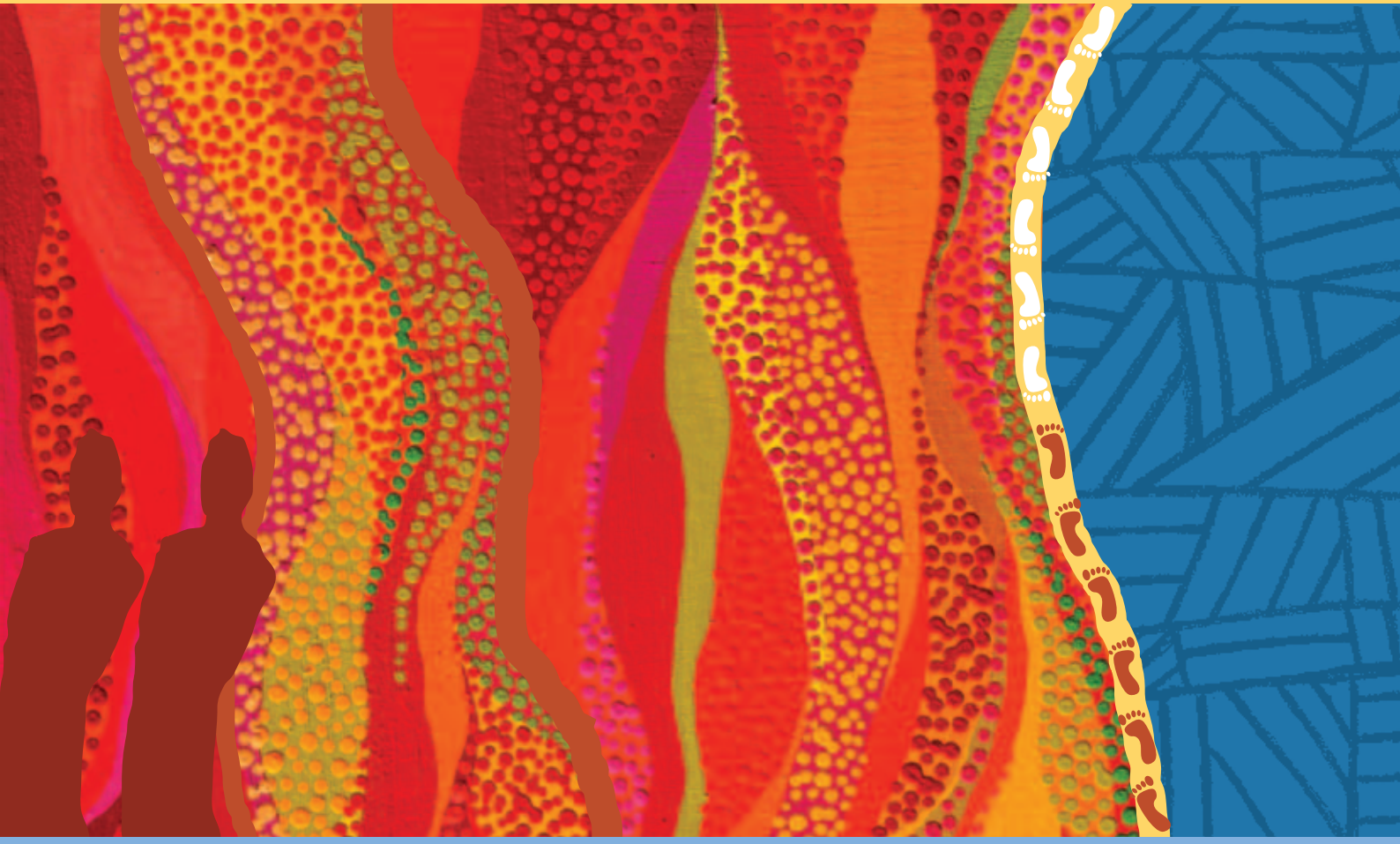
GOVERNMENT OF WESTERN AUSTRALIA

Department of **Education**

Department of **Training and Workforce Development**

FOCUS AREA 7

Tracks to Two-Way Learning



MAKING TEXTS WORK

PART 2

... in a Two-Way learning environment

First published 2012

ISBN: 978-1-74205-799-6
SCIS No: 1552456

© Department of Education, Western Australia and
Department of Training and Workforce Development 2012

All copyright in this material is jointly owned by the Department of Education, Western Australia and the Department of Training and Workforce Development, unless otherwise indicated.

Material identified with BY-NC-ND is made available under the Creative Commons Attribution-NonCommercial-NoDerivatives 3.0 Unported (CC BY-NC-ND) licence – for more information please visit http://creativecommons.org/licenses/by-nc-nd/3.0/. Under this licence you may copy, print and communicate the material for personal or non-commercial purposes, including educational or organisational use, provided you do not alter it in any way and you attribute the Department of Education WA/Department of Training and Workforce Development, and link to the Creative Commons website named above.

Material identified with BY-NC-SA is made available under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported (CC BY-NC-SA) licence – for more information please visit http://creativecommons.org/licenses/by-nc-sa/3.0/. Under this licence you may copy, print, communicate and adapt the material for personal or non-commercial purposes, including educational or organisational use, provided you attribute the Department of Education WA/Department of Training and Workforce Development, link to the Creative Commons website named above and license any new work created incorporating material from this resource under a CC BY NC SA Licence.

Whilst every effort has been made to ensure the accuracy of the information contained in this publication, no guarantee can be given that all errors and omissions have been excluded. No responsibility for loss occasioned to any person acting or refraining from action as a result of the material in this publication can be accepted by either Department.

Requests and enquiries concerning copyright should be addressed to:

Manager Intellectual Property and Copyright

Department of Education

Email: copyright.DCS.CO@det.wa.edu.au

Published by WestOne Services
www.westone.wa.gov.au

MORE INFORMATION

Department of Education, Western Australia

Institute for Professional Learning

Principal Consultant Leadership, Teaching and Support, EAL/EAD

Tel: 1300 610 801

Email: institute.professional.learning@education.wa.edu.au

Website: www.det.wa.edu.au/professionallearning

Department of Training and Workforce Development

Policy Planning and Research

Senior Literacy Officer

Tel: (08) 6551 5511

Website: www.dtwd.wa.gov.au

Tracks to Two-Way Learning

FOCUS AREA 7

MAKING TEXTS WORK

... in a Two-Way learning environment

Acknowledgements

Project Management and Coordination
Patricia Königsberg
Glenys Collard
Margaret McHugh

Academic Research and Resource Development Team
Dr Judith Rochecouste
Professor Ian Malcolm
Professor Farzad Sharifian
Coral Brockman
Aileen Hawkes
Cheryl Wiltshire
Dr Ellen Grote
Anna Bennetts
Kathrin Dixon
Alison Hill
Anne MacKay

Project Reference Group
Karen Webster
Majella Stevens
Adriano Truscott
Karen Cowie
Jacqui Williams
Dorothy O'Reilly
Allison Heinritz
Corel Gillespie

Strategic Project Support
Kevin O'Keefe
Naomi Ward
Peter Dunnell
Bill Mann
Paul Bridge
Juanita Healy
Rosemary Cahill
Janine Milton

Capacity-Building Two-Way Teams
Bernie Ryder – Roz Tritton
Caelene Bartlett – Zoei Nixon
Charmaine Dershow –Catherine Good (deceased)
Dawn Holland (deceased) – Nola Chromiack
Diane Gray – Sue Kennedy
Elsie Woods – Ros Fleay
Garry Taylor – Jan Ackroyd
Gloria Mc Callum – Karen Cowie
Marion Baumgarten – Michael Harvey
Maxine Williams – Anne Thomason
Nicki Patterson – Carla Richards
Rowena Puertollano – Denise Shillinglaw
Stephanie Armstrong – Jane Salt
Wayne Coles – Moya Glasson

Community Consultation
Allan Mitchell (deceased)
Celina Eggington
Denis Eggington
Dumbartung Aboriginal Corporation
Eva Sahana
Louella Eggington
Mallee Aboriginal Corporation
Robert Cox
Robert Eggington
Sylvia and Don Collard
Professor Ted Wilkes
Parent and Community Engagement Program (PaCE), Shire of Swan

Site-based Two-Way Teams/Educators (and Partnership Schools, 2004-2011)
Basil Kickett – Lisa Ledger (Narrogin Primary School)
Denise Thornton – Taryn Linden (Nulsen Primary School)
Georgina Coomer – Andrea Gadd (Karratha Primary School)
Gina Riley – Nathan Bushby (Yulga Jinna Remote Community School)
Gloria Dann – Bronwyn Mumme (Djidi Djidi Primary School)
Jo Kelly – Aaron Chaplin (South Hedland Primary School)
Joyce Drummond – Eleanor Kruger (Vocational Education and Training)
Libby DeJon – Beth Griffen (Onslow Primary School)
Linda Hutchinson – Susie De Jong (Castletown Primary School)
Lorraine Cherabun – Jacqui Trevenen – Sharon Shandley (Bayulu Remote Community School)
Louise Dalgety – Deb Berryman (Beachlands Primary School)
Marion Cheedy – Alicia Croxford (Roebourne District High School)
Irene Hayes – Merle Ashburton (Onslow Primary School)
Natalie Stream – Kellie Heales (Marble Bar Primary School)
Natasha Ryan – Peta Stokes (Meekawaya Aboriginal Kindergarten)
Nola Bell and Irene Gilmarten – Diane Fraser (Rangeway Primary School)
Nora Derschow – Tracey Millington (Pegs Creek Primary School)
Anne Shinkfield (Ngaanyatjarra Lands School)
Claire Smoker (Settlers Primary School)
Erica Bowers (Merriwa Primary School)
Judy De Grauw (Girawheen Senior High School)
Mark Major (Tranby Primary School)
Maxine Tomlin – Jody O'Brien (Vocational Education and Training)
Richard Ludeman (Vocational Education and Training)
Rosemary Reddingius – Rene Reddingius (Leonora Primary School)

BY-NC-ND

Supporting School Principals

Alan Dowsett
(Spencer Park Primary School)
Anne Mead
(Roebourne District High School)
Felicity Dear
(Djidi Djidi Primary School)
Geoff Bayliss
(Belmay Primary School)
Gillian Murgia
(Willagee Primary School)
Graham Butler
(Gilmore College)
Janet Mathews
(South Hedland Primary School)
Jeremy Shephard
(Beachlands Primary School)
Judith Lill
(Marble Bar Primary School)
Justin Grasso
(Pegs Creek Primary School)
Lucina Cross
(Nullagine Remote Community School)
Mark Smythe
(Pegs Creek Primary School)
Maxine Auguston
(Mount Lockyer Primary School)
Mike Devlin
(Challis Early Childhood Education Centre)
Paul Read
(Onslow Primary School)
Pauline Grewar
(Castletown Primary School)
Peter Rigden
(Rangeway Primary School)
Rowan Shinkfield
(Ngaanyatjarra Lands School)
Shane Cumming
(West Northam Primary School)
Stuart Cummings
(Withers Primary School)
Yvonne Messina
(Mullewa District High School)

Project Advisers and Friends

Alana Loo
Albert Pianta
Amanda Biggs
Ania Niedzwiadek
Ann Thomason
Anne Mead
Annette Millar
Dr Anthea Taylor
Antoinette Krakowizer
Ashley Collard
Barb Horan
Cam Rielly
Caro Kay
Carol Curtis
Carol Johnson
Carolyn Couper
Cheryl Ridgeway
Christine Jackson
Christine Reich
Coral Gillespie
Coral Jenkins
Daisy Ward
David Callow
David Knox
Di Rees
Di Tomazos
Donna Bridge
Donna Harts
Edie Wright
Ellen Thompsett
Erica McGuire
Freda Ogilvie
Gavin Morris
Glenda Traynor
Grace Abraham
Heather Elmer
Helen Spiers
Helen Tew
Kylie McLerie
Jackie Barry
Jane Shiels
Jennifer Kniveton
Jenny Evans
Jill Rathbone
Joanne Allan
Joanne Cross
John Burke
Jude Tupman
Judith Duff
Julie Buist
Julie Hillin
Karren Philp
Kate Mason
Katrina Merrells
Ken Molyneux
Kerry Rowe
Kevin Dorizzi
Kirsty Maley
Linda Markovic
Lis Turner
Lisa Edwards
Liz Healy
Lola Jones
Lyall Garlett
Marg Rutter
Mark Bonshore
Melissa Jones
Michelle Nipper
Miranda Hamilton
Nicole Murphy
Norma Furniss
Pam Pollard
Patricia Wood
Penny James
Peta Lawrence
Phillip Nieuwenhuis (deceased)
Robyn Weston
Robyn Strickland
Ross Fuhrman
Shelley McCleary
Simon Forrest
Steve Milton
Steve Wells
Sue Knight
Sue Lysle
Tanya Jones
Tessa Burrows
Tracey Bevan
Tracey Cullen
Tracey Gosling
Vicky Kirk
Warren Grellier
Wayne Coles
Yvette Harrison

Art (front cover): Deborah Bonar

Design: Dessein

BY-NC-ND

THE TRACKS TO TWO-WAY LEARNING PACKAGE

- Includes electronic version on CD

Understanding language and dialect
Our dialects, our lives

Our views, our ways
Aboriginal knowledge, beliefs, today

The grammar of dialect difference
Difference, talking, hearing, understanding

How we shape experience
Yarning, seeing, watching, doing

How we represent our world
Art, symbols, gestures, opportunity
Manners, reading, knowledge, time limits

Language and inclusivity
How we include and how we exclude

Making texts work
... in a Two-Way learning environment

From speaking to writing
What's right and what's wrong

How we talk
How we talk, when we can talk

Making a difference for learners
We can do it like this
Show me what

Hearin' the voices
Tell me your story
(includes ten storybooks)

Toolkit for teaching
What we do with our mob

- Includes three sample workshops

BY-NC-ND

THE TRACKS TO TWO-WAY LEARNING PACKAGE

This Focus Area, together with the other 11 Focus Areas, forms the second part of the *Tracks to Two-Way Learning* package.

Each Focus Area has a title and a descriptor. The Standard Australian English titles and descriptors are set roman, while those for Aboriginal English are set in *italics*.

The Focus Area contains a background reading section and professional learning modules intended to help Two-Way Teams to design and facilitate workshops for their colleagues and other stakeholders. All modules include workshop activities with information and materials for facilitators.

The main structure of the package is shown in the diagram on the left. There are three major parts, including the *12 Focus Areas* which form Part 2.

The *Tracks to Two-Way Learning* package has been written for Aboriginal and non-Aboriginal educators working together in pairs (Two-Way Teams) to improve the quality of teaching and learning for Aboriginal children and adults.

The advice and involvement of Aboriginal people are critical to bringing about this improvement in education and contribute to making education and training organisations more knowledgeable about and more responsive to the aspirations of the Aboriginal community. For more general information and explanations about the principle of Two-Way, see the 'Introduction' to the *Facilitators Guide*.

It is recommended that Two-Way Teams evaluate their own education or training sites before they use the material provided in any Focus Area. This will enable them to decide which modules are relevant to the staff at their locations. 'Tracking Needs' in the *Facilitators Guide* provides advice on how to evaluate a site.

