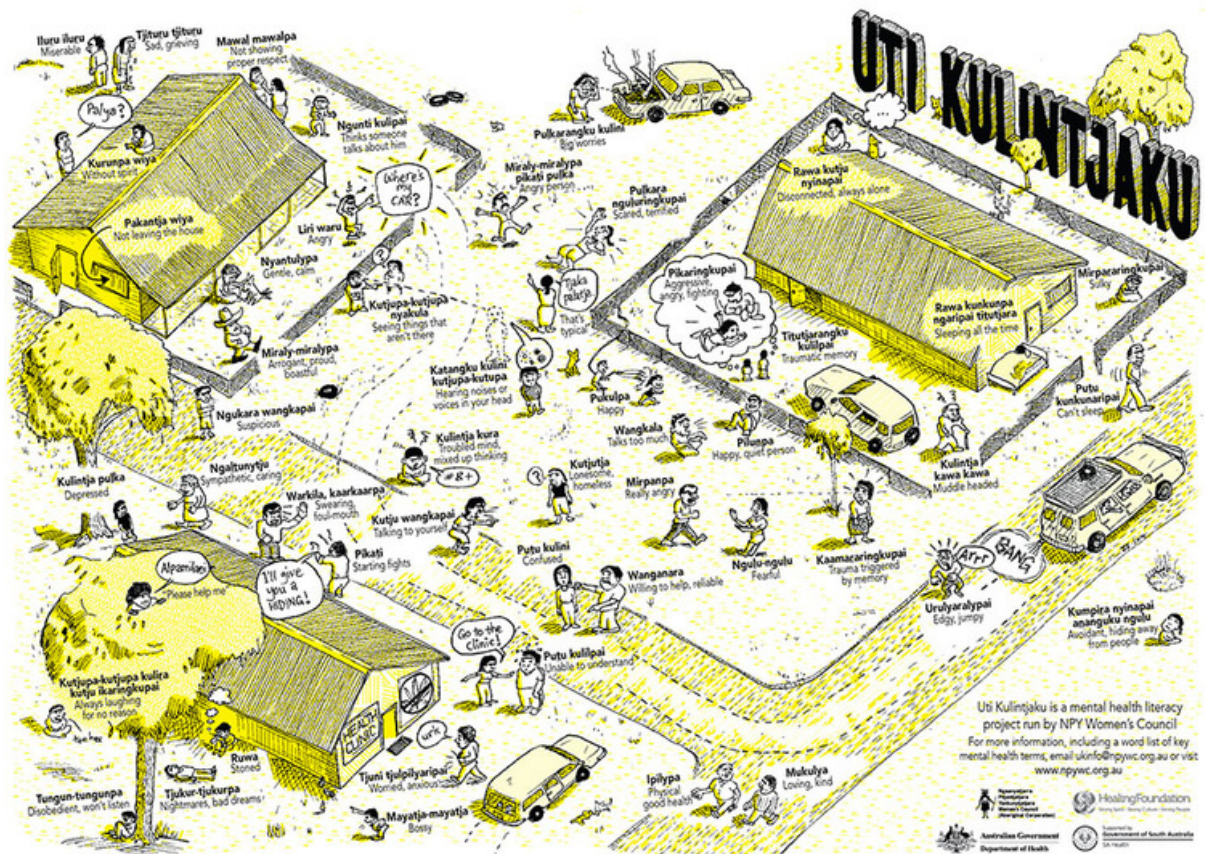
Activities

- Use this list as a conversation starter to help form a local list of fifty words everyone in the community should know.
- Play the recording to interested participants and see if you can make a similar recording.
- Make physical or online flashcards for your own learning, share with others/CAYLUS if they are online.
- Share your local recording and list with the school, clinic, police station etc.
- Share any new resources online.

Get talent release forms signed by willing participants on the day of the activity.