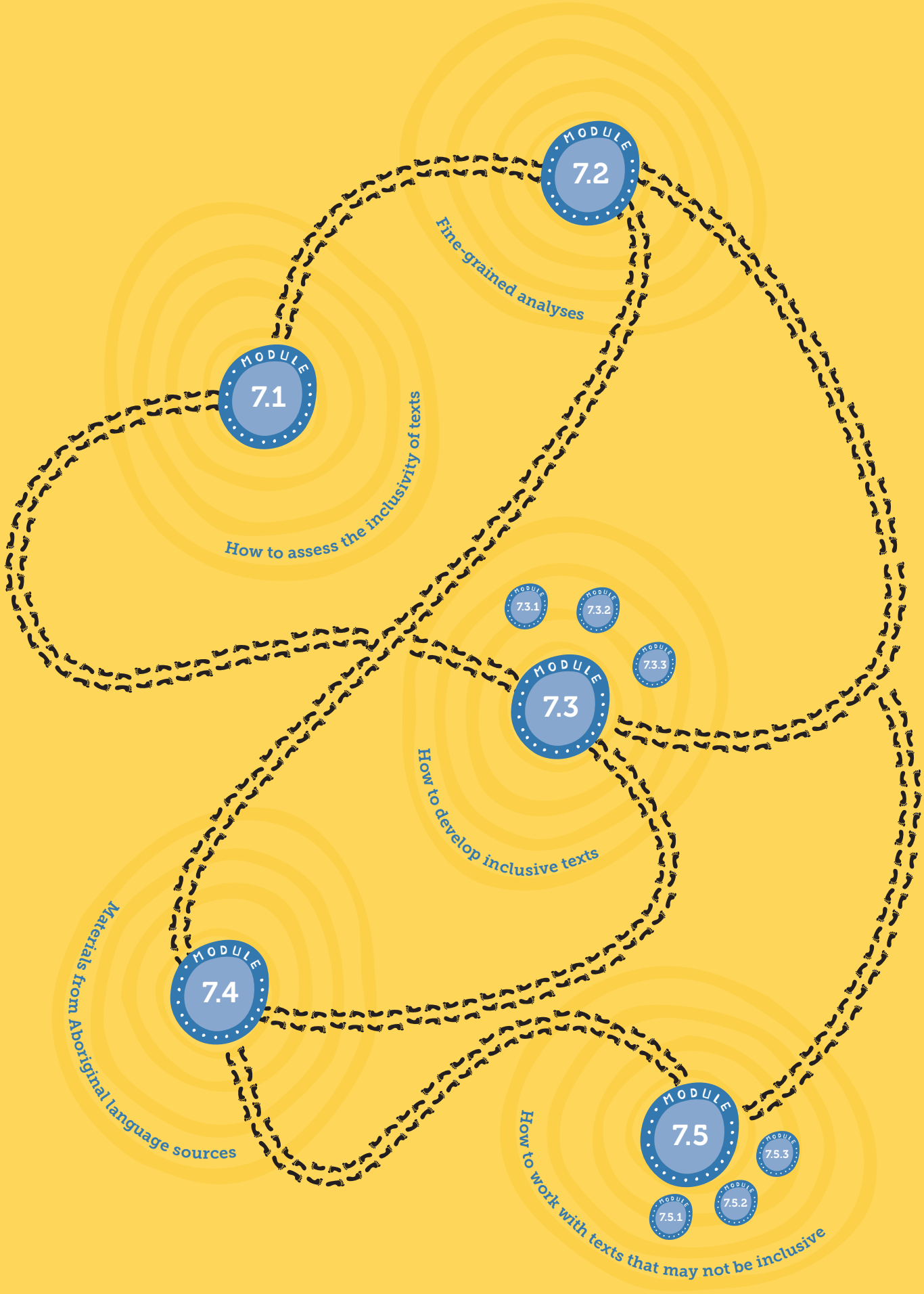
Two-Way Teams are encouraged to select material from across the Focus Areas when designing their professional development workshops.

In summary, to use the material in this learning package effectively it is advisable to:

- work as Two-Way Team
- perform a site evaluation before beginning to organise workshops (refer to 'Tracking Needs' in the *Facilitators Guide*)
- select suitable modules (refer to the outcomes of the site evaluation)
- read the relevant background reading(s)
- mix and match modules from different Focus Areas according to the outcomes of your site evaluation
- be creative and critical; adapt materials to make them appropriate for your location and the participants in your workshop(s)
- if required, use the section 'Developing Organisational Capacity' in the *Facilitators Guide* for more information on the process of organising workshops
- use the *Sample Workshops Guide* for more detailed information about how to plan and facilitate workshops.

The content of this Focus Area is also on CD (attached to the *Facilitators Guide*). It can be used in electronic form and handouts, worksheets and powerpoints can be edited as required (see 'Workshop preparation' in the *Sample Workshops Guide* for more information).

BY-NC-ND


MODULE 7.1
How to assess the inclusivity of texts
MODULE 7.2
Fine-grained analyses
MODULE 7.3
MODULE 7.3.1
MODULE 7.3.2
MODULE 7.3.3
How to develop inclusive texts
MODULE 7.4
Materials from Aboriginal language sources
MODULE 7.5
MODULE 7.5.1
MODULE 7.5.2
MODULE 7.5.3
How to work with texts that may not be inclusive

BY-NC-ND

FOCUS AREA 7
MAKING TEXTS WORK
... IN A TWO-WAY LEARNING ENVIRONMENT

Background reading **8**

References and further reading **13**

Module 7.1 **How to assess the inclusivity of texts** **15**

Module 7.2 **Fine-grained analyses** **26**

Module 7.3 **How to develop inclusive texts** **55**

7.3.1 The process of material development **56**

7.3.2 Some traps to avoid in material development **64**

7.3.3 Rewriting existing texts **67**

Module 7.4 **Materials from Aboriginal language sources** **71**

Module 7.5 **How to work with texts that may not be inclusive** **78**

7.5.1 Using texts selectively **79**

7.5.2 Two points of view **83**

7.5.3 Supporting mastery of text comprehension **85**

BY-NC-ND

BACKGROUND READING

MAKING TEXTS WORK
... IN A TWO-WAY LEARNING ENVIRONMENT

The purpose of this Focus Area is to assist educators to assess texts to identify features that could exclude Aboriginal readers.

Aboriginal people may be excluded when:

- the language used in a text is not familiar to them
- their world view and lived experience is not represented in the structure and content of the text
- they are positioned in the text in ways that demean or dismiss them.

This Focus Area provides analytical tools for educators to assess texts used in education or training contexts to determine their suitability to support learning for speakers of Aboriginal English.

The analytical tools start with a broad linguistic evaluation and proceed to more detailed, fine-grained, linguistic analysis. The activities will also assist educators to develop other skills to:

- make adjustments to texts so that they can be read and understood by Aboriginal English speakers
- develop new teaching strategies to support learners to read, understand and critically analyse a range of texts
- address issues relating to language use and the construction and maintenance of differentiated power relations.

Workshop tool

The following texts are strongly recommended to support workshop comprehension and delivery:

Fairclough, N. (1989). *Language and Power.* London: Longman.

Malcolm, I. G. et al. (2002). *The Representation of Aboriginal English in School Literacy Materials.* Perth: Edith Cowan University.

Some background before we start

When texts are selected for use within education or training systems, their appropriateness for Aboriginal learners needs to be considered and thought should be given to the way that the texts may position Aboriginal people culturally, socially or historically.

Too often, texts will not provide cues for Aboriginal learners that evoke familiar and understood experiences (schemas). As a result, these texts can be meaningless to Aboriginal readers. For example, the text may present alien and urban concepts to learners who have not experienced metropolitan environments or they may present a non-Aboriginal Anglo-Australian model of the nuclear family as the Australian norm.

BY-NC-ND

Alternatively, the texts may suggest that all Aboriginal people maintain a traditional lifestyle of hunting and gathering, not recognising the increasingly influential roles that many Aboriginal people play in Australian society, including their strong political, sporting and cultural contributions.

Texts can also contain other, more subtle assertions about Aboriginal people in the choice of words or in the selection of particular grammatical structures.

For example, in the sentence 'Europeans "discovered" the Australian continent', the Aboriginal people's prior occupation of the land is ignored.

Similarly, in the sentence 'Aboriginal children were taken away from their parents', the use of the passive tense 'were taken' avoids the attribution of responsibility for an historical action.

The more complex a text, the more difficult it is to understand, but even comparatively simple texts may contain words or grammatical structures that are not familiar to Aboriginal English speakers. Some examples of complex structures are shown below.

Complex language structures for Aboriginal English speakers

1. Difficult vocabulary, eg The long hair was a *predominant feature* of many....
2. Passive sentences, eg She *was turned* to stone; Coolamons *were carved*...
3. Conditional forms, eg *If you should* climb a tree...; She was afraid he *would* kill her
4. The perfect tense (have/had seen), eg He *had seen* them
5. Sentences that don't follow the default subject-verb-object structure, eg No sooner *had Gartuk climbed* the trunk...
6. Sentence parts brought to the front of the subject, eg *Against the flames* she saw the shadowy figures...; *There* she sat until the flood rose
7. Words and imagery that are remote from Aboriginal learners' experience, eg Long, long ago in Australia, during the *high summer* when the *blondwood* trees were flowering and the air was sweet with *perfume*...
8. Noun forms (nominalisation), eg Ngali and his sister Mayli had *a hunger for honey*.
9. Repeated adjectives, eg a *curiously carved* stick; *large, heavy* crowns *of gold*...
10. Complex compound sentences, eg *One of the languages that has been recorded is the Nyungar language.*
11. Present participles introducing clauses, eg She'd cheer us on, *hoping we'd win*; They spent many hours wandering and exploring, *coming home when hungry*.
12. Culturally-determined metaphors, eg The air was sweet with *perfume*...

BY-NC-ND

Educators can support literacy skills development in Aboriginal learners by selecting (or adapting) texts that are more inclusive of Aboriginal people.

However, educators have a responsibility, not only to help learners to learn from texts, but also to help them to choose the way in which they read them.

Norman Fairclough (1989) argues that the use of complex Standard English can be a deliberate action by those in power to maintain their control. As seen above, vocabulary, grammar and text structures can be used as part of the process of controlling the reader. Fairclough also claims that it is possible to deconstruct texts to determine how they are trying to exercise power over the reader. It follows from this that Aboriginal learners can be shown how to deconstruct texts that exclude them. Thus, there is a place for exclusive texts in training and education contexts, if only for the purpose of revealing them to learners.

Many learners are unaware of how a language can be used to manipulate people.

The language of power, Standard Australian English (SAE), has been referred to, in some Aboriginal contexts, as 'secret language' because it can seem to be used to control Aboriginal people without their knowledge. Patricia Beattie (1999, 131) has used some of the ideas of Fairclough and other linguists in her approach to teaching literacy to adult Aboriginal learners. Features of her approach include:

- first concentrating on understanding the surface meaning of the text
- looking for what is beneath the text by asking questions about the writer's word choice, the writer's imagery and construction of reality (their schemas)
- working on a basis of shared rather than independent reading
- helping learners to develop the language to talk about the text
- encouraging learners to challenge the text on the basis of their own life experiences.

The fundamental message here is that educators need to be able to work creatively with the texts to serve their pedagogical purposes, whether these are intended to highlight exclusion or to show the day-to-day relevance of subject content.

How does this relate to Focus Area 7?

This Focus Area addresses the ways in which linguistic and cultural exclusion may occur through texts used in formal training and educations contexts.

It also shows how educators may recognise it and either eliminate it or deal with it openly.

A global perspective on assessing the inclusivity of text encompasses its cultural, pedagogical, linguistic, conceptual and design aspects. A more fine-grained analysis employs a process to look for evidence of:

- content that relates appropriately to Aboriginal culture
- language that takes account of the structure of Aboriginal English
- suitability for use in a bidialectal, Two-Way approach to teaching.

Another stage is to do a detailed analysis of the text to find evidence of:

- linguistic features that limit inclusivity
- textual features that limit inclusivity
- conceptual features that limit inclusivity
- features that limit inclusive teaching practices.

Evaluation sheets are provided for each stage of this analysis and are included as part of Modules 7.1 and 7.2.

BY-NC-ND

In Module 7.2, the linguistic evaluation sheet helps educators look at elements of morphology, syntax, vocabulary and reference where the difference between Aboriginal English and SAE could be a problem for Aboriginal English learners (see Module 7.2, Worksheet 1: *Linguistic evaluation form*).

Textual evaluation looks at assumptions made about genres and the social rules for interaction. It includes looking at how the Aboriginal person is positioned by the author. Previous research (Malcolm et al, 2002) using this sort of evaluation showed that:

- the most common genre used in the materials was the narrative, while recounts were the most common in materials for early learners
- most texts assumed that everyone used SAE in all settings
- most texts represented Aboriginal people as speaking SAE
- even texts dealing with language and Aboriginal people made no reference to Aboriginal English
- only half the materials positioned the Aboriginal reader inclusively (that is, using the first person rather than the third person when referring to Aboriginal people)
- some texts openly excluded Aboriginal people, including books about such subjects as Uluru (called 'Ayer's Rock') and early settlement
- the formal Western literary tradition predominated, even in the retelling of Aboriginal stories.

Conceptual evaluation looks at the schemas and other conceptualisations that inform the reader. The corresponding evaluation form has places for identifying three kinds of schema: story/event, proposition and image, and for major categories and metaphors that may or may not be familiar to Aboriginal readers (see Module 7.2, Worksheet 3: *Conceptual evaluation form*).

The pedagogical evaluation form measures the suitability of texts for use in a Two-Way bidialectal education/training site. The form has been developed jointly by Aboriginal and non-Aboriginal educators and should be filled in collaboratively by Aboriginal and non-Aboriginal assessors. There are 12 general criteria for measuring pedagogical inclusivity (see Module 7.2, Worksheet 4: *Pedagogical evaluation form*).

Unsuitable texts and good teaching practice

In the course of their education and training, it is inevitable that learners will need to use texts that have no explicit reference to their own or other cultures: for example, a mathematical text, a health text on the functions of the human body, or a physics text on the laws of motion. However, it is not essential in all situations that the text make the bridge between the subject content knowledge and the prior knowledge of the learner.

Nevertheless, educators need to be able to support Aboriginal learners in the use of all texts.

A text that is not suitable for some purposes may be used for others:

- An informational text in SAE may be useful as a research source for both Aboriginal and non-Aboriginal learners, but would be inappropriate to set for Aboriginal learners for practice in reading aloud.
- A text about Aboriginal culture that is written in formal SAE may be unsuitable to set for learners to read on their own, but could be used as the basis for a facilitated discussion.

BY-NC-ND

- A text that is unsuitable in its present form can be modified or added to by the educator to make it appropriate for Two-Way bidialectal education so that:
  - unsuitable material may be omitted
  - the information in the text may be used for some kind of active learning, such as role play, or for some investigative activity, rather than being reinterpreted by an educator for learner delivery
  - the text may be used with other learning resources, such as audio or visual resources (perhaps in Aboriginal English) and appropriate graphics
  - material requiring cultural explanation may be annotated with notes explaining the cultural conceptualisations, which may be unfamiliar to the readers
  - unfamiliar events or activities may be discussed and explained
  - difficult vocabulary in the text may be either explained beforehand or provided in a glossary or replaced with words more typical of the Aboriginal learners' world.
- A text may be (and should be) used as the springboard for educational experiences that go beyond it.

BY-NC-ND

REFERENCES AND FURTHER READING

Animals Australia. Retrieved 8 May 2011 from https://animalsaustralia.qnetau.com/support/welcome.php.

Atkinson, A. et al. (2001). *Society and Environment 1*. Sydney: Longman/Pearson Education.

Baker, C. (1988). *Key Issues in Bilingualism and Bilingual Education*. Clevedon, UK: Multilingual Matters.