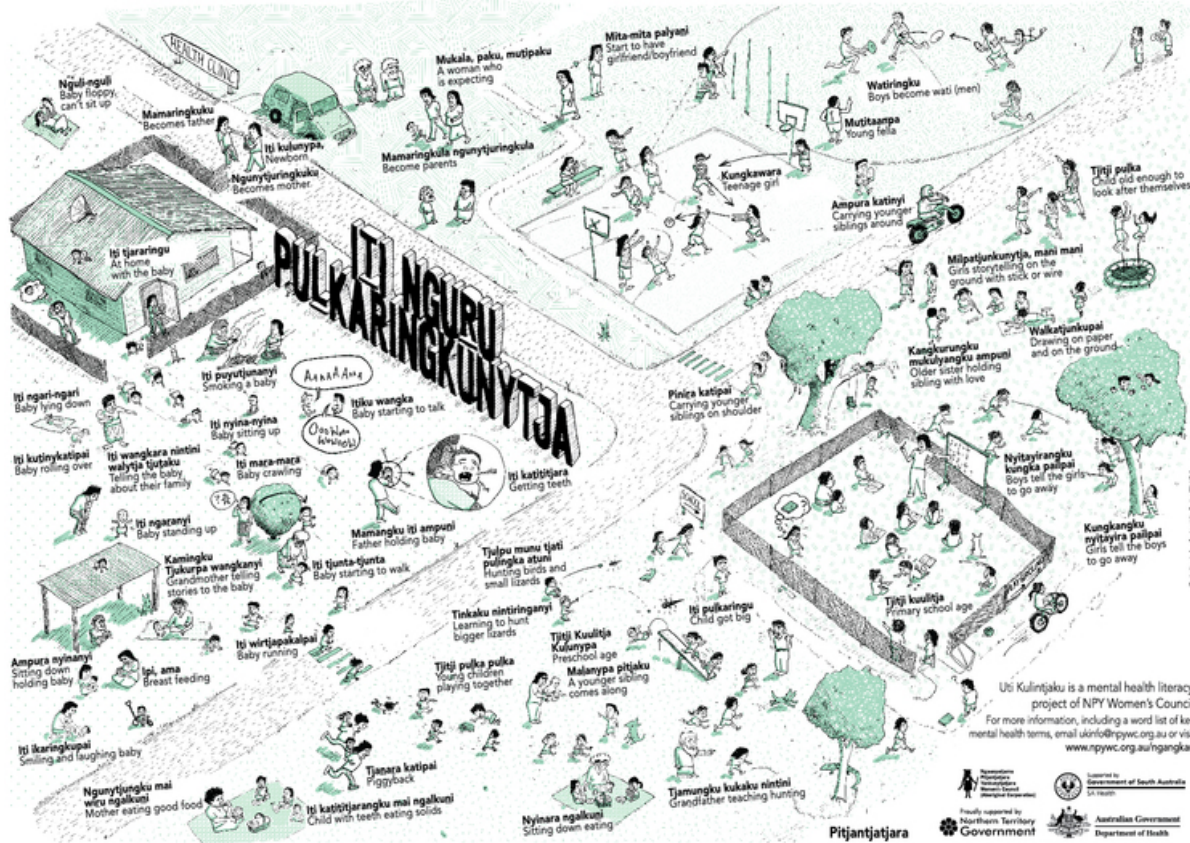
Uti Kulijtaku *To think and understand clearly*

This [poster](#), available in Ngaanyatjarra/English or Pitjantjatjara/English is part of the NPYWC Uti Kulintjaku project, emotional literacy in Ngaanyatjarra and Pitjantjatjara. The project and these posters aim to aid communication and re-introduce language that may have fallen out of use.



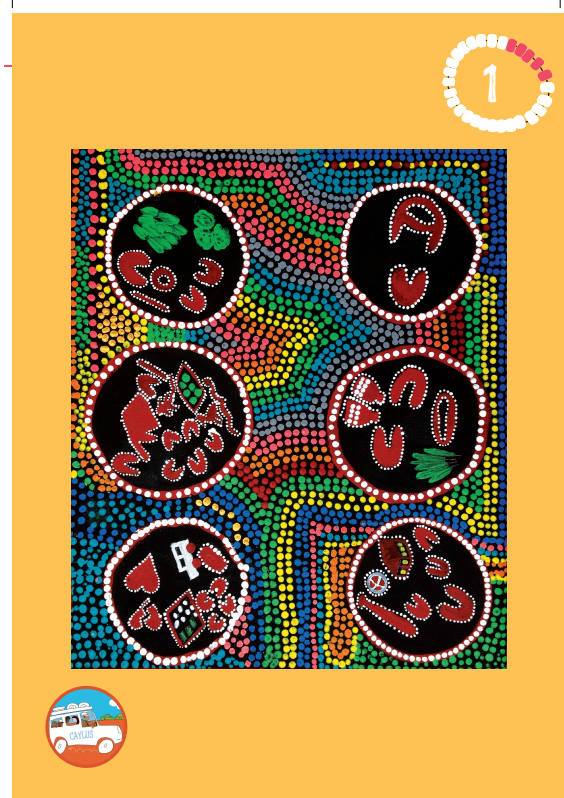
Iti Nguru Pilyirnguru Purulkarringkunytyja Child development

This [poster](#), available in Ngaanyatjarra/English or Pitjantjatjara/English, maps the stages of child development from a Ngaanyatjarra and Pitjantjatjara perspective. The poster illustrates the elements of growing up happy healthy children.



CAYLUS Growing Up painting

[Here](#) is another example of a painting of development, painted by girls in Ali Curung, as part of the CAYLUS MHM project. This painting depicts different stages of life for a girl/woman, with icons for different things a girl/woman needs, does, or is responsible for at different stages of her life.