Beattie, P. (1999). Digging deeper: using text analysis to develop the English literacy of Indigenous students. In P. Wignell (ed.). *Double Power: English Literacy and Indigenous Education*. Melbourne: Language Australia.

Benterrak, K., Muecke, S. and Roe, P. (1996) *Reading the Country*. Second ed. Fremantle, WA: Fremantle Arts Centre Press.

Calandra, A. and Ciavarella, G. (1996) *Jacaranda SOSE-Studies of Society & Environment.* Milton, Qld: Jacaranda Wiley.

Cheedy, N., Cheedy, J. and Year 5/6 Class at Roebourne Primary School (2001). *Olive Python Dreaming.* Roebourne, WA: Roebourne Primary School.

Clark, M. (1995). *A History of Australia.* Vols 1 and 2, Melbourne: Melbourne University Press.

Collard, G. (2005). *Hearin' the Voices.* Perth: Department of Training and Workforce Development.

Collard, G. (2011). *Bardies, Fire and Gilgies*. Perth: Department of Training and Workforce Development.

Collard, K., Fatnowna, S., Oxenham, D., Roberts, J. and Rodriquez, L. (2000) Styles, appropriateness and usage of Aboriginal English. *Asian Englishes, 3(2),* 82-96.

Eagleson, R., Kaldor, S. and Malcolm, I. G. (eds), (1982). *English and the Aboriginal Child*. Canberra: Curriculum Development Centre.

England, C. and Fasick, A. M. (1987). *Childview: Evaluating and Reviewing Materials for Children.* Littleton, CO: Libraries Unlimited.

Fairclough, N. (1989). *Language and Power.* London: Longman.

Grote, E. (2002). Two-Way learning and two kinds of power. In P. Königsberg, and G. Collard (eds). *Ways of Being, Ways of Talk*. [Kit]. Perth: Education Department of Western Australia, 125-138.

Harrison, N. (2010). *Teaching and Learning in Indigenous Education*. Melbourne: Oxford University Press, 129-145.

James, M. (2010). *The Honey Ant Readers.* Alice Springs, NT: Margaret James.

Königsberg, P. and Collard, G. (eds) (2002). *Ways of Being, Ways of Talk*. [Kit]. Perth: Education Department of Western Australia.

Lewis, M. (2008). *Conversations with the Mob*, Nedlands, WA: University of Western Australia Press.

Malcolm, I. G., (1977). Aboriginal primary school children and classroom speech: some preliminary observations. In E. Brumby and E. Vaszolyi (eds). *Language Problems and Aboriginal Education*. Mount Lawley, WA: Aboriginal Teacher Education Program, Mount Lawley College of Advanced Education, 69-81.

Malcolm, I. G., (1979). *Classroom Communication and the Aboriginal Child: A Sociolinguistic Investigation in Western Australian Classrooms*. [Unpublished PhD thesis] University of Western Australia.

Malcolm, I. G., (1980). The discourse of the reading lesson: sociolinguistic observations in Aboriginal classrooms. In T. Bessell-Browne, R. Latham, N. Reeves and E. Gardiner (eds). *Reading into the 80s.* Adelaide: Australian Reading Association, 81-97.

Malcolm, I. G., (1992). English in the education of speakers of Aboriginal English. In J. Siegel (ed.). *Pidgins, Creoles and Nonstandard Dialects in Education*. Melbourne: Applied Linguistics Association of Australia, 15-41.

Malcolm, I. G., (1998). English and inclusivity in education for Indigenous students. Paper presented to the Annual Congress of the Applied Linguistics Association of Australia, Brisbane.

Malcolm, I. G., (2002).To see themselves in the curriculum: Indigenous learners and access to knowledge. Paper presented to the Seventh Annual Round Table of the Centre for Applied Language and Literacy Research, Edith Cowan University.

Malcolm, I. G., (2002). *Aboriginal English Genres in Perth*. Mount Lawley, WA: Edith Cowan University.

Malcolm, I. G., Grote, E., Eggington, L. and Sharifian, F. (2002). *The Representation of Aboriginal English in School Literacy Materials.* Perth: Edith Cowan University.

Malcolm, I. G., and Koscielecki, M. (1997). *Aboriginality and English*. Mount Lawley, WA: Edith Cowan University.

Malcolm, I. G., and Rochecouste, J. (1998). *Australian Aboriginal Students in Higher Education*. North Ryde, NSW: National Centre for English Language Teaching and Research in association with Centre for Applied Language Research, Edith Cowan University.

BY-NC-ND

Malcolm, I. G., Rochecouste, J. and Hayes, G. (2002). *The Application of Indigenous Skills to University Teaching and Learning*. Mount Lawley, WA: Centre for Applied Language and Literacy Research in conjunction with Kuronkkurl Katitjin School of Indigenous Australian Studies.

McRae, D. (ed.) (1994). *Langwij Comes to School.* Canberra: Commonwealth Department of Employment, Education and Training.

Moody, H. L. B. (1970). *Varieties of English*. London: Longman.

Napanangka, T. F. et al. (1997). *Six Women's Stories from the Great Sandy Desert*. Canberra: Aboriginal Studies Press.

Neidjie, B. (2002). *Gagudju Man.* Marlston, SA: J B Books Australia.

Neidjie, B., Davis, S. and Fox, A. (1985). *Kakadu Man.* Queanbeyan, NSW: Mybrood.

Palmer, G. B. (1996). *Toward a Theory of Cultural Linguistics.* Austin, TX: University of Texas Press.

Partington, G. (ed.) (1998). *Perspectives on Aboriginal and Torres Strait Islander Education*. Katoomba, NSW: Social Science Press.

Rochecouste, J. and Malcolm, I. (2003). *Aboriginal English Genres in the Yamatji Lands of Western Australia*. Mount Lawley, WA: Centre for Applied Language and Literacy Research, Edith Cowan University.

Roe, P. (1985). *Gularabulu* (Stephen Muecke, ed.). Fremantle, WA: Fremantle Arts Centre Press.

Rhodes, L. K. and Dudley-Marling, C. (1988). *Readers and Writers with a Difference: A Holistic Approach to Teaching Literacy to LD and Remedial Students*. Portsmouth, NH: Heinemann.

Skutnabb-Kangas, T. (1991). Swedish strategies to prevent integration and national ethnic minorities. In O. Garcia (ed.). *Bilingual Education: Focusschrift in Honor of Joshua A. Fishman on the Occasion of his 65th Birthday.* Vol. 1. Amsterdam: John Benjamins, 25-40.

Steiner, G. (1972) *On Difficulty and Other Essays*. Oxford: Oxford University Press.

Yunupingu, M. (1999) Double power. In P. Wignell (ed.). *Double Power: English Literacy and Indigenous Education*. Melbourne: Language Australia, 2.

BY-NC-ND

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – OVERVIEW

Learning objective

This module will help educators to:

- generate skills in assessing the degree of inclusivity or exclusivity in texts.

Activity description

This activity introduces participants to tools for measuring the inclusivity of prescribed or chosen texts. A variety of features make a text inclusive from the point of view of an Aboriginal English speaking reader. All these features need to be taken into account when judging the inclusivity of a text. Learners of all ages will benefit from the educator© ability to assess texts for this purpose.

Note that a form needs to be filled in separately for each text being assessed. The process provides the educator not only with a rating of the overall inclusivity of the material, but also with guidance as to how the material may be modified.

Facilitators notes

Materials required:

- Handout 1: *The evaluation form explained* (provided)
- Handout 2: *Evaluation form* (two for each participant) (provided)
- Handout 3: *Aboriginal English text:* 'Bardies, Fire and Gilgies' (provided)
- Handout 4: *Standard Australian English text:* 'Extract from A History of Australia, Volume I' (provided)
- Facilitators key to Handout 3: *Aboriginal English text:* 'Bardies, Fire and Gilgies' (provided)
- Facilitators key to Handout 4: *Standard Australian English text:* 'Extract from A History of Australia, Volume I' (provided)
- Writing materials.

1. Organise participants into groups using a strategy from Module 12.7.1 or one of your own. If possible, make sure that there are Aboriginal and non-Aboriginal participants in each group.
2. Circulate Handout 1: *The evaluation form explained* as well as the blank evaluation forms (Handout 2: *Evaluation form)* and ensure that participants have two blank evaluation forms – one for an Aboriginal English (AE) text and one for a Standard Australian English (SAE) text.
3. Explain the use of the evaluation forms to measure the inclusivity of texts and the 5-point rating scale which ranges from '1' (least inclusive) to '5' (most inclusive).
4. Circulate the AE text (Handout 3) and invite participants to use one of their forms to evaluate this text. Allow time for groups to discuss their evaluations.
5. Circulate the SAE text (Handout 4) and invite participants to use their second blank evaluation form to do another evaluation. Allow time for groups to discuss their evaluations.

BY-NC-SA

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – HANDOUT 1

The evaluation form explained

Questions		1 = Very Exclusive 5=Very Inclusive	
1	Does the content relate to Aboriginal experience? If 'yes', how? Comment:	1 2 3 4 5 N/A	Questions 1, 2a, 2b and 3 relate to **Aboriginal cultural representation**
2a	Is the coverage giving fair representation to Aboriginal cultures? If 'yes', give example(s). Comment:	1 2 3 4 5 N/A	
2b	Is there recognition of a contemporary Aboriginal culture? If 'yes', give example(s). Comment:	1 2 3 4 5 N/A	
3	Is there representation of Aboriginal views? Where? How? Comment:	1 2 3 4 5 N/A	
4	Can these materials contribute to the achievement of bidialectal outcomes? If 'yes', how? Comment:	1 2 3 4 5 N/A	Questions 4, 5a and 5b relate to the **appropriateness for bidialectal pedagogy**
5a	Does the material offer opportunity for group work? If 'yes', how? Comment:	1 2 3 4 5 N/A	
5b	If 'yes', is cooperative activity favoured? Comment:	1 2 3 4 5 N/A	

HANDOUT

BY-NC-SA

Questions	1 = Very Exclusive 5=Very Inclusive	
6 Does the material use authentic language? What languages or varieties? Comment with examples:	1 2 3 4 5 N/A	Questions 6, 7 and 8 relate to **language**
7 If Aboriginal English is used, is it given the same respect as Standard English? If 'yes', why, how? Comment:	1 2 3 4 5 N/A	
8 Does the language communicate clearly? Give examples. Comment:	1 2 3 4 5 N/A	
9 Are new concepts easily accessible to Aboriginal readers? Explain. Comment:	1 2 3 4 5 N/A	Question 9 relates to **concepts**
10 Does the layout (colour, design, etc) help Aboriginal learners? If 'yes,' how? Comment:	1 2 3 4 5 N/A	Question 10 relates to **design**
11 In your opinion, what outcomes will the material help to achieve?		Questions 11, 12 and 13 relate to **anticipated aims and outcomes**.
12a What do you think are the aims of these materials?		
12b Can the above aims be achieved by the material? If possible, give examples.		
13 Other comments		

HANDOUT

BY-NC-SA

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – HANDOUT 2

Evaluation form

How inclusive is this material?

Cultural background of the author or the text (please circle):

Aboriginal/non-Aboriginal

Name of text: .....

Reference (if available): .....

(To start with, please focus only on the materials, not on what educators/trainers might do with them. Where the question relates to educator/trainer practice, assume the educator/trainer is not somebody with bidialectal education/training knowledge.)

	Questions	1 = Very Exclusive 5 = Very Inclusive
1	Does the content relate to Aboriginal experience? If 'yes', how? Comment:	1 2 3 4 5 N/A
2a	Is the coverage giving fair representation to Aboriginal cultures? If 'yes', give example(s). Comment:	1 2 3 4 5 N/A
2b	Is there recognition of a contemporary Aboriginal culture? If 'yes', give example(s). Comment:	1 2 3 4 5 N/A
3	Is there representation of Aboriginal views? Where? How? Comment:	1 2 3 4 5 N/A
4	Can these materials contribute to the achievement of bidialectal outcomes? If 'yes', how? Comment:	1 2 3 4 5 N/A
5a	Does the material offer opportunity for group work? If 'yes', how? Comment:	1 2 3 4 5 N/A
5b	If 'yes', is cooperative activity favoured? Comment:	1 2 3 4 5 N/A

HANDOUT

BY-NC-SA

Questions	1 = Very Exclusive 5 = Very Inclusive
6 Does the material use authentic language? What languages or varieties? Comment with examples:	1 2 3 4 5 N/A
7 If Aboriginal English is used, is it given the same respect as Standard English? If 'yes', why, how? Comment:	1 2 3 4 5 N/A
8 Does the language communicate clearly? Give examples. Comment:	1 2 3 4 5 N/A
9 Are new concepts easily accessible to Aboriginal readers? Explain. Comment:	1 2 3 4 5 N/A
10 Does the layout (colour, design, etc) help Aboriginal learners? If 'yes,' how? Comment:	1 2 3 4 5 N/A
11 In your opinion, what outcomes will the material help to achieve?	
12a What do you think are the aims of these materials?	
12b Can the above aims be achieved by the material? If possible, give examples.	
13 Other comments	

HANDOUT

BY-NC-SA

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – HANDOUT 3

Aboriginal English text: *Bardies, Gilgies and Fire*[1]

Read the following text, which is an extract from story written by a Nyungar woman. In small groups, discuss what makes it inclusive of the Aboriginal listener/reader and complete the Evaluation Form.

We love gettin bardies
mosly we get em from the
mungart tree.
Have you tasted a bardi?
We love lookin for bardies
all our mob do.....
Look..... look ere look.....
ooow e's a big one too
e's white and fluffy unna
an we gonna eat im too.
You wanna feed
come an catch some
you gotta find em
an old em in your and too
they can't even bite you
cause theys only got little teeth
some are big and some are small
but we allowed ta eat em all.....
Our Ol Pop Poppy Don
e takes us little fullahs
han show us which one we allowed ta eat.....
Ol Nan Chum she comes along too
e sometime takes us jus over the line
han sometimes we all go far... far away.....
sometimes our wadjela mates allowed to come too.

1 Collard, G. (2011). *Bardies, Fire and Gilgies.* Perth: Department of Training and Workforce Development.

HANDOUT

BY-NC-SA

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – HANDOUT 4

Standard Australian English text: Extract from *A History of Australia,* Volume I

Read the following text, which is an extract from Manning Clark's *A History of Australia,* Volume I[2], which was first published in 1962 and reprinted in 1995. This extract is from Chapter 9*: King, Flinders, and Port Phillip*. In small groups, discuss what makes it inclusive of the Aboriginal listener/reader.

Atkins[3] was not prepared to admit aborigines as witnesses in the law courts of New South Wales, because evidence of person not bound by any moral or religious tie could never be considered as legal evidence, and because to admit them as either criminals or witnesses before a criminal court would be a mocking of judicial proceedings and a solecism of law[4]. The only mode of treating them for their excesses was to pursue them and inflict such punishment as they deserved. Francis Barrallier, the son of a French *émigré*, who had arrived in the colony in 1800 as an ensign in the New South Wales Corps, found during his explorations to the west of Parramatta that the aborigines were strangers to feelings of gratitude, and that the most refined cruelty and barbarity were the principle features of their character.

2 Clark, M. (1995). *A History of Australia*. Vols I and 2, Melbourne: Melbourne University Press.
3 Richard Atkins arrived in the colony in 1792. He was registrar of the Vice Admiralty Court.
4 A violation of the law.