Activities

- Check out the Uti Kulintjaku and the Iti Nguru Purlkaringkunyntja posters with the youth worker team, and with a group of kids or with a family. They are fun and spark discussion, and are a great way to explore language. The A2 posters are available to [purchase](#), and worth laminating.
- On a girls or boys/young fellas bush trip take photos of each person displaying a different emotion, and a couple of other photos of them, however they wish to be pictured. It can be quite theatrical and a funny process. Print the photos or have them on an iPad to share them with the group. Talk about how each person looks in the photos, happy, angry, grumpy, curious, bored, frustrated, excited, sad, tired, relieved, fun, silly etc. Ask about words used in the local languages too. Be discreet, as you may discover the participants don't want everyone to see the images, so perhaps delete them from a youth program iPad once the activity is done.
- Run an art session on a bush trip with painting supplies to tell stories, paint the words in the local language too. For example:
 - Family relationships
 - Map of the area with place names, including places the youth program can go on bushtrips
 - Animals with their names
 - Plants and their names
 - Bushtucker and names
 - Favourite things about home/country
 - stars/hills/mountains/sand hills/waterhole/hunting/fire/family/disco
 - How to cook something on a fire goanna/kangaroo tail/damper/tea etc.
 - Goanna catch/kill/gut/wood/burn/cook/share/eat
 - Sport and some of the actions common to the activity,
 - eg. football/kick/run/catch/fast/together/pass/happy/strong

Get talent release forms signed by willing participants on the day of the activity.

Hand Talk

Sign language is big part of language and communication in Central Australia. Consider hand talk as part of your language learning. Check out the

[Iltyem-iltyem](https://www.iltyemiltyem.com) is an Australian Indigenous Sign Language project. The website is really user friendly, and includes a dictionary with short clips of individual signs, the English and Aboriginal language words both written and spoken. It is an amazing resource.

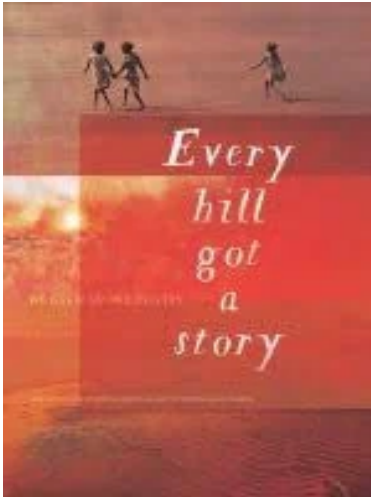
Activities

- Go on a bush trip to make a simple video of local hand talk.
- Using iPads or a phone, you may be able to edit the footage in iMovie or similar, and add local language and English word for the sign immediately after filming. Start small, film two or three and complete the clips, make more next time.
- Alternatively, add the info to film when editing with young people at the next computer/iPad session.
- Make a local hand talk poster, like the Gurindji sign language one above.
- Share the new resources with Iltyem-iltyem, with families, with the school, your employer, with CAYLUS and online.



Poster from the Iltyem iltyem Australian Indigenous Sign Language project. <https://www.iltyemiltyem.com/gurindji-takataka-animals/>

Get talent release forms signed by willing participants on the day of the activity.



Oral Stories

Central Land Council's collection of oral stories that went into making the book *Every Hill Got a Story* (2015). It is an amazing resource for us to listen to family stories, to learn about the region. Some of the interviewees include quite a lot of words in their language throughout their storytelling.

Every Hill Got a Story

<https://www.clc.org.au/every-hill-got-a-story/>

There is of course a wealth of stories to listen to and watch online, including films on [ICTV](#) and on [Youtube](#).

Activities

- Explore, and download YouTube clips of local and regional content to put on youth program devices and to show on movie nights. (for example use [HitPaw](#) or [MacX](#) youtube downloader).
- Talk with young people about recording family stories, and equip them with a recording device (even if it is just your phone or a program iPad). Encourage use of local languages, and that this story is for family, not for whitefellas, ie. It can be in language of choice.
- With Storyteller's/family permission visit the local radio station studio or contact [PAW media](#) or [CAAMA](#) radio to see if you can air the story. Alternatively upload the story to YouTube so families have access to it forever.

Get talent release forms signed by willing participants on the day of the activity.

Books and literature production

Local books featuring the stories, artwork and faces of family members, and the local languages are invaluable. Book making is super fun, rewarding, and doesn't have to be an epic project.

[Territory Stories](#) (formerly LAAL) is a digital archive which includes books made in the region. Explore the archive by using the filters, you will discover most of the material is a few decades old, so it is super valuable to create and contribute. Please share anything the youth program create with Territory Stories. At time of writing all new publications can be submitted to Lant.deposit@nt.gov.au with the following information:

- Author/s, illustrations/s and/or editors.
- Publisher and place of publications.
- Title.
- Language.

Names of contributors are worth searching for using the filters, as you may find the individuals and/or their families are interested in checking out the books they made and being involved in new projects. Looking through the books with the youth program staff and families is likely to be pretty fun and inspiring for everyone involved.

What to make a book about? Here are a few ideas:

- Choose a book from the archive, and do a new edition by getting kids to paint, draw, stage and photograph or craft the scenes.
 - For example mixed media, plasticine, play dough, wire, woven or stick animals, people etc. all in a setting with real landscape background, or using an iPad to layer with other images.
- Take photos of plants and include the name and some information about the plant. Click [here](#) for some examples, published between 2008-2014 by Tangentyere Landcare.
- Use one of the Central Australian language picture dictionaries, select a theme and create images to pair with a selection of the words of the theme;
 - For example, [body parts](#), [landscape features](#), [family relations](#), [animals](#) (the links are to books published between 2016-2018 by the Utopia Literature Production Project).
- Take photos of kids at different youth program activities, doing sport, on a bush trip, or photos of family. Ask kids what they want written alongside the image.
 - For example:
 - Rec hall: drawing, painting, listening to music, cooking.
 - Sport: kicking the ball, catching, running, having fun, drinking water, happy.
 - Bushtrip: hunting, cooking a stew, story about a place, going together with family, a swimming place, plants and animals, bush foods - collection,

processing and eating, [bush medicine](#), camping stories, kids traditional dancing, outstations, clouds, night sky.

- Family: relationships, pets, dancing, going to see family in other places, making things, fire, playing with little ones, songs and games.
- Make books without any text, just rich local/culturally relevant images people can talk about.
- Ask the kids about art and craft they are doing at school, it may be worth heading to the school to take photos and make a book of their work, [Ayekay!](#) Is an example of this, using the easter crafts at Utopia Homelands School.
- Making a new story and working together with an interpreter to get the text in the local language (see in advance if it is possible to pay interpreters for their valuable work).
- Document a process
 - For example, painting a mural, making a film, doing a fashion shoot, cooking a meal, going on a camping trip.

Books don't have to be printed, they can be slideshows, or digital books on devices, put onto USB's for families to look at, at home on T.Vs, laptops and other devices. There will be an interest in these books if they are locally made.

These digital books/slideshows can include moving images with text, local music, narration in a local language.

Some useful book making tools

- Procreate
- Comic Life
 - Comic life is endlessly customisable, the dimensions are also okay for sending to Asprint in Alice Springs to get printed.

If the youth program makes books, please consider doing the following

Firstly, any public sharing or selling of materials in anyway needs to be discussed with your employer. You must get a Talent Release form signed by everyone involved in the project.

- Check in advance if any adults working on the book, particularly interpreters and artists, can be paid somehow.
- Submit the book to Territory Stories, it is a very simple process and will mean the book will be accessible forever.
- Offer the book in whatever format to the school, talk to the teachers about the process, if we're lucky, it will inspire them to make local books too! Email interested teachers this document as a guide. The school may even have some money to print them
- Make the book widely available share via a popular format, get permission to upload it to YouTube (with family and employer permission), share via bluetooth, airdrop, USB, CD,

have them on youth program devices, launch the book by showing it at the start of a movie night or disco. If the book is printed give them out to as many families as possible, give a bunch to the school, childcare, art centre, learning centre etc.

- Sell printed books to tourists at the shop or art centre so the funds can go towards future printing costs or other youth program needs.
- Share the books with the [Alice Springs Library](#) even if they are just digital books.
- Show the books to other youth programs/youth workers from other communities to get them excited about making local books.

Previously, all the books were archived by Living Archive of Aboriginal Languages (LAAL), they had a reader app which allowed mass download of books, to be accessed offline in remote locations in an easy interface. This app is no longer available and is a great loss, if you have any correspondence with Territory Stories please mention how the youth program may benefit from such an App. N.B Books may still be downloaded from the Territory Stories website.

Checklist for Book Making		Checked
Pictures	Local photos	
	Local drawings	
	Clear, high rez photos	
	Colourful and fun	
	Big picture on each page, prioritise visuals	
	Check with families before printing for photo permissions	
Story	Reflect values of families	
	Reflect values of young readers	
	Share the book with readers and families to check the story with them	
Writing	Big bold writing for grandparents who may have eyesight issues	
	Appropriate number of words on page for reading ability	
	Use uniform, easy to read, clear font	
	Check writing with families and linguist if needed before printing and giving away	
Pages	Appropriate number of pages for reading and focus level	
	If printing pages must be in multiples of 4 - ie, 4/8/12/16/20	
Extras - by using the book make...?	Posters	
	Games	
	Digital multimedia version	
	Worksheets	
	ABC poster	

Aboriginal language and plain English guide

The following [guide](#) is from the NT Government Interpreting and Translating Service. It is a useful guide for spoken and written communication.

This page has tips and examples on using plain English.

Use active voice, avoid passives

Change a passive statement to an active statement by supplying an actor (the doer).

If the actor is unclear use 'they' or 'somebody'.

Instead of 'He was arrested' try 'The police arrested him'.

Instead of 'If you tease the dog you will be bitten' try 'If you tease the dog he will bite you'.

Instead of 'You will be paid extra for overtime work,' try 'If you work overtime they will pay you more money'.

Instead of 'He broke the law so he was jailed,' try 'He broke the law so they put him in jail'.

Instead of 'His money was stolen,' try 'Somebody stole his money'.

Avoid abstract nouns

Replace abstract nouns with verbs (doing words) or adjectives (describing words). An abstract noun is something that is intangible, like an idea or feeling, and cannot be detected with the senses.