HANDOUT

BY-NC-SA

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – FACILITATORS KEY TO HANDOUT 3

Aboriginal English text: *Bardies, Gilgies and Fire*

How inclusive is this material?

Cultural background of the author or the text (please circle): (Aboriginal)/non-Aboriginal

Name of text: **Bardies, Gilgies and Fire**

Reference (if available): **Collard, G. (2011). *Bardies, Fire and Gilgies*. Perth: Department of Training and Workforce Development.**

	Questions	1 = Very Exclusive 5 = Very Inclusive
1	Does the content relate to Aboriginal experience? If 'yes', how? **Comment: Bush tucker and social practice.**	1 2 3 4 (5) N/A
2a	Is the coverage giving fair representation to Aboriginal cultures? If 'yes', give example(s). **Comment: Customary practice for food gathering.**	1 2 3 4 (5) N/A
2b	Is there recognition of a contemporary Aboriginal culture? If 'yes', give example(s). **Comment: Use of Aboriginal family relationships described in Aboriginal ways, traditional food gathering practice in contemporary life.**	1 2 3 4 (5) N/A
3	Is there representation of Aboriginal views? Where? How? **Comment: Bush food, family relationships, traditional practice.**	1 2 3 4 (5) N/A
4	Can these materials contribute to the achievement of bidialectal outcomes? If 'yes', how? **Comment: Yes, recognition of traditional practice, food preferences, social gatherings, use of Aboriginal English.**	1 2 3 4 (5) N/A
5a	Does the material offer opportunity for group work? If 'yes', how? **Comment: Yes, for investigating different understandings of the story, its structure, conceptualisations, etc.**	1 2 3 4 (5) N/A
5b	If 'yes', is cooperative activity favoured? **Comment: Yes, between Aboriginal and non-Aboriginal – finding similarities, differences in experience and language.**	1 2 3 4 (5) N/A
6	Does the material use authentic language? What languages or varieties? **Comment with examples: Yes, Aboriginal English.**	1 2 3 4 (5) N/A

FACILITATORS KEY

BY-NC-SA

Questions	1 = Very Exclusive 5 = Very Inclusive
7 If Aboriginal English is used, is it given the same respect as Standard English? If 'yes', why, how? **Comment: Only Aboriginal English is used.**	1 2 3 4 (5) N/A
8 Does the language communicate clearly? Give examples. **Comment: Yes, first and second person used, narrative structure with explanations.**	1 2 3 4 (5) N/A
9 Are new concepts easily accessible to Aboriginal readers? Explain. **Comment: There may be no concepts that are new to Aboriginal people. Some concepts may be new to non-Aboriginal people.**	1 2 3 4 (5) N/A
10 Does the layout (colour, design, etc) help Aboriginal learners? If 'yes', how? **Comment: Short lines following conceptual units are used. The print version of the story has illustrations.**	1 2 3 4 (5) N/A
11 In your opinion, what outcomes will the material help achieve? **Comment: Recognition of Aboriginal English as a dialect and a carrier of oral histories.**	
12a What do you think are the aims of these materials? **Comment: To provide a 'voice' for Aboriginal learners, to legitimise Aboriginal English; to link current practice to traditional methods; to give a voice to Aboriginal storytellers.**	
12b Can the above aims be achieved by the material? If possible, give examples. **Comment: Yes, at the appropriate educational level.**	
Other comments: **This text would be appropriate for Two-Way bidialectal explorations.**	

FACILITATORS KEY

BY-NC-SA

MODULE 7.1 HOW TO ASSESS THE INCLUSIVITY OF TEXTS – FACILITATORS KEY TO HANDOUT 4

Standard Australian English text: Extract from *A History of Australia*, Volume I

How inclusive is this material?

Cultural background of the author or the text: (please circle) Aboriginal/(non-Aboriginal)

Name of text: **Manning Clark extract**[5]

Reference (if available): **Clark, M. (1995). *A History of Australia,* 168.**

	Questions	1 = Very Exclusive 5 = Very Inclusive
1	Does the content relate to Aboriginal experience? If 'yes', how? **Comment: It shows attitudes toward Aboriginal Australians in early colonisation.**	(1) 2 3 4 5 N/A
2a	Is the coverage giving fair representation to Aboriginal cultures? If 'yes', give example(s). **Comment: No, no recognition of culture at all.**	(1) 2 3 4 5 N/A
2b	Is there recognition of a contemporary Aboriginal culture? If 'yes', give example(s). **Comment: No.**	(1) 2 3 4 5 N/A
3	Is there representation of Aboriginal views? Where? How? **Comment: No – it simply relates facts determined by opinions and behaviours of the time.**	(1) 2 3 4 5 N/A
4	Can these materials contribute to the achievement of bidialectal outcomes? If 'yes', how? **Comment: It's very formal English but can contribute to the expansion of Standard Australian English knowledge. It needs to be accompanied by explanations of the history and opinions of the time.**	1 2 3 (4) 5 N/A
5a	Does the material offer opportunity for group work? (If 'yes,' how?) **Comment: Possible group discussion of how things have/have not changed for Aboriginal people since that time.**	1 2 3 (4) 5 N/A
5b	If 'yes', is cooperative activity favoured? **Comment: Not necessarily.**	(1) 2 3 4 5 N/A

5 It is important to keep in mind that Manning Clark was a historian who drew extensively on evidence of the time – the letters and journals of the colonisers. So these are not actually his own opinions; he is describing the attitudes and opinions of that period of time, based on the surviving documents.

FACILITATORS KEY

BY-NC-SA

	Questions	1 = Very Exclusive 5 = Very Inclusive
6	Does the material use authentic language? (What languages or varieties?) **Comment: It's an authentic example of very formal and complex English language**	1 2 3 (4) 5 N/A
7	If Aboriginal English is used, is it given the same respect as Standard English? (If 'yes', why, how?) **Comment: Aboriginal English was not recognised as a rule-governed, legitimate dialect at the time described in these materials.**	(1 2) 3 4 5 N/A
8	Does the language communicate clearly? (Give examples.) **Comment: No – it's formal and complex with many unusual words.**	(1 2) 3 4 5 N/A
9	Are new concepts easily accessible to Aboriginal readers? (Explain) **Comment: No - the language of the text is a major barrier.**	(1 2) 3 4 5 N/A
10	Does the layout (colour, design, etc) help Aboriginal learners? (If 'yes', how?) **Comment: No - there are no paragraphs, illustrations, etc.**	1 2 3 4 5 (N/A)
11	In your opinion, what outcomes will the material help achieve? **It demonstrates the self-righteous attitudes of the colonisers at the time.**	
12a	What do you think are the aims of these materials? **To provide an historical account of the lives and views of non-Aboriginal people of the day.**	
12b	Can the above aims be achieved by the material? If possible, give examples. **Yes, it is quite emotive in its expression, eg 'the most refined cruelty and barbarity'.**	

FACILITATORS KEY

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – OVERVIEW

Learning objectives

This module will help educators to:

- develop skills in analysing texts for teaching points at linguistic, discourse, conceptual and pedagogical levels of a text
- recognise exclusion at the linguistic, discourse, conceptual and pedagogical levels of a text.

Activity description

Continuing from the basic awareness raising of Module 7.1, this activity introduces participants to the fine-grained analysis of materials for measuring the inclusivity of prescribed or chosen texts.

These analyses include the linguistic, discourse, conceptual and pedagogical evaluations of texts. Learners can also approach texts in the same way to identify what they don't understand and want explained.

This activity is most effective if attempted when participants have some prior knowledge in each of the four dimensions; linguistic (Focus Areas 3 and 8), discourse (Focus Area 5), conceptual (Focus Area 4) and pedagogical Focus Area 12 and some in Focus Area 2).

Facilitators notes

Materials required:

- Powerpoint: *Four dimensions of evaluation* (provided)
- Explanatory notes*: Four dimensions of evaluation* (provided)
- Materials 1a-1d: relating to the linguistic evaluation (provided)
- Materials 2a-2d: relating to discourse evaluation (provided)
- Materials 3a-3d: relating to conceptual evaluation (provided)
- Materials 4a-4d: relating to pedagogical evaluation (provided)
- Writing materials.

Please note that:

- Handouts 1a, 2a, 3a and 4a are texts for evaluation for each dimension.
- Worksheets 1b, 2b, 3b and 4b are evaluation forms for each dimension.
- Explanatory notes 1c, 2c, 3c and 4c are further explanations for each dimension.
- Facilitators keys 1d, 2d, 3d and 4d are examples of completed evaluations for each dimension.

BY-NC-SA

1. Refer to explanatory notes, show Powerpoint: *Four dimensions of evaluation* and explain the following activity. Use the linguistic analysis as example of how to proceed with the remaining three analyses: discourse, conceptual and pedagogical.
2. Distribute materials 1a-1d.
3. Ask participants to work in pairs and examine the linguistic examples provided in Explanatory notes 1c: *Pedagogical analysis.* At a whole group level, respond to any questions that pairs may have in understanding the various aspects of a linguistic analysis.
4. Ask participants to read Handout 1a: *Text for linguistic evaluation* and attempt a linguistic analysis, using Worksheet 1b: *Linguistic evaluation*.
5. Distribute Facilitators key 1d: *Linguistic evaluation* and debrief.
6. Divide participants into three groups, organising each group into pairs (using a strategy from Module 12.7.1 or one of your own). If possible, make sure that there are Aboriginal and non-Aboriginal participants in each group.
7. Circulate texts for evaluation (2a-4a), blank evaluation forms (2b-4b) and Explanatory notes (2c-4c) as follows:
   - materials for Discourse evaluation (2a-2c) to pairs in one group
   - materials for Conceptual evaluation (3a-3c) to pairs in another group
   - materials for Pedagogical evaluation (4a-4c) to pairs in the last group.
8. Ask participants to work through the texts and the evaluation forms, using the Explanatory notes for support.
9. If time permits, organise a jigsaw for groups to share each other's findings; otherwise, ask individual groups to report to the whole group.
10. Debrief by providing any clarification about matters raised by participants. Use the Facilitators keys (1d-4d) as necessary.
11. Optional: provide participants with additional blank copies of the respective evaluation forms (1b-4b) so that these can be photocopied by participants for future Two-Way assessments of materials used with their own learners.

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – POWERPOINT

Four dimensions of evaluation

1. **linguistic**
2. **discourse**
3. **conceptual**
4. **pedagogical.**

This type of analysis helps to generate teaching points from a text.

Linguistic evaluation

Language (words, structures, etc): phonology, morphology, vocabulary and grammar of Aboriginal English (AE).

The linguistic evaluation form helps in making the contrast between AE and Standard Australian English (SAE) clearer by identifying difficult forms in SAE.

Discourse evaluation

This evaluation focuses on assumptions about the type of text (genre) and social rules for interaction.

Conceptual evaluation

This evaluation looks at texts from the point of view of schemas and other conceptualisations.

Pedagogical evaluation

The pedagogical potential of the material for use in a Two-Way bidialectal education or training site is divided into three sections on the form: general, history and informational.

POWERPOINT

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – EXPLANATORY NOTES

Four dimensions of evaluation

1. **linguistic**
2. **discourse**
3. **conceptual**
4. **pedagogical.**

It is recommended that this activity follow previous workshop sessions to help participants understand the complexity in each dimension. For example:

- the linguistic analysis would benefit from prior workshop sessions on the phonology, vocabulary and grammar of Aboriginal English provided in Focus Areas 3 and 8
- the discoursal analysis would benefit from prior workshop sessions on assumptions about the type of text (genre) and social rules for interaction provided in Focus Area 5
- the conceptual analysis would benefit from prior workshop sessions on schemas and other conceptualisations provided in Focus Area 4
- the pedagogical potential of materials would be better assessed after having explored the notions of Two-Way bidialectal education or training and cultural/history aspects provided in Focus Area 2.

Explain that this type of analysis helps to generate teaching points from a text.

Linguistic evaluation

The linguistic evaluation form helps in making the contrast between Aboriginal English and SAE clearer by identifying difficult forms in SAE.

Discourse evaluation

This evaluation focuses on assumptions about the type of text (genre) and social rules for interaction.

Conceptual evaluation

This evaluation looks at texts from the point of view of schemas and other conceptualisations.

Pedagogical evaluation

The pedagogical potential of the material for use in a Two-Way bidialectal education or training site is divided into three sections on the form: general, history and informational.

NOTES

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – HANDOUT 1A

Text for linguistic evaluation

The linguistic evaluation is intended to highlight areas where there is divergence between Aboriginal English and the form of English used in the material.

Animals Australia[6]

Animal cruelty is shocking — nobody likes to see an animal come to harm. But what's even more shocking is that most of the cruelty that happens behind closed doors is completely legal, routine, and sanctioned by governments. Laws have failed to protect millions of animals raised in Australia who live their short lives in factory farms; who are destined to become laboratory experiments, or live export statistics. We must be their voice.

Animals Australia is internationally respected for its commitment to investigating and exposing animal abuse. Through the press we are exposing systematic cruelty and injustices to animals across the country and beyond; we are sending experienced investigators to where animals need them most; our TV and radio commercials are reaching the hearts and minds of millions, inspiring kindness to animals...

6 Reproduced with permission from Animals Australia. Retrieved 8 May 2011 from https://animalsaustralia.qnetau.com/support/welcome.php.

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – WORKSHEET 1B

Linguistic evaluation[7]

Reference of material .....

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☐
	Middle Primary	☐	Upper Secondary	☐
	Upper Primary	☐	Adult	☐
Purpose of material:	reference	☐	subject text	☐
	literacy	☐		

Linguistic level	Noticeable linguistic features (Review Focus Areas 3, 5 and 8)[7]	Examples/comments
Morphology	Pronouns, eg relative (*who, which)*	
	Adjectives, eg superlatives (*biggest)*	
	Verbs, eg conditional (*would, should, were*)	
	Verbs, eg continuous (*is/was...ing*)	
	Verbs, eg perfect (*have/has/had*)	
	Other	

7 Of course, it requires some linguistic knowledge to carry out a linguistic analysis, but it brings great rewards in showing the problems that texts are presenting to learners.

BY-NC-SA

Linguistic level	Noticeable linguistic features (Review Focus Areas 3, 5 and 8)[7]	Examples/comments
Syntax	Clause type, eg existential (*there is/are*)	
	Clause type, eg passive	
	Clause type, eg non-SVO word order (Subject Verb Object)	
	Sentence, eg compound	
	Sentence, eg complex	
	Abstract/existential subjects (*there is/are*)	
	Other	
Reference	Personal pronouns eg agreement, cohesion	
	Other	
Vocabulary	Abstractions	
	Other	
Other		

Comment:

.....

.....

.....

.....

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – EXPLANATORY NOTES 1C

Linguistic evaluation[8]

These examples will provide some memory refreshment of the sort of linguistic items that we are looking for in this analysis.

Noticeable linguistic features (Review Focus Areas 3, 5 and 8[8])	Examples
Pronouns, eg relative (*who, which*)	The monkey ***that*** had a golden tail... The boy ***who*** left early...
Adjectives: eg superlatives, (*biggest)*	Adjectives may be piled up: a ***curiously carved angled*** stick... the ***heaviest*** crown of ***gold...***
Verbs, eg conditional (*would, should, were)*	If you ***could*** climb up a tree, you ***would*** see better. She was afraid he ***would*** kill her.
Verbs, eg continuous *(is/was...ing)*	They spent many hours ***wandering*** and ***exploring***, ***coming*** home only when hungry. She'd cheer us on, ***hoping*** we'd win.
Verbs, eg perfect (*have/has/had)*	He ***had seen*** them before somewhere... ...all the people ***had gone***...
Clause type, eg existential *(there is/ are*)	It was very late in the day ... There's all this long grass....
Clause type, eg passive	She ***was turned*** into stone. They ***are*** easily ***recognised.*** So many children ***were taken***...
Clause type, eg non-SVO word order (Subject Verb Object)	***There*** she sat until the flood rose. ***Long long ago, in the East, behind the world,*** there lived two old men.
Sentence, eg compound	One of the languages that we recorded was spoken by people on the far north of the island ***and*** showed evidence of previous inhabitants.