Instead of 'It has no strength,' try 'It is not strong' (adjective used).

Instead of 'That was due to his good management,' try 'He managed things properly, so that happened' (verb used).

Instead of 'His patience has run out,' try 'He will not be patient any more' (adjective used).

Instead of 'His anger led him to violence,' try 'He was angry. That made him violent' (adjective used).

Instead of 'He enjoys going for a run,' try 'He likes running' (verb used).

Avoid negative questions

Instead of 'Isn't he the boss?' try 'Is he the boss?'

Instead of 'You never did that before, did you?' try 'Have you ever done this before?'

Instead of 'So you didn't report the trouble?' try 'Have you reported the trouble?'

Define unfamiliar words

Use the word, then attach a short descriptive statement.

Instead of 'This is Crown land,' try 'This is Crown land, which is land the Government owns'.

Instead of 'You have been given bail,' try 'The police gave you bail, which means you promise to come back to court next time and not get into any trouble while you're waiting for court'.

Put ideas in chronological order

Instead of 'Prior to leaving the hotel, you had a drink?' try 'You had a drink at the hotel. Sometime after that you left the hotel. Is that true?'

Instead of 'You're scheduled to move into the house next week, but you haven't signed the tenancy agreement,' try 'First you have to sign the tenancy agreement. Then you can move into the house next week'.

Instead of 'Today we need to decide whether you're going to have surgery, based on your test results from last week,' try 'You came in last week and we checked your results. Today I want to tell you about the results, and then we can decide what to do next'.

Avoid multiple clauses in a sentence (one idea, one sentence)

Break into several sentences.

Instead of 'Early resolution of disputes, especially through mediation, which contributes to building safer community environments, is encouraged,' try 'The government wants to make communities safer. That can happen if people solve arguments quickly. Mediation (talking about problems) is one way to solve arguments'.

Avoid if, but and hypothetical events

Be careful when using words like 'if' and 'or' to talk about hypothetical events which have not happened yet.

Use maybe to indicate multiple possibilities.

Instead of 'We'll build new houses if the funding is approved,' try 'Maybe they will give us money and we can build new houses. Maybe they won't give us money, then we can't build any new houses'.

Instead of 'If the corrections officer approves, can go to the football game,' try 'You must ask the corrections officer about going to the football game. Maybe she will say that you can go. Maybe she will say you cannot go. You must do what she says'.

Place cause before effect

Be wary of the word 'because'.

Instead of 'You're going to be imprisoned for three weeks because you didn't comply with your orders,' try 'The judge gave you rules to follow. You didn't follow those rules. That is why the judge is putting you in jail for three weeks'.

Instead of 'You were angry due to him insulting your sister?' try 'He insulted your sister and this made you angry. Is this true?'

Indicate when you change topic

'I've finished asking about your job. Now I need to ask you about your family.'

'Thanks for telling me about what happened last week. Now I want to talk to you about what we should do tomorrow.'

Avoid relying heavily on prepositions to talk about time

Prepositions are words like 'to', 'from', 'on', 'at' and 'under'.

Instead of 'The program will operate from Wednesday to next Tuesday,' try 'The program will start on Wednesday and then finish next Tuesday'.

Instead of 'Your contract is under review,' try 'They are reviewing your contract'.

Instead of 'They will make a decision over the next three months,' try 'They will think about this for three months, and then they will decide what they will do'.

Avoid figurative language

Instead of 'Fight for your family,' try 'Work hard to keep your family together'.

Instead of 'When I said that, he just exploded,' try 'When I said that, he suddenly got angry and shouted at me'.

Instead of 'I want to make sure that we're on the same page,' try 'I want to make sure we understand each other'.

Instead of 'Keep your eye on him,' try 'Keep watching him closely'.

Cultural Considerations

Each community is different, has a different history, different cultural practices etc, so the cultural considerations will vary. In addition to learning what you can from books and media, get out in the community and learn what you can firsthand. Talk to people, ask questions and listen - this is the best way to learn. Try to learn and use local language, place names and phrases, this can be a great point of engagement. If you are respectful, interested and listen attentively, you will quickly learn about appropriate (and inappropriate!) behaviour in communities.

Here are a few general tips for approaching cultural issues:

- On the whole Aboriginal people in remote Central Australian Communities are very understanding and are used to dealing with outsiders who do not know or understand local protocols. Don't panic, if you get it wrong people will generally understand and will explain what you need to do, especially if they see that you are listening and making an effort.
- Different communities = different people/country/law/kinship/ and they all started differently etc. Find out as much as you can about the particulars of the community you are working in;
- Check online to find out what you can about the community where you will be based;
- In many communities skin names play very significant role in identifying relationships. In these communities a basic understanding of skin names will will get you a long way. One good resource to start with is at <http://www.clc.org.au/articles/info/aboriginal-kinship>
- In most communities, when a community member passes away (Sorry Business), their name is no longer spoken aloud. In place of that name, local mob often use the term Kumanjayi or a local equivalent. So, if you have the name of a deceased person, you may be referred to as Kumanjayi. Be aware that photos and movies with deceased persons are seldom shown/viewed in public and that shaved/shorn hair on women is often tied to Sorry Business (and therefore it may be offensive to mention it);
- Shaking hands with people is something traditionally only done to demonstrate empathy or sorrow after someone has passed away - a safe approach is to only shake hands in a greeting if local people offer their hand first;

- Avoidance relationships - In much of the region the practice of avoidance relationships means that some people are not able to be in close proximity to others e.g. generally men do not engage in conversations with their mothers-in-law (it is forbidden). This may lead to people leaving suddenly leaving the room mid conversation or refusing to go into a particular space;
- If you are going outside of the community and accepted public spaces (eg for a jog or a bush trip) ask advice about where it is OK to go. There are often sacred or restricted sites around the community so it is good to check
- Initiation ceremonies, Men's and Women's Business - find out what you can and can't do during these times. Be discreet in talking/asking about Business - it's a very central issue in a society that values secrets.

Kinship and skin names

The following is an extract from the Central Land Council publication, *Every Hill Got a Story* (2015). Kinship systems are complex for the outsider, and the intricacies vary across the region. Kinship systems can govern everyday life, and growing your understanding of family relations among the kids and young people coming to youth program is invaluable.

Kinship and skin names

The kinship systems found across Central Australia determine people's roles, responsibilities and obligations in relation to one another, to ceremonial business and to the land. Aspects of these systems of social organisation differ among language groups represented in this book. In addition to numerous kinship terms, most language groups in the Central Australian region use either four or eight 'skin names' (a section system) or eight 'skin names' (a subsection system). A person's 'skin name' depends on the skin names of his or her mother and/or father, but it is not the same as either parent. These names can be used as personal identifiers, like a first name in English. Skin names starting with the letter 'J' (in Warlpiri, Gurindji or Warumungu) or 'Tj' (in Western Desert languages) denote males, and those starting with 'N' denote females. Spellings for these names vary across languages, even when the terms *sound* the same. For example, Warlpiri Japangardi and Pintupi Tjapangati are pronounced the same way, but the spelling differs because different English orthographic symbols were chosen to represent the sounds of the languages. Some languages, for example Pitjantjatjara, do not use skin names at all.

Another important feature of these systems is the principle that various categories of kin are equivalent. Thus the system extends beyond immediate or close family to embrace most people within extended social networks. The meanings of kin terms in Aboriginal languages cannot be simply mapped onto English ones. So, for example, a person uses a language-specific kin term that means something like 'mother' to refer to their birth mother but also to her sisters (who would be called 'aunts' in English). A person's 'sisters' include female siblings and also the daughters of their father's brothers (usually called 'cousins' in English). The table below shows the spellings of skin names in a range of Central Australian languages.

	Eastern & Central Arrente	Central & Eastern Anmatyerr	Alyawarr	Kaytetye	Warumungu	Warlpiri	Pintupi Luritja	Gurindji
Skin name	Peltharre	Peltharr Petyarr	Apetyarr	Kapetye				
male					Jappaljarri	Japaljarri	Tjapaltjarri	Japalyi
female					Nappaljarri	Napaljarri	Napaltjarri	Nalyirri
Skin name	Pengarte	Pengart		Pengarte				
male					Jappangardi	Japangardi	Tjapangati	Jangari
female					Nappangardi	Napangardi	Napangati	Nangari
Skin name	Kemarre	Kemarr	Akemarr	Kemarre				
male					Jakkamarra	Jakamarra	Tjakamarra	Japarta
female					Nakkamarra	Nakamarra	Nakamarra	Nimarra
Skin name	Ampetyane	Mpetyan		Ampetyane				
male					Jampin	Jampijinpa	Tjampijitnpa	Jampin
female					Nampin	Nampijinpa	Nampijitnpa	Nampin
Skin name	Penangke	Penangk		Penangke				
male					Jappanangka	Japanangka	Tjapanangka	Janama
female					Nappanangka	Napanangka	Napanangka	Nanaku
Skin name	Kngwarraye	Kngwarray Ngwarray	Kngwarrey Ngwarrey	Kngwarraye				
male					Jungarrayi	Jungarrayi	Tjungurrayi	Jukurtayi
female					Namikili	Nungarrayi	Nungurrayi	Namija
Skin name	Perrurle	Pwerrrel Pwerl	Apwerl	Pwerle				
male					Jupurla	Jupurrurla	Tjupurrula	Jurlama
female					Narurla	Napurrurla	Napurrula	Nawurla
Skin name	Angale	Ngal		Thangale				
male					Jangala	Jangala	Tjangala	Jangala
female					Nangala	Nangala	Nangala	Nangala

Hearing

The following excerpts are from the Australian Government Health program [Care for Kids' Ears](#)

Why ear health?