8 Of course, it requires some linguistic knowledge to carry out a linguistic analysis, but it brings great rewards in showing the problems that texts are presenting to learners.

NOTES

BY-NC-SA

Noticeable linguistic features (Review Focus Areas 3, 5 and 8[8])	Examples
Sentence, eg complex	Long, long ago, during the hot summer when the trees were flowering and the air was perfumed with blossom which attracted hundreds of bees, the hunters came looking for honey.
Abstract/existential subjects (*There is/are*)	***It*** is not known how many people are living there today. ***There*** has been some suggestion that ***there*** are several thousand.
Personal pronouns eg agreement, cohesion	***Sam*** dismounted from ***his horse*** and removed ***its*** saddle.
Abstractions	***Judgements*** are sometimes unfair.

NOTES

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – FACILITATORS KEY 1D

Linguistic evaluation

Reference of material: **Animals Australia**

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☑
	Middle Primary	☐	Upper Secondary	☑
	Upper Primary	☑	Adult	☑
Purpose of material:	reference	☑	subject text	☑
	literacy	☐		

Linguistic level	Noticeable linguistic features	Examples/comments
Morphology	Pronoun: relative (*who*)	...animals raised in Australia ***who*** live their short lives in factory farms.
	Adjective: comparative	***...even more*** shocking...
	Verb: continuous (*are...ing*)	...we ***are*** expos***ing...*** ...we ***are*** send***ing...*** ...our TV and radio commercials are reach***ing...***
Syntax	Sentence type: passive	***Animals Australia is internationally respected*** for its commitment to investigating and exposing animal abuse.
	Sentence: complex (pseudo-cleft construction	But ***what is even more shocking is that*** most of the cruelty that happens behind closed doors is completely legal, routine, and sanctioned by governments.
	Pre-posed phrases	***Through the press*** we are exposing...

BY-NC-SA

Linguistic level	Noticeable linguistic features	Examples/comments
Reference	Clear cohesive links between noun and pronoun, using conjunctions	... to see an animal come to harm. ***But*** what© even more shocking is...
Vocabulary	Abstract inanimate subjects	***Laws have failed to protect*** millions of animals. systematic injustices statistics destined sanctioned routine beyond harm commitment.

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – HANDOUT 2A

Text for discourse evaluation

This analysis looks for assumptions about genres and the social rules for interaction. It includes looking at how Aboriginal people are positioned by the author. The intention is to note features which may affect the interpretation and comprehension of the material by Aboriginal learners.

Recognising Aboriginal culture today

Many Australians still hold the misinformed view that Aboriginal people live nomadic lives in the desert subsisting on what the land offers. They hold images of wanderers carrying spears, sleeping under animal skins in the outdoors and maintaining traditional practices.

On the other hand, they assume also that those Aboriginal people now living in urban areas and working in the same environments as non-Aboriginal people no longer hold to the practical and spiritual traditions of their ancestors but assimilate into mainstream society. However, it is recognised and accepted that many hundreds of immigrants move in mainstream circles while, at the same time, they maintain their traditional lifestyles and religions, eg Buddhism and Islam, in line with the notion of multiculturalism.

The assumption of Aboriginal assimilation into Anglo-Australia is not just misleading but fundamentally flawed. Most Aboriginal people in urban areas are rooted in their culture and pass their knowledge and culture on to the next generations.

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – WORKSHEET 2B

Discourse evaluation

Reference of material .....

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☐
	Middle Primary	☐	Upper Secondary	☐
	Upper Primary	☐	Adult	☐
Purpose of material:	reference	☐	subject text	☐
	literacy	☐		

Genre	Critique
Positioning of the Aboriginal subject (1st or 3rd person)	
Manner of incorporation of other speech	
Discourse markers (form and function)	
Discourse strategies	
Code-switching	
Consistency of the variety	
Other	

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – EXPLANATORY NOTES 2C

Discourse evaluation

Some of the interesting findings when this analysis was used on 40 texts in Perth schools[9] were that:

- the most common genre used for early learners was the recount. The narrative was the most common for other levels
- most texts simply assumed that everyone used Standard Australian English (SAE) in all settings
- most texts that represented Aboriginal people speaking had them using SAE
- one book dealing with language and Aboriginal people made no reference to Aboriginal English
- over half the materials positioned the Aboriginal reader inclusively
- some texts seemed to openly exclude Aboriginal people, including books about such subjects as Uluru (called 'Ayer's Rock') and early settlement
- the literate Western tradition dominated, even in the retelling of Aboriginal stories.

9 This project, called *The Representation of Aboriginal English in School Literacy Materials* was funded by the Australian Institute of Aboriginal and Torre Strain Islander Studies (AIATSIS). It was a collaborative project of the Education Department of Western Australia and Edith Cowan University during 2001-2002. Materials from eight schools with highest Aboriginal enrolments in Perth were surveyed. This required researchers to develop an inclusivity rating scheme, which was trialled in workshops. On a 5-point scale, the average materials rating was 3.7 by Aboriginal education staff and 2.6 by non-Aboriginal raters (that is, Aboriginal raters were more tolerant of less-inclusive materials). The four-dimensional analysis rating sheets were also developed for use by the research team.

NOTES

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – FACILITATORS KEY 2D

Discourse evaluation

Reference of material: **Recognising Aboriginal Culture today**

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☑
	Middle Primary	☐	Upper Secondary	☑
	Upper Primary	☐	Adult	☑
Purpose of material:	reference	☑	subject text	☑
	literacy	☑		

Genre	Critique
Positioning of the Aboriginal subject (1st or 3rd person)	Misrepresented 3rd person
Manner of incorporation of other speech	None
Discourse markers (form and function)	New contradictory evidence marked (*On the other hand...; However...*)
Discourse strategies	Reporting verbs: *hold the ... view, assume*. Present tense reinforces existence of current, widespread opinions.
Code-switching	None
Consistency of the variety	Consistent formal English, long sentences with sequential phrases, complex subjects and objects
Other	Within the text, a point of view held by many Australians is presented, outlining that Aboriginal people who live in urban settings are disconnected from their culture. While the text progresses, it is shown that there are flaws in that argument: the point of view that urban settings and cultures contradict themselves is only applied to Aboriginal people but not to members of other cultural groups.

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – HANDOUT 3A

Text for conceptual evaluation

This evaluation looks at texts from the point of view of the schemas and other conceptualisations that inform them.

Read the following text, which is an extract from Manning Clark's *A History of Australia,* Volume I[10], which was first published in 1962 and reprinted in 1995. This extract is from Chapter 9*: Macquarie 1810-1815*.

In small groups, discuss what makes it exclusive of the Aboriginal listener/reader.

> To civilise the Aborigines Macquarie[11] proposed to establish a native institution at Parramatta under Mr William Shelley[12] in which the native youth of both sexes would be educated in habits of industry and decency, beginning with six boys and six girls. He also proposed to allot a piece of land bordering on the sea shore of Port Jackson where adult natives could settle and cultivate the land, till they had learned to prefer the productive effect of their own labour and industry to the wild and precarious pursuits of the woods.

10 Clark, M. (1995). *A History of Australia*. Vols 1 and 2, Melbourne: Melbourne University Press, 280.
11 Governor of the colony of New South Wales 1810-1821.
12 William Shelley, a missionary and trader, who arrived in New South Wales in 1798.

HANDOUT

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – WORKSHEET 3B

Conceptual evaluation

Reference of material .....

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☐
	Middle Primary	☐	Upper Secondary	☐
	Upper Primary	☐		
Purpose of material:	reference	☐	subject text	☐
	literacy	☐		

Stage 1

Concepts	Identified examples
1. Major categories	.....
2. Story/event schemas	.....

BY-NC-SA

Concepts	Identified examples
3. Proposition schemas	.....
4. Image schemas	.....
5. Metaphors	.....

Stage 2

In this stage, the findings of the first stage should be examined in terms of their consistency with the conceptual system underlying the use of Aboriginal English.

In other words, the concepts are examined in terms of their accessibility to Aboriginal English speakers.

Concepts	Inclusive	Exclusive	Undecided	N/A
1. Categories				
2. Story/event				
3. Proposition				
4. Image				
5. Metaphors				

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – EXPLANATORY NOTES 3C

Conceptual evaluation

- The form identifies three kinds of schema:
  - story/event
  - proposition
  - image.
- But these, together with metaphors, are only a few of the major categories that would be familiar to Aboriginal readers.
- The use of this form on data from Perth schools enabled 287 major categories to be observed in 40 texts. There were two main categories:
  - contextualised (individual observable instances)
  - decontextualised (categorisations or abstractions).
- Aboriginal English mainly uses contextualised concepts.
- Academic learning most often uses decontextualised concepts. Aboriginal learners will therefore need more support where texts deal with abstracted categories.
- Many of the texts used metaphor to describe thought. This is a common process in both Aboriginal English and Standard Australian English and is not likely to cause problems for learners.

NOTES

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – FACILITATORS KEY 3D

Conceptual evaluation

Reference of material: **A History of Australia**

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☐
	Middle Primary	☐	Upper Secondary	☐
	Upper Primary	☐	Adult	☐
Purpose of material:	reference	☐	subject text	☐
	literacy	☐		

Stage 1

Concepts	Identified examples
1. **Major categories**	Aborigines/natives; white supremacy; educating into 'civilisation'; allocation of land
2. **Story/event schemas**	Assimilation into white settlement versus ***wild and precarious*** lifestyle
3. **Proposition schemas**	18th -19th century point of view of white supremacy: white agricultural labour and productivity seen as the only acceptable way of life
4. **Image schemas**	Expectation of changing Aboriginal culture: farming image versus ***wild and precarious pursuits of the woods;*** obedient, trained children
5. **Metaphors**	***habits of industry and decency*** ***wild and precarious pursuits***

BY-NC-SA

Stage 2

In this stage, the findings of the first stage should be examined in terms of their consistency with the conceptual system underlying the use of Aboriginal English.

In other words, the concepts are examined in terms of their accessibility to Aboriginal English speakers.

Concepts	Inclusive	Exclusive	Undecided	N/A
1. Categories		Mostly		
2. Story/event		Very		
3. Proposition		Very		
4. Image		Very		
5. Metaphors				✓

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – HANDOUT 4A

Text for pedagogical evaluation

The pedagogical evaluation form evaluates the educational potential of the material for a Two-Way bidialectal teaching approach.

Water when exercising

Playing sport or exercising uses up the body's water store. It is essential to drink water before, during and after sport or other physical activity.

Our bodies use about 10-11 glasses of water in the removal of waste. Each day our kidneys excrete about five glasses of water as urine; about two glasses are lost through the skin as perspiration; and a cup of water is lost through breathing.

Avoiding dehydration is the main reason sports people need to drink water.

Sports of higher intensity, involving more vigorous energy expenditure, call for more water consumption.

Remember, if you feel thirsty it's too late - you have already begun to dehydrate. Try to drink before your thirst develops.

HANDOUT

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – WORKSHEET 4B

Pedagogical evaluation

Reference of material .....

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☐
	Middle Primary	☐	Upper Secondary	☐
	Upper Primary	☐	Adult	☐
Purpose of material:	reference	☐	subject text	☐
	literacy	☐		

General

Criteria	Comments
Authenticity of intent: communication of ideas rather than reinforcement of reading skills	
Use of natural language	
Relevant to background experience of learners	
Lengthy engagement (either extended reading experience or repeated reading)	
Offers wide range of responses	
Opportunity to learn about world outside of school, their world	
Similar to out-of-school reading	
Predictable, based on world view (important for weak readers)	
Structure, style, and presentation support purpose	

BY-NC-SA

Criteria	Comments
What needs of the audience (cultural, entertainment, school curriculum, etc) are addressed?	
Are there any factors (language difficulty, geographic area, subject matter, etc) that limit readership?	
ls there useful information about the book provided to contribute to understanding presentation of material?	
Visuals – Is the information supported by pictures, drawings, graphs, sketches, art or symbols?	

History/informational[13]

Criteria	Comments
Reported or explained, interpreted? generalisations handled well?	
Balanced? All essential activities/events reported truthfully?	
Social life, customs: treated with respect for ethnicity/plurality?	
Logical arrangement of content?	
Facts/theories differentiated?	
Encourages curiosity?	
Appropriate/relevant examples?	
Author© style clear/interesting?	
New words explained?	

13 Adapted from England, C. and Fasick, A. M. (1987). *Childview: Evaluating and Reviewing Materials for Children*. Littleton, CO: Libraries Unlimited, 146-151.

BY-NC-SA

Criteria	Comments
Organised well, easy to find information?	
Effective use of illustrations?	
Table of contents and index?	
Pronunciation guide (especially for unusual or foreign words or names)?	
Subject appropriate for age?	

General inclusivity criteria	Inclusive	Exclusive	Undecided	N/A
Authenticity of intent: communicating ideas using natural language				
Relevant to learners' background expertise				
Encourages a wide range of responses/ talk about topic/content				
Predictable, based on world view				
Presentation (language/layout) suitable for intended age group				

History/informational criteria	Inclusive	Exclusive	Undecided	N/A
Reportage, explanations, interpretations, generalisations sensitive to Aboriginal views				
Illustrations (accessible, useful, non-stereotyping)				

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – EXPLANATORY NOTES 4C

Pedagogical evaluation

This form is divided into two sections: general, and historical/informational.

- The form, developed collaboratively by Aboriginal and non-Aboriginal educators and slightly adapted here, is intended to be filled in collaboratively by Aboriginal and non-Aboriginal assessors.
- The form enables the material to be assessed on a range of general criteria of inclusivity (in the sense of being suitable pedagogical approaches to which Aboriginal learners are likely to respond).
- It allows for separate assessment of suitability for various levels of maturity of learners and for appropriate treatment of traditional materials and history.
- In a previous study[14], about half the materials from Perth schools that were evaluated pedagogically were considered to be inclusive of Aboriginal learners.
- Those considered least inclusive presented learning materials in a decontextualised way and focused narrowly on skills development and behaviour management.
- The pedagogical evaluation form is detailed, so it is necessary to consider each section (general, historical/ informational) separately.
- The outcomes of this evaluation can assist educators to make decisions regarding the usefulness of a resource for their particular learners.

14 This project, called *The Representation of Aboriginal English in School Literacy Materials* was funded by the Australian Institute of Aboriginal and Torre Strain Islander Studies (AIATSIS). It was a collaborative project of the Education Department of Western Australia and Edith Cowan University during 2001-2002. Materials from eight schools with highest Aboriginal enrolments in Perth were surveyed. This required researchers to develop an inclusivity rating scheme, which was trialled in workshops. On a 5-point scale, the average materials rating was 3.7 by Aboriginal education staff and 2.6 by non-Aboriginal raters (that is, Aboriginal raters were more tolerant of less-inclusive materials). The four-dimensional analysis rating sheets were also developed for use by the research team.

NOTES

BY-NC-SA

MODULE 7.2 FINE-GRAINED ANALYSES – FACILITATORS KEY 4D

Pedagogical evaluation

Reference of material: **Water when exercising**

Tick as appropriate.

Level of material:	Early Childhood	☐	Lower Secondary	☑
	Middle Primary	☑	Upper Secondary	☑
	Upper Primary	☑	Adult	☑
Purpose of material:	reference	☑	subject text	☑
	literacy	☑		

General

Criteria	Comments
Authenticity of intent: communication of ideas rather than reinforcement of reading skills	Clear and straight forward
Use of natural language	Standard Australian English - conversational
Relevant to background experience of learners	Yes
Lengthy engagement (either extended reading experience or repeated reading)	Separation of ideas into individual paragraphs
Offers wide range of responses	Responses can be invited on individuals' consumption of water, especially when playing sport
Opportunity to learn about world outside of school, their world Similar to out-of school reading	Yes Yes
Predictable, based on world view (important for weak readers)	Content follows heading, reference to own body and sports incorporates different world views
Structure, style and presentation support purpose	Straightforward presentation of facts

BY-NC-SA

Criteria	Comments
What needs of the audience (cultural, entertainment, school curriculum, etc) are addressed?	Curriculum, health education
Any factors (language difficulty, geographic area, subject matter, etc) that limit readership?	Some language difficulty: Abstract subject - ***Avoiding dehydration is the main reason...*** Existential subjects - ***It is essential to drink water.***
Is useful information about text provided to contribute to understanding the presentation of material?	As a website link expanding on previous educational resources, scaffolding is available to lead the reader from the more general to the more specific (water > water and health > water and sports)
Visuals – Is the information supported by pictures, drawings, graphs, sketches, art or symbols?	N/A in the extract provided here.

History/informational[15]

Criteria	Comments
Reported or explained, interpreted? Generalisations handled well?	N/A
Balanced? All essential activities/events reported truthfully?	N/A
Social life, customs: treated with respect for ethnicity/plurality?	Some cultures may not be familiar with notions of playing sports and exercising or discussing issues of bodily waste.
Logical arrangement of content	Yes
Facts/theories differentiated?	Yes
Encourages curiosity?	Yes - introspection
Appropriate/relevant examples	Facts only
Author's style clear/interesting?	Yes
New words explained?	No
Organised well, easy to find information?	Yes

15 Adapted from England, C. and Fasick, A. M. (1987). *Childview: Evaluating and Reviewing Materials for Children.,* Littleton, CO: Libraries Unlimited, 146-151.

BY-NC-SA

Criteria	Comments
Effective use of illustrations	N/A
Table of contents and index?	N/A
Pronunciation guide (especially for unusual or foreign words or names)?	No
Subject appropriate for age?	Yes

General inclusivity criteria	Inclusive	Exclusive	Undecided	N/A
Authenticity of intent: communicating ideas using natural language	✓			
Relevant to learners@background expertise			✓	
Encourages a wide range of responses/ talk about topic/content	✓			
Predictable, based on world view			✓	
Presentation (language/layout) suitable for intended age group	✓			

History/informational criteria	Inclusive	Exclusive	Undecided	N/A
Reportage, explanations, interpretations, generalisations sensitive to Aboriginal views			✓	
Illustrations (accessible, useful, non-stereotyping)				✓

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

Module 7.3 presents workshop materials that will enable educators to:

- develop skills to create inclusive resources
- become aware of needs and pitfalls in terms of material development
- consider options for developing and publishing inclusive material.

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.1 THE PROCESS OF MATERIAL DEVELOPMENT – OVERVIEW

Learning objectives

This module will help educators to:

- gain an understanding of what features inclusive materials should have
- generate and structure ideas for the development of inclusive materials
- become familiar with the process of publishing inclusive materials.

Activity description

To help meet the need for Two-Way bidialectal learning materials across the curriculum, Two-Way Teams may have to take on the role of material developers.

Several examples of what can be developed are included here. In addition, all educators prepare handouts, charts, quiz sheets, powerpoints, study guides, etc to support their teaching. These all need to be 'quality controlled' to ensure inclusiveness for Aboriginal learners.

In this activity, participants will brainstorm how to develop basic guidelines for producing texts inclusive of Aboriginal learners. Next, in order to gain an understanding of the process of materials development, participants will be asked to plan the preparation of a text, using a flow chart to identify all the stages of development and consultation.

BY-NC-SA

Facilitators notes

Materials required:

- Powerpoint 1: *What do Aboriginal education staff want most in materials?* (provided)
- Powerpoint 2: *Positive and negative responses to text evaluations* (provided)
- Handout: *The process of material development* (provided)
- Worksheet: The process of material development (provided)
- Facilitators key: *The process of material development* (provided)
- Writing materials: felt-tipped pens, sheets of A3 paper.

1. Organise participants into small groups (for example, three) using one of the strategies in Module 12.7.1 (or one of your own strategies).
2. Show the Powerpoint: *What do Aboriginal education staff want most in materials?*
3. Ask participants to discuss the materials that they are currently using or seeing used in their education or training environments.
4. Show Powerpoint 2: *Positive and negative responses to text evaluations.*
5. Circulate the Handout: *The process of material development* and ask participants to develop a list of points that they consider must be incorporated into material development for Aboriginal English speakers.
6. Instruct participants to plan the process of developing an inclusive text, using the Worksheet. Samples can be displayed on the walls at the end of the task, with groups viewing flow charts.
7. A similar poster might be made of the completed sample flow chart to display the many steps in the process of materials development.

Further reference:

The Honey Ant Readers by Margaret James are great examples of inclusive literacy resources. The materials were developed in collaboration with the Aboriginal community for Aboriginal learners in Central Australia but can also be used with Aboriginal learners from other parts of the country. For more information, visit http://honeyant.com.au/.

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.1 THE PROCESS OF MATERIAL DEVELOPMENT – POWERPOINT 1

What do Aboriginal education staff want most in materials?

The responses were:

1. Materials should use the right language
    - not only Standard Australian English (SAE) but also Aboriginal English where appropriate
    - traditional languages should not be ignored
    - where SAE is used, it should be plain and simple.
2. Materials should have Aboriginal input
    - from learners
    - from Aboriginal people.
3. Materials should use appropriate media
    - oral
    - hands-on
    - pictorial.
4. Materials should be relevant
    - to the learners' ability level
    - to the learners' learning style
    - to the learners' experience and values
    - to the local area.
5. Materials should be inclusive.

Adapted from the findings of the *Representation of Aboriginal English in School Literacy Materials* research project.'[16]

16 Malcolm, I. G., Grote, E., Eggington, L. and Sharifian, F. (2002). *The Representation of Aboriginal English in School Literacy Materials.* Perth: Edith Cowan University, 27.

POWERPOINT

BY-NC-SA

7.3.1 THE PROCESS OF MATERIAL DEVELOPMENT – POWERPOINT 2

Positive and negative responses to text evaluations

Some positive findings did come from the Aboriginal education staff who evaluated a set of materials that included early literacy materials, reading extension materials, social science texts and books about Aboriginal culture.

Positive comments

- 'It relates to Aboriginal family experience'
- 'It depicts natural surroundings...which Aboriginal people use to predict happenings'
- 'As it is to do with the environment, all children would relate to it'
- 'Some recognition of local and national Aboriginal role models'
- '...the "we" view of the world; interaction with sources of food, water and entertainment'
- 'Memories and experiences of Aboriginal people used to develop fictional story'
- 'Shared learning'
- 'Great book – I've lived moments like these'.

Negative comments

- 'Failed to mention Aboriginal people'
- 'The having of a bath is very white! It seems like a value of white society-hygiene standard imposed...Kimberley kids would swim in the waterhole not go home to have a bath'
- 'No talk of Aboriginal history'
- 'History starts at 1820'
- 'It represents past history, eg how it was'
- 'Very traditional look at Aboriginal culture'
- 'Reinforce narrow historical view of Aboriginal people'
- 'It's not written in AE [Aboriginal English] and it seems like a good opportunity for this because it's an Aboriginal child talking about their experiences'
- 'Complicated wordy instructions'
- '...different words out of Aboriginal kids' experience are used'.

(continued on next page)

POWERPOINT

BY-NC-SA

- 'Illustrations are misleading'
- '...there is a need for authentic Aboriginal input and application – not just tokenism'
- 'Attempted to address multiculturalism but have missed Aboriginal culture!'

Adapted from the findings of the *Representation of Aboriginal English in School Literacy Materials* research project[17].

17 Malcolm, I. G., Grote, E., Eggington, L. and Sharifian, F. (2002). *The Representation of Aboriginal English in School Literacy Materials.* Perth: Edith Cowan University, 42-65.

POWERPOINT

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.1 THE PROCESS OF MATERIAL DEVELOPMENT – HANDOUT

The process of material development

Brainstorm activity

In small groups, use A3 paper to develop your own set of priorities for materials development. You might focus on a particular need that you have observed that incorporates Aboriginal English and an Aboriginal world view.

In the course of this development:

- consider whether there might be anything to add to the five points we have already listed under 'What Aboriginal education staff want most in materials'
- consider whether these objectives are achievable if the materials are also to lead to meeting required outcomes in all curriculum areas
- discuss whether there are any other requirements for materials if they are to be used for Two-Way bidialectal education
- consider whether everything is actually 'translatable' or is there a need for 'separation activities'. Will this depend on the context and purpose of the learning?

Develop a flow chart

Next, develop a flow chart for the process of material development. This should include consultation with educators and community, brainstorming, story-boarding, writing, designing and editing.

A completed sample flow chart is provided to give you an idea of the possible structure. Use of the blank flow chart is optional.

HANDOUT

BY-NC-SA

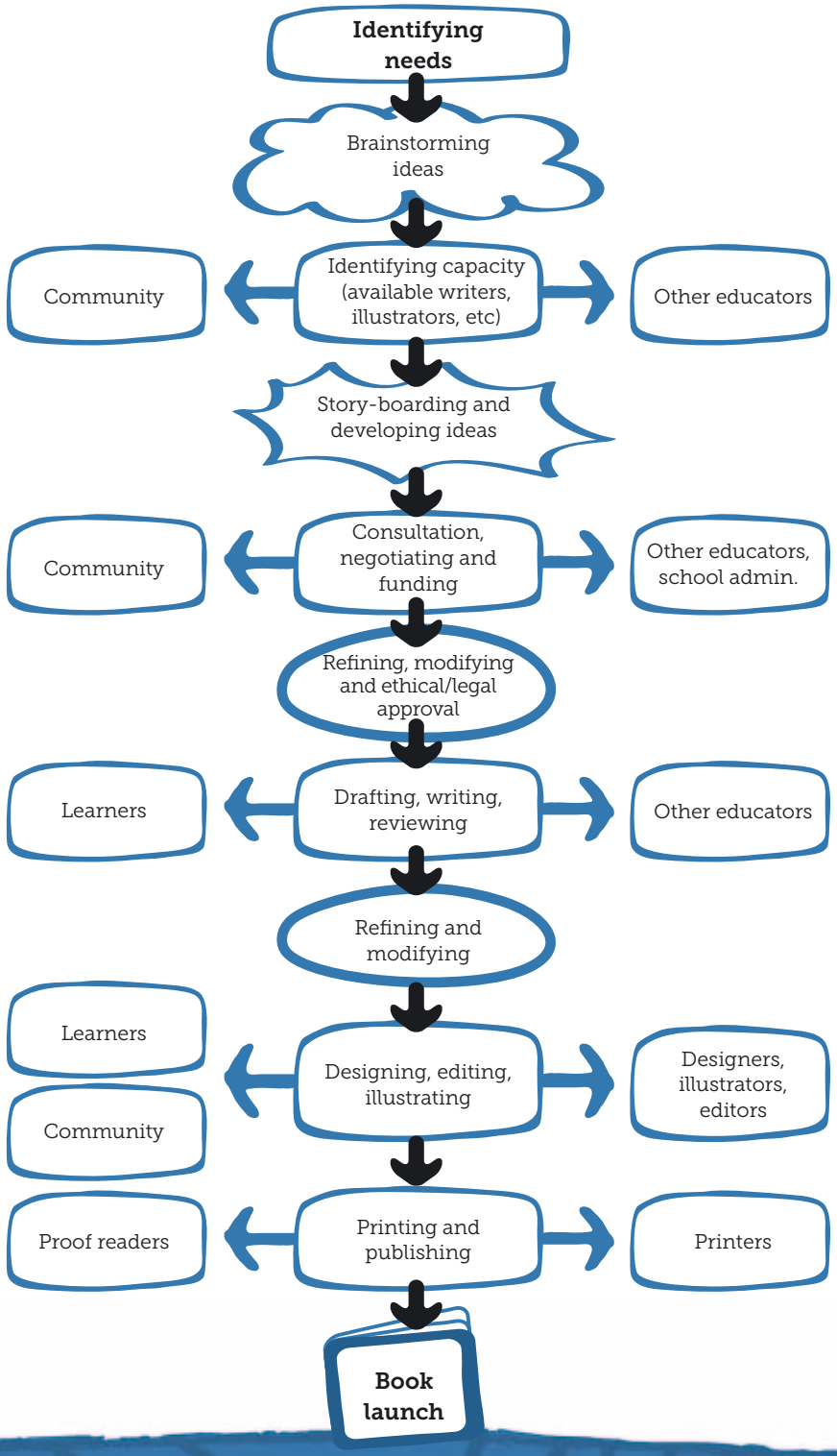
MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.1 THE PROCESS OF MATERIAL DEVELOPMENT – WORKSHEET

BY-NC-SA

7.3.1 THE PROCESS OF MATERIAL DEVELOPMENT – FACILITATORS KEY

The process of material development: Possible solution



FACILITATORS KEY

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.2 SOME TRAPS TO AVOID IN MATERIAL DEVELOPMENT – OVERVIEW

Learning objective

This module will help educators to:

- understand what constitutes accessible language that accommodates Aboriginal English speakers when they read.

Activity description (Patience)

Non-Aboriginal educators who are familiar with literary and academic writing may need to change the way they write so that Aboriginal readers feel included. This activity models a game of Patience. It enhances participants' understanding of categorisation and can be adapted to any topic or any level of learner.

The Facilitators key (included) shows the major categories as blue cards reflecting the aspects of language and conceptualisation that may need special attention. The brown cards contain a breakdown of those aspects that need to be placed under each blue category.

Facilitators notes

Materials required:

- Facilitators key: *Ways of talking Patience* and *Ways of thinking Patience* (provided)
- Facilitators material: *Ways of talking Patience* and *Ways of thinking Patience* (sets of blue and brown cards; one set for each pair; enlarged cards are provided at the end of this Focus Area; cut out and laminate for the workshop activity.)

1. If possible, organise participants into Two-Way Teams; otherwise, organise participants into pairs using one of the strategies in Module 12.7.1 (or one of your own strategies).
2. Distribute the sets of cards to each pair and explain the concept of Patience (Hearts go under Hearts, Spades under Spades, etc) and how it is applied to this activity: the brown cards have to fit under the category described in the blue cards. However, some brown cards may fit under more than one category. Therefore, multiple solutions may be possible.
3. Allow pairs to share their results with other pairs and invite discussion of the concepts (for example, 'Are there any others that could be added?'), and of how the activity could be adapted to teach categorisation in the classroom.

BY-NC-SA

7.3.2 SOME TRAPS TO AVOID IN MATERIAL DEVELOPMENT – FACILITATORS KEY

Ways of talking Patience[18]

Enlarged cards are provided on pages 90–94.