Middle ear infections (known as otitis media or OM) are a significant problem in Australia, especially for Aboriginal and Torres Strait Islander children. Left untreated, ear infections can lead to hearing loss which may limit a child's capacity to develop socially and emotionally. Ear infections can also adversely affect educational outcomes.

For this reason, it is important that you, as their teachers, as well as carers, parents and the children themselves, know what to do if their ears are sore. In addition, because a child with an infected ear may not display symptoms, it is crucial everyone who cares for children recognises the importance of regular ear check ups and following a health professional's advice about treatments.

Why is ear health important?

Some studies suggest that up to 91% of Aboriginal and Torres Strait Islander children in rural communities have otitis media (OM).

If middle ear infections go untreated, they can cause long term hearing loss.

What happens if a middle ear infection is untreated?

A middle ear infection can significantly reduce a child's ability to hear clearly. Left untreated, the infection may result in hearing loss.

This can mean:

- speech, language and learning delays;
- behavioural problems; and
- a negative impact on a child's social, physical, emotional and educational development.

The long term impact of hearing loss can result in introverted and disruptive behaviour; poor attendance at school; decreased social interaction; low self esteem; and reduced long term employment opportunities.

What are the key messages?

To prevent hearing loss in young children, it is important that teachers, parents, carers, grandparents, friends, healthcare workers, nurses and doctors understand the following key health messages:

- The symptoms of a middle ear infection can include a cold, runny ear, pain, fever, kids pulling at ears, diarrhoea or vomiting and reduced hearing.
- Sometimes middle ear infections show no symptoms.
- Children should have their ears checked regularly by a health worker, nurse or doctor and follow their advice about treatments.
- Prompt treatment can avoid permanent damage.

Check out the [resources](#) and the [Care for Kid's ears resource order form](#) to get stuff sent out to you. All these resources are free, they're also available for download. While they are all in English, they are really well made and they are fun. The resources include but are not limited to videos, crayons, colouring in sheets, stickers, activity books, memory game, books, tissues, Otitis Media pocket guide.

If the youth team have concerns about a young person's hearing or ear health, talk with the family and recommend a visit to the clinic.

Activities

- Incorporate daily washing hands and faces, and blowing noses into youth program.
- Talk to the teachers at the local school and any other child services to see what their hand and face washing and nose blowing routines are. If their system is working well try to match the routine at youth program. This way the routine is reinforced across services and is helpful to the kids.
- Try to have tissues, rubbish bag/bin and hand sanitiser available in each youth program space including the vehicle. Contact your employer and CAYLUS for tissues for youth program and to give away to families.

Sight

On the following pages you will find the NT Health fact sheet for Trachoma.

Central Australian Aboriginal Congress have a visiting optometrist <https://www.caac.org.au/find-a-service/>

NT Health Fact sheet

Trachoma (chlamydial conjunctivitis) What is Trachoma

Trachoma is a preventable infectious eye disease caused by repeated infections with eye strains of the bacteria *Chlamydia trachomatis*. It causes painful blindness from in-turned lashes in older people who have had severe active trachoma usually in childhood.

How it is spread

Trachoma occurs in areas with overcrowded housing where personal and community hygiene are difficult to maintain. The *Chlamydia trachomatis* bacterium is easily spread through infected eye and nose secretions. These secretions are passed back and forth between young children during close contact (direct and indirect) such as playing and sharing the same bedding. Flies may also spread the bacterium.

Children are the main reservoir of infection. Unwashed faces are the most important risk factor in the transmission of trachoma.

Symptoms

It is important to note that active trachoma in some children causes no symptoms. However, most children with active trachoma will have red, sore, sticky eyes and nasal discharge at some point, although these symptoms may also be due to other causes of conjunctivitis. Trachoma can be found in children with clean faces in environments where trachoma is occurring.

Follicles and inflammation under the upper eyelids are the hallmarks of active trachoma. Diagnosis is clinical, requiring 5 or more follicles 0.5mm or larger on the upper tarsal plate. These are graded using the WHO simplified grading system, as having 'active trachoma' or TF (Trachomatous inflammation-Follicular). As trachoma progresses, scarring develops under the eyelids. The eyelashes turn in and rub on the cornea. This abnormal condition is called trichiasis. This may be painful and will eventually cause corneal scarring, followed by visual loss and then blindness.

Who is at risk

Aboriginal people in remote Australia are most at risk of acquiring trachoma. Young children, especially those with limited routine daily bathing or face washing capacity are at the highest risk of infection, however trachoma can be transmitted to and found in children with clean faces. Repeated episodes of infection are most likely to occur in childhood and multiple episodes (150 or so) are needed to develop severe scarring, trichiasis and blindness. Active trachoma (TF and TI) is usually seen in young children and adolescents. The highest rates of disease are found in children aged 3-8 years. Teenagers and adults have the scarring stage of trachoma (TS).

Australia is the only developed country with blinding trachoma. Trachoma remains an importance cause of blindness in Aboriginal adults.

Infectious period

After a single inoculum infection will resolve after a month or two. With repeated episodes of infection children may remain infectious for years. Adults and those without clinical signs may still have episodes of infection and be infectious.