Syntax	Avoid existential clauses (for example, ***There*** *was one more thing I wanted to know).*	Use less passive voice (for example, *Hunters* ***are said*** *to seek its help).*	Keep to a subject-verb-object/extension word order (for example, *A huge red rock stands in the middle of Australia* instead of ***Right in the middle of Australia*** *stands a huge red rock).*	Use fewer compound clauses, eg *The rain is so heavy* ***(that)*** *it almost hurts* ***as*** *it pounds my head and shoulders.*	Avoid the –ing clause, eg *He threw this over the whirlwind,* ***trapping*** *it inside.*	Do not use more than one adjective before the noun, eg *the hot* ***gold hush*** *of noon.*	
Pronouns	Where possible, use 'that' and 'who' rather than 'whom' or 'which'.						
Morphology	Avoid elisions, eg *she's.*	Use the past perfect tense less, eg *he* ***had seen*** *them.*	Use fewer conditionals, eg *if you* ***climbed*** *up that tree...*				
Vocabulary and idioms	Use fewer abstract words (for example, *imbalance, represent, existence).*	Provide examples or simpler alternatives for technical terms.	Avoid expressions that derive from non-Australian backgrounds (for example, *woods, woodpecker).*	Avoid use of unfamiliar metaphors (for example, *one of the pack).*			
Discourse features	Do not assume that learners are familiar with a literary narrative style (for example, long sentences, unusual word order, formal word choice).	Do not assume that learners are familiar with academic conventions (for example, headings, numbering, tables, diagrams).	Do not depersonalise.	Do not use rhetorical questions (for example, ***Did you know that*** *the wombat and the koala are close relatives?)*			
Positioning the Aboriginal subject	Do not talk about events or locations involving Aboriginal people without acknowledging the presence of Aboriginal people.	Do not refer to Aboriginal people in the third person and other Australians in the first person.	Avoid the expression 'the Aborigines'.				

18 This is only one possible solution, other options are also possible.

BY-NC-SA

Ways of thinking Patience[19]

Enlarged cards are provided at the back of this Focus Area.

Positioning the Aboriginal subject	Discourse features	Story/event schemas	Categories	Proposition schemas
Do not talk about events or locations involving Aboriginal people without acknowledging the presence of Aboriginal people.	Do not assume that learners are familiar with a literary narrative style (for example, long sentences, unusual word order, formal word choice).	Do not assume that Aboriginal readers are familiar with schemas other than their own (including travel, hunting, family, observing, scary things).	Avoid the use of formal scientific categories (for example, *fauna* rather than *kangaroos, wallabies, wombats, goannas*).	Be careful not to assume proposition schemas, which are unfamiliar to Aboriginal people (for example, *Heaven helps those who help themselves*).
Do not refer to Aboriginal people in the third person and other Australians in the first person.	Do not assume that learners are familiar with academic conventions (for example, headings, numbering, tables, diagrams).	Do not assume that Aboriginal readers can identify with the stereotype of traditional Aboriginal life.	Do not use decontextualised words.	
Avoid the expression 'the Aborigines'.	Do not depersonalise.			
	Do not use rhetorical questions (for example, ***Did you know that*** *the wombat and the koala are close relatives?)*			

19 This is only one possible solution, other options are also possible.

FACILITATORS KEY

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.3 REWRITING EXISTING TEXTS – OVERVIEW

Learning objective

This module will help educators to:

- become familiar with rewriting texts to improve their accessibility for Aboriginal English speakers.

Activity description

In this activity, participants are asked to rewrite the extract in a form accessible linguistically and conceptually to Aboriginal English speakers. The rewrites are then displayed and comments invited from other groups.

Facilitators notes

Materials required:

- Handout 1: *Rewriting Text 1* (provided)
- Handout 2: *Rewriting Text 2* (provided)
- Handout 3: *Rewriting Text 3* (provided)
- Powerpoint: *Developing materials from Aboriginal sources* (provided in Module 7.4)
- Writing materials, A3 paper, felt-tipped pens, sticky notes.

1. Divide the participants into three groups and distribute Handout 1 to Group 1, Handout 2 to Group 2 and Handout 3 to Group 3: give one copy of the relevant handout to each participant.
2. Ask participants to individually rewrite their texts. They can use the draft section of the handout.
3. Within each group, ask participants to form pairs or groups of three to work together on producing their final version of the text on A3 paper and display on the walls (arranged according to the Handout number).
4. Invite participants to review the work and to add comments using sticky notes.
5. Invite discussion of the process, eg 'Did participants find they had to change much of the original text? Did they find that they had to change their writing style and conceptualisations?'
6. Use the Powerpoint: *Developing materials from Aboriginal sources* to debrief your session.

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.3 REWRITING EXISTING TEXTS – HANDOUT 1

Rewriting text 1

Consider the following extract. How well does it meet the criteria of inclusivity? Try to rewrite the text to make it more readily acceptable and comprehensible to Aboriginal learners:

Extract 1[20]

But after several years, Turlta, his mind still full of hatred, assembled his relatives and attacked the people with whom Purlimil was living. Turlta had planned to capture Purlimil for himself, killing everyone else in the tribe; but his scheming was of no avail, for in the confusion of the attack every member of the tribe was slain, including Purlimil, the blood from their wounds staining the ground on which they lay.

Draft your rewriting here and then transfer the final version to A3 paper.

20 From 'Turita and the flowers of blood'. In Atkinson, A. et al. (2001). *Society and Environment 1*. Sydney: Longman, 208.

HANDOUT

BY-NC-SA

7.3.3 REWRITING EXISTING TEXTS – HANDOUT 2

Rewriting text 2

Consider the following extract. How well does it meet the criteria of inclusivity? Try to rewrite the text to make it more readily acceptable and comprehensible to Aboriginal learners:

Extract 2

When the first settlers arrived in Australia just over 200 years ago, they were astonished by the strange looking animals that jumped the plains of this new and unexplored country. Few people had known about, let alone ever seen kangaroos before. They were fascinated by those jumping creatures with their long tails and huge hind legs that carried their young ones in furry pouches.

Draft your rewriting here and then transfer the final version to A3 paper.

HANDOUT

BY-NC-SA

MODULE 7.3 HOW TO DEVELOP INCLUSIVE TEXTS

7.3.3 REWRITING EXISTING TEXTS – HANDOUT 3

Rewriting text 3

Consider the following text. How well does it meet the criteria of inclusivity? Try to rewrite it to make it more readily acceptable and comprehensible to Aboriginal learners:

Extract 3[21]

Not long ago mining companies saw no need to get permission from Aboriginal people to mine the land. Today this has changed and companies must negotiate with the traditional owners of the land in order to mine minerals. Companies, such as the mining giant Rio Tinto, now must ensure not only benefits in terms of work opportunities and lifestyle improvements for Aboriginal people, but also recognition and preservation of sacred sites. Nowadays Aboriginal communities can share in the profits of the mining of their land to help future generations overcome their exclusion from continued education and the job market.

Draft your rewriting here and then transfer the final version to A3 paper.

HANDOUT

BY-NC-SA

MODULE 7.4 MATERIALS FROM ABORIGINAL LANGUAGE SOURCES – OVERVIEW

Learning objectives

This module will help educators to:

- become aware of existing Aboriginal English texts
- develop skills in preparing appropriate texts.

Activity description

During this activity, participants will be shown how to access material that can be used to produce Aboriginal English texts. Participants can gain ideas from these materials to generate their own texts. Allow time for participants to review the texts, to make choices and to discuss the development of their chosen texts.

BY-NC-SA

Facilitators notes

Materials required:

- Powerpoint: *Developing materials from Aboriginal sources* (provided)
- Aboriginal English texts, available from existing resources or transcripts collected locally by facilitators or workshop participants

  Existing resources include Malcolm, I. G. (2002). *Aboriginal English Genres in Perth*; Rochecouste, J. and Malcolm, I. G. (2003). *Aboriginal English Genres in the Yamatji Lands of Western Australia*; Cheedy, N. and Cheedy, J. (2001). *Olive Python Dreaming;* and Collard, G. (2005). *Hearin' the Voices*[21]
- Handout 1: *Guidelines for learners to choose for spelling and punctuation in Aboriginal English* (provided in Module 8.6.2)
- Handout 1: *Olive Python Dreaming* (provided)
- Handout 2: *Review and discussion activity: Aboriginal English texts* (provided)
- Handout 3: *Publishing learners' contributions* (provided)
- Handout 4: *Materials from Aboriginal sources* (provided).

1. Use the Powerpoint: *Developing materials from Aboriginal sources* to introduce the topic.
2. Organise participants into groups and circulate the above materials and handouts.
3. Allow time for participants to familiarise themselves with the texts.
4. Provide additional Aboriginal English texts (see suggestions under 'Materials required') and invite participants to select a text.
5. Circulate Handout 4: *Materials from Aboriginal sources*.
6. Invite responses to the discussion questions on how the selected texts could be used for Two-Way bidialectal education.
7. Ask for a representative (or pair) from each table to present their selection and what they would do to adapt it for use in their education or training environment.

---

21 Malcolm, I. G. (2002). *Aboriginal English Genres in Perth*. Perth: Edith Cowan University.

Rochecouste, J. and Malcolm, I. G. (2003). *Aboriginal English Genres in the Yamatji Lands of Western Australia*. Perth: Edith Cowan University.

Cheedy, N. and Cheedy, J. and Year 5-6 Class Roebourne Primary School (2001). *Olive Python Dreaming.* Roebourne: Roebourne Primary School. Available from the Roebourne Shire Council.

Collard, G. (2005). *Hearin' the Voices.* Perth: Department of Training and Workforce Development.

Other commercially-available Aboriginal English texts include:

Benterrak, K., Muecke, S. and Roe, P. (1996). *Reading the Country*. Second ed. Fremantle, WA: Fremantle Arts Centre Press, 99.

Neidjie, B. (2002). *Gagudju Man.* Marlston, SA: J B Books Australia.

Lewis, M (2008). *Conversations with the Mob*. Nedlands, WA: University of Western Australia Press.

Roe, P. (1985). *Gularabulu.* (Stephen Muecke, ed.). Fremantle, WA: Fremantle Arts Centre Press.

Napanangka, T. F. et al. (1997). *Six Women's Stories from the Great Sandy Desert.* Canberra: Aboriginal Studies Press.

BY-NC-SA

MODULE 7.4 MATERIALS FROM ABORIGINAL LANGUAGE SOURCES – POWERPOINT

Developing materials from Aboriginal sources

One of the priorities for Aboriginal education is that materials have Aboriginal input. There is a rich store of culturally-relevant material that can be accessed from Aboriginal learners and community members and transformed into materials for use in Two-Way bidialectal education.

Social context project materials

Aboriginal learners' detailed knowledge of local natural and historical phenomena can be drawn upon in the development of projects as a part of environmental and historical education.

Such projects can utilise resources such as old archival records in libraries, transcripts of audio recordings and movies to yield multimedia materials, including posters, art works and informative writing.

An example of a 'social context project' on tortoises is described in *Langwij Comes to School* by David McRae and published by the Commonwealth Department of Employment, Education and Training (p. 27).[22]

Other ideas are provided in Chapter 8 of Neil Harrison's *Teaching and Learning in Indigenous Education*[23].

Review and discussion activity

It is suggested that the Aboriginal stories developed in conjunction with the *Tracks to Two-Way Learning* resource (some of which are reproduced in Focus Area 11) be used as examples of how existing texts can be prepared for publication in Aboriginal English.

Other books that have been published in Aboriginal English can also be included. Some examples are:

- Benterrak, K., Muecke, S. and Roe, P. (1996). *Reading the Country*. Second ed. Fremantle, WA: Fremantle Arts Centre Press, 99
- Neidjie, B. (2002). *Gagudju Man.* Marlston, SA: J B Books Australia
- Napanangka, T. F. et al. (1997). *Six Women's Stories from the Great Sandy Desert.* Canberra: Aboriginal Studies Press.

22 McRae, D. (ed.) (1994). *Langwij Comes to School.* Canberra: Commonwealth Department of Employment, Education and Training, 27.
23 Harrison, N. (2010). *Teaching and Learning in Indigenous Education.* Melbourne: Oxford University Press, 129-145.

POWERPOINT

BY-NC-SA

MODULE 7.4 MATERIALS FROM ABORIGINAL LANGUAGE SOURCES – HANDOUT 1

Olive Python Dreaming

Where an education/training site is located in a place where Aboriginal languages are spoken, it is possible for oral literature from the community to be accessed and written down to be used in education. An excellent example of this is the publication *Olive Python Dreaming*[24] by Ned Cheedy and Jane Cheedy, with illustrations by the Year 5-6 class at Roebourne Primary School in 2001.

Note the following aspects of this production:

- The original story was told in Yindjibarndi by community member Ned Cheedy.
- The story was translated into Aboriginal English.
- The story was also translated into Standard Australian English.
- Students developed a series of ten paintings to illustrate the story.
- The story was published with the three language versions in different colours, stage by stage, on each left-hand page.
- The paintings for each stage were reproduced on each right-hand page, opposite the language versions.
- At the beginning of the book, a brief introduction explained the three language codes and why they were all important to the learners' education.
- At the end of the book, there was a brief explanation of the spelling system for Yindjibarndi and for Aboriginal English (including the convention of using '/' to indicate a breath pause in Aboriginal English.

This book shows one way in which Aboriginal language material can be used in a Two-Way fashion to contribute to learners' education and also to inform the wider community.

24 Cheedy, N. and Cheedy, J. and Year 5-6 Class Roebourne Primary School (2001). *Olive Python Dreaming.* Roebourne: Roebourne Primary School. Available from the Roebourne Shire Council.

HANDOUT

BY-NC-SA

MODULE 7.4 MATERIALS FROM ABORIGINAL LANGUAGE SOURCES – HANDOUT 2

Review and discussion activity: Aboriginal English texts

1. Select any narrative from either of the publications[25] that you think could be reproduced with illustrations as a Two-Way bidialectal education resource or, if possible, use locally-collected transcripts.
2. Determine what decisions need to be made on page breaks, formatting, orthography (spelling) and illustrations (refer to Module 8.6: *Guidelines for learners to choose for spelling and punctuation in Aboriginal English*).
3. Discuss how the publication might be used as a resource for Two-Way bidialectal education.
4. Discuss how Aboriginal learners may be empowered by being given the opportunity to develop criteria for the quality control of texts involving their own language and culture. Review Handout 3: *Publishing learners' contributions* in the course of your discussion.

Notes

25 Malcolm, I. (2002). *Aboriginal English Genres in Perth*. Perth: Edith Cowan University.
Rochecouste, J. and Malcolm, I. G. (2003). *Aboriginal English Genres in the Yamatji Lands of Western Australia*. Perth: Edith Cowan University.

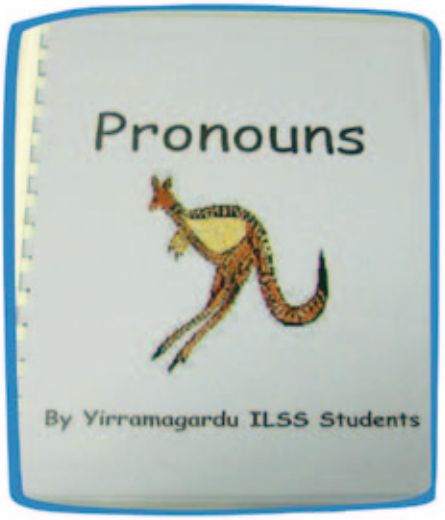
HANDOUT

BY-NC-SA

MODULE 7.4 MATERIALS FROM ABORIGINAL LANGUAGE SOURCES – HANDOUT 3

Publishing learners' contributions

It is also possible to elicit material (in linguistic and graphic form) from your own learners for development into Two-Way bidialectal education resource material. One example is from Roebourne Year 1 class, where students use Aboriginal English and Standard Australian English terminology. Here are some extracts:



HANDOUT

BY-NC-SA

MODULE 7.4 MATERIALS FROM ABORIGINAL LANGUAGE SOURCES – HANDOUT 4

Materials from Aboriginal sources

Yarning is a well-established part of social life in Aboriginal families and communities. It is natural for Aboriginal learners to listen and learn from this oral communication. In Two-Way learning, it is appropriate for non-Aboriginal learners to learn how to listen to Aboriginal yarns and to understand their conventions (refer to the yarn in Module 5.2.1 or to *Hearin' the Voices*[26] in Focus Area 11).