Treatment

Azithromycin is the recommended treatment for all people diagnosed with trachoma as well as all their household contacts. A contact is anyone who is living and/or sleeping in the same house as a person with trachoma. If the person lives or sleeps in multiple households, then all members of each household are regarded as contacts.

If there is a high rate of trachoma in a community, then all Aboriginal members of the community living in household with children <15years old should be treated. Indigenous adults over 40 years of age from communities in which trachoma is endemic should be examined for trichiasis. Additionally, adults who complain of a sore eye need to be examined for trichiasis. Health services need to ensure that a process is in place for timely surgical referral and treatment of people with trichiasis.

The World Health Organisation and the Communicable Disease Network Australia recommend the **SAFE** strategy:

Surgery – surgical correction for trichiasis

Antibiotics - azithromycin for cases of active trachoma and their contacts (that is all household members)

Facial cleanliness – promote clean faces to reduce spread of infection

Environmental improvements – Improve overcrowding, water and sanitation facilities. It is especially important to address barriers to face washing.

These 4 actions are aimed at eliminating trachoma by reducing the risk and frequency of transmission and preventing trichiasis with surgery.

Prevention

The promotion of clean faces in children along with environmental improvements to reduce overcrowding and to support good hygiene practices are the best ways to control trachoma.

Contact

For more information contact the Centre for Disease Control or the Northern Territory Trachoma Program.

Alice Springs 0889 51 7540

Tennant Creek (Central Australia Region) (08) 8962 4259

See more information about this factsheet at NT Health [here](#).

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Activities

- Incorporate daily washing hands and faces, and blowing noses into youth program.
- Talk to the teachers at the local school and any other child services to see what their hand and face washing and nose blowing routines are. If their system is working well try to match the routine at youth program. This way the routine is reinforced across services and this is helpful to the kids.
- Try to have tissues, rubbish bag/bin and hand sanitiser available in each youth program space including the vehicle. Contact your employer and CAYLUS for tissues for youth program and to give away to families.
- Signs of symptoms eye problems, squinting, rubbing eyes a lot, bringing a device close to face, if they have flashes (possibly from welding), complain of headaches or sudden vision loss. If you notice any of these things the best starting point is to find out when the eye doctor next visits the community, so call or visit the local clinic.
- Wearing sunglasses and hats are excellent for eye protection. Talk to young people about the kinds of hats they would like to wear and source some as a bit of a collection in the car for when you go out bush.
- Regularly give good hats and sunglasses away as prizes for best dancer at disco etc.
- At time of writing prescription glasses are free for school age children, kids get two pairs, one for home and one to school.

Links

Check out these links and please do your own research also, share any new projects and publications you discover with your colleagues.

Recommended reading

[Kinship and skin names](#) Every Hill Got a Story

[Aboriginal Languages](#) Myfany Turpin

[Have you ever wondered why Arrernte is spelt the way it is?](#) Myfany Turpin

[IAD Press](#) in Alice Springs have a number of publications including dictionaries and picture dictionaries in different Central Australian languages. [Red Kangaroo Books](#) in the Todd Mall, in Alice Springs also sells them. You can also find most of them at the [Alice Springs library](#), where as a remote living member you get 'Country Member' rights which extends borrowing time from two weeks to six weeks.

Alywarr

[AusSIL Dictionary](#) (online)

AuSIL Dictionary Google Play [App](#)

Anmatyerre

[Central&Eastern Anmatyere to Eng. Dictionary](#)

Arrernte

Awemele Itelaretyeke - Listen to Understand - contains audio content for engaging with Central/Eastern Arrernte, the first language of Mparntwe Alice Springs. It has two audio walking tours and numerous words and phrases to listen to and learn.

<https://apps.apple.com/au/app/awemele-itelaretyeke/id1527955967>

Alice Springs Language Centre
Arrernte beginners [course](#) in Alice Springs

[AuSIL Dictionary](#) Western Arrarnta (online)

Luritja and Pintupi Luritja

Central Australian Youth Link-Up Service 2023

[AuSIL Dictionary](#) (online)

Animals https://www.youtube.com/watch?v=8Jx0vz_ObD4

[Wangka Kutju App](#) Pintupi-Luritja word meaning 'one language'. It has been developed by a group of native speakers to provide digital translation between English and Pintupi-Luritja. Speak full sentences in one language, then hear your translation spoken in the other language.

Pitjantjatjara/Yankunytjatjara

University of South Australia three day beginners [course](#) either online or in Alice Springs.

University of South Australia three day advanced [course](#) either online or in Alice Springs.

Warlpiri

Alice Springs Language Centre
Warlpiri beginners [course](#) in Alice Springs

[AuSIL Dictionary](#) (online)

AuSIL Dictionary Google Play [App](#)

NT Government Aboriginal Interpreter Services

Here is the outline of [fees](#) charged for Interpreter services, a good thing to refer to for negotiating payment for interpreter services in your community.

Information about [becoming an Aboriginal Interpreter](#)