One initiative in the adult education sector has been the eliciting of yarns from Aboriginal speakers and publishing these in books illustrated by Aboriginal illustrators. In this project, Aboriginal people have provided advice on how the print material should relate to the pictures, how much text should go on each page and what spelling and what formatting conventions should be followed.

From this, a new written genre has emerged, which enables Aboriginal English to take its place as an independent medium of expression. Two-Way Teams can contribute to this process. There are ten storybooks written and illustrated by Aboriginal adults available as part of Focus Area 11. These books give models of publications to guide Two-Way Teams in the production of new material and also provide material to support literacy learning for Aboriginal English speakers of all ages.

Some storybooks are discussed in further detail in Focus Area 11.

26 Collard, G. (2005). *Hearin' the Voices.* Perth: Department of Training and Workforce Development.

HANDOUT

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

Module 7.5 presents workshop materials that will enable educators to:

- gain knowledge on how to use, change or integrate exclusive texts
- ensure that good teaching practice includes the evaluation of texts for inclusivity
- enhance their skills in teaching critical literacy.

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.1 USING TEXTS SELECTIVELY – OVERVIEW

Learning objectives

This module will help educators to:

- gain knowledge on how to use, change or integrate exclusive texts
- view literacy materials in a critical manner
- become familiar with an information retrieval chart activity.

Activity description (teaching plan for selected text)

The activity presented below models an information retrieval chart task that participants might consider using with learners. Information retrieval chart activities enable learners to develop reading skills such as extracting specific information, organising information, taking notes and other related study skills. It requires the interpreting and summarising of information obtained from a text and organising that information onto a chart or grid for easy access in the future. This practice can help learners prepare for a writing task, organise information for an oral presentation or study for an exam.

Facilitators notes

Materials required:

- Handout 1: *Using texts selectively* (provided)
- Handout 2: *Planning checklist* (provided).

1. If possible, organise participants into Two-Way Teams, otherwise organise participants into pairs or small groups using one of the strategies in Module 12.7.1 (or one of your own strategies).
2. Members of pairs choose a text from a selection that you have provided or that you have asked the participants to bring with them.
3. Participants read Handout 1 and consult the checklist provided as Handout 2 to decide which pedagogical suggestions may be relevant to the text and their own individual teaching situations.
4. Participants work in pairs or small groups to draft the descriptions of teaching and learning activities (possibly modelled on the pro forma used here) and to produce any supplementary material they anticipate being useful.

5 Each pair or group can join with one other pair or group, in sequence, to share their work, receive comments and come up with new ideas.

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.1 USING TEXTS SELECTIVELY – HANDOUT 1

Using texts selectively

If inclusive materials are not available or cannot be produced, it is still possible for exclusive texts to be used in Two-Way bidialectal education as long as the learners are able to see their capacity to control the text.

Educators are not restricted in the way they use texts; rather, they are able to work creatively and use texts to serve their pedagogical purposes.

A text that is not suitable for some purposes may be used for others. For example, an informational text in Standard Australian English (SAE) may be useful as a research source for both Aboriginal and non-Aboriginal learners, but could be quite inappropriate for use by Aboriginal learners for practice in reading aloud. A text about Aboriginal culture written in formal SAE may be unsuitable to set for learners to read on their own, but could be used as a basis of a facilitated discussion. Additionally, a handout consisting of quiz-type questions should not be used with Aboriginal learners in a whole class group, but could be used in pair work.

A text that is unsuitable in its present form can be modified or added to by the educator to make it appropriate for Two-Way bidialectal education. This can be achieved by taking out unsuitable material or the information in the text may be used for some kind of active learning, such as role play, or a research activity, rather than being focused on directly.

Also, a text can be accompanied by multi-modal learning resources, such as audio recordings (perhaps in Aboriginal English) and appropriate graphics.

Material requiring cultural explanation can be annotated. Difficult vocabulary in the text can be either explained beforehand or removed and replaced with vocabulary more reflective of the current world of the Aboriginal learner. Such words can then be reintroduced at a later stage. Another strategy for older learners is to provide a separate glossary of terms.

A text may be used as a starting point for new educational experiences. For example, a text might need a lot of discussion and learning experience to draw out relevant issues, eg the removal of children from families as a result of government policy and the Australian Government's recent apology.

A text could be improved by using an audio file in Aboriginal English for first listening of a story, then reading the book in Standard English. Alternatively, a text might provide opportunities for play acting concepts or for cooperative activities.

HANDOUT

BY-NC-SA

7.5.1 USING TEXTS SELECTIVELY – HANDOUT 2

Planning checklist

Task: Working in pairs, select a text and evaluate its appropriateness for any of the pedagogical strategies listed. Provide any notes in right hand-side column to aid reporting.

Text analysis results: .....

(If undertaken, review outcomes from evaluation in Modules 7.1, 7.2)

Reference: .....

.....

Pedagogical strategies		
1	Read out loud	
2	Research resource	
3	Facilitated discussion	
4	Quiz questions	
5	Pair work	
6	Text edits needed (deletions or additions?)	
7	New graphics	

HANDOUT

BY-NC-SA

Pedagogical strategies		
8	Role play	
9	Audio support	
10	Computer activity	
11	Cultural explanation required	
12	Vocabulary explained/removed/ replaced	
13	Provision of glossary	
14	Discussion around complex issues	

HANDOUT

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.2 TWO POINTS OF VIEW – OVERVIEW

Learning objectives

This module will help educators to:

- reflect on the links between materials, teaching practices and learning outcomes
- become aware of the importance of the evaluation of texts for inclusivity.

Activity description (discussion)

For this task, groups are invited to discuss two different points of view. Some guiding questions are included on a handout.

Alternatively, a mock debate may be set up in relation to the issue of whether good teaching practice overcomes the prescription of inappropriate texts (as implied in the second quotation).

Facilitators notes

Materials required:

- Handout: *Two points of view – discussion* (provided)
- Writing materials.

1. Organise participants into groups and ask them to reflect on what they consider 'good teaching practice'. Ask them to write down their definition of 'good teaching practice'.
2. Circulate the discussion questions and ask whether their definition of 'good teaching practice' is accommodated by either of the two quotations.
3. Ask what else their definition of good teaching practice could include.

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.2 TWO POINTS OF VIEW – HANDOUT

Two points of view – discussion

Discuss the two different opinions[27] expressed by Aboriginal and non-Aboriginal materials evaluators.

Opinion 1

'I don't think we ever just use a text without judging its suitability to meet the outcomes we wish to achieve as well as our purpose.'

(Aboriginal materials evaluator)

Opinion 2

'Any materials, no matter how poor or good, need to be used with good teaching practices/ teachers in order to achieve desired outcomes for any/all students.'

(Non-Aboriginal materials evaluator)

(

Guiding questions

- What do you think 'judging the suitability' of text means in the first quotation?
- Do good teaching practices overcome problems with unsuitable texts?

Both quotations refer to outcomes: that is, end products. How is the process or experience of learning affected if materials are not evaluated for their appropriateness?

27 Malcolm, I. G., Grote, E., Eggington, L. and Sharifian, F. (2002). *The Representation of Aboriginal English in School Literacy Materials*. Perth: Edith Cowan University.

HANDOUT

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.3 SUPPORTING MASTERY OF TEXT COMPREHENSION – OVERVIEW

Learning objectives

This module will help educators to:

- gain knowledge on how to critically evaluate texts
- generate skills in critical literacy.

Activity description (jigsaw reading/listening activity)

This activity models a jigsaw reading/listening activity that participants might consider using with learners. Jigsaw reading/listening activities are useful for developing reading, listening and speaking skills as well as note-taking and cooperative learning skills. They can be useful when learners need to be familiar with the content of longer texts.

Facilitators notes

Materials required:

- Handout 1: *Using texts supportively* (provided)
- Handout 2: *Using texts critically* (provided)
- Handout 3: *Deconstructing texts* (provided)
- Handout 4: *Teaching critical literacy* (provided)
- Writing materials.

1. Organise participants into small groups using a grouping activity from Module 12.7.1. For example, go around the room assigning participants to Groups 1, 2, 3 and 4. Participants assigned to Group 1 come together in one part of the room, and so on. (Note: ideally, both Aboriginal and non-Aboriginal participants should jointly undertake this task, so this will need to be taken into account when grouping. If this is not possible, participants will need to rely on their existing knowledge of both Standard Australian English and Aboriginal English.)
2. Distribute copies of Handout 1 to Group 1, Handout 2 to Group 2, Handout 3 to Group 3 and Handout 4 to Group 4. Everyone should have a copy of a text to read, discuss and make notes on.
3. Members of the respective groups read and discuss their texts and add their own experiences if they wish.
4. Disband the groups and re-form smaller groups of four, including representatives from Groups 1, 2, 3 and 4. In each new group, members will explain their texts and discuss similarities and differences between them.
5. When all four groups are familiar with the data, observations on the texts will be presented to all participants and a collation of comments recorded on a whiteboard.

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.3 SUPPORTING MASTERY OF TEXT COMPREHENSION – HANDOUT 1

Using texts supportively

There is room in Two-Way bidialectal education for texts that make no reference to culture: for example, a mathematical text, a health text on the functions of the human body or a physics text on the laws of motion.

Where the aim is to open up new fields of experience and knowledge to Aboriginal learners, it is not necessary that the text make the bridge between that knowledge and the prior knowledge of the learner: **this should be the responsibility of the educator**.

Educators can use texts supportively for Aboriginal learners by:

- helping learners to see the relevance of the learning to their own life experience and aspirations
- introducing new and fine-grained subject-specific content step by step, so that learners can understand it, while also continually referring back to the bigger picture so that learners can see the relevance within a wider context
- linking the knowledge as closely as possible to its practical application
- supplementing the learning with illustrations that the learners can relate to.

HANDOUT

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.3 SUPPORTING MASTERY OF TEXT COMPREHENSION – HANDOUT 2

Using texts critically

'Critical literacy theorists argue that writers do not merely describe reality or try to persuade their reader to their point of view, in the act of writing they construct a particular reality of their own. Critical literacy proponents argue that it is in the reader's interest to deconstruct this reality and to ask 'Whose interests does it best serve?'.'

(Beattie, 1999, 128)[28]

From this point of view, it is the educator's responsibility not only to help learners to learn from texts, but also to help them to be discerning in the way they read them.

Aboriginal English speakers are likely to have experienced how a language that they do not fully understand is used to manipulate them. So raising awareness of the writer's purpose to influence the reader has relevance for many learners and is very important.

The language of power, Standard Australian English, has been referred to in some Aboriginal contexts as 'secret language' because it seems to be used to control Aboriginal people without their knowledge. Critical linguist Norman Fairclough has argued that this kind of control is indeed part of the intention of the use of Standard English by those in power:

There is a distinction between social conventions and actual use, but these conventions are characterized by power struggle. Standardization is imposed by those who have power. Implications of this lead to description of discourse as 'language as a form of social practice'.

(Fairclough, 1989, 22)[29]

28 Beattie, P. (1999). Digging deeper: using text analysis to develop the English literacy of Indigenous students. In Wignell (ed.). *Double Power: English Literacy and Indigenous Education*. Melbourne: Language Australia.

29 Fairclough, N. (1989). Language and Power. London: Longman.

HANDOUT

BY-NC-SA

MODULE 7.5 HOW TO WORK WITH TEXTS THAT MAY NOT BE INCLUSIVE

7.5.3 SUPPORTING MASTERY OF TEXT COMPREHENSION – HANDOUT 3

Deconstructing texts

Fairclough argues that vocabulary, grammar and text structures can be used as part of the process of controlling any reader. He suggests that the intentions of the writer will be uncovered if certain questions are asked about the text, such as those below.

Vocabulary

- What category systems underlie the word meanings?
- Are any of the words ideologically contested?
- Are there euphemistic expressions?
- What metaphors are used (for example, social unrest as a 'cancer')?

Grammar

- Is passive voice used to hide agency, eg *it was decided*?
- If pronouns *me* and *you* are used, who do they refer to?
- Are claims presented as facts (for example, *The learners are ready to strike*)?
- What logical connectors are used, eg *therefore*.

Textual structures

- What interactional conventions are used?
- What is the turn-taking system?
- What is seen as important in the way the text is structured?

In other words, Fairclough claims that it is possible to 'deconstruct' texts to see how the writer is trying to exercise power over the reader. It follows from this that Aboriginal learners can (at an appropriate level) be shown how to deconstruct texts that exclude them in various ways. Thus, there is a place for exclusive texts in the education or training site, if only for the purpose of exposing them.

HANDOUT

BY-NC-SA

7.5.3 SUPPORTING MASTERY OF TEXT COMPREHENSION – HANDOUT 4

Teaching critical literacy

Patricia Beattie (1999, 131)[30] has used some of these ideas in an approach to teaching literacy to adult Aboriginal learners. Some of the features of her approach are outlined below:

- First, concentrate on understanding the surface meaning of the text.
- Next, look for what is 'underneath' the text by asking questions about the writer's word choice, imagery, construction of reality, dependence on other discourses and connections made between ideas.[31]
- Work on a basis of shared rather than collaborative reading.
- Help learners to develop the metalanguage to talk about text.
- Encourage learners to challenge the text on the basis of their own life experiences.

30 Beattie, P. (1999). Digging deeper: using text analysis to develop the English literacy of Indigenous students.In P. Wignell (ed.). *Double Power: English Literacy and Indigenous Education.* Melbourne: Language Australia.

31 Looking again at the extracts from Manning Clark (see Module 7.1) provides a good starting point for this – why did Clark use the very critical and derogatory descriptions of early colonists' writing? Did he want to show just how bad it was then? Did he want to expose the supremacist white attitudes as they were experienced?

HANDOUT

BY-NC-SA

These cards are part of Module 7.3.2 (page 65, 66).

Ways of talking Patience

Positioning the Aboriginal subject	Discourse features
Vocabulary and idioms	Morphology
Pronouns	Syntax

Ways of thinking Patience

Positioning the Aboriginal subject	Discourse features
Story/event schemas	Categories
Proposition schemas	

FACILITATORS MATERIAL

BY-NC-SA

Ways of talking Patience

Do not talk about events or locations involving Aboriginal people without acknowledging the presence of Aboriginal people.

Do not assume that learners are familiar with a literary narrative style (for example, long sentences, unusual word order, formal word choice).

Do not use rhetorical questions (for example, ***Did you know that*** *the wombat and the koala are close relatives?*)

Do not refer to Aboriginal people in the third person and other Australians in the first person.

Provide examples or simpler alternatives for technical terms.

Use fewer abstract words (for example, *imbalance, represent, existence*).

Do not assume that learners are familiar with academic conventions (for example, headings, numbering, tables, diagrams).

Do not depersonalise.

Avoid the expression 'the Aborigines'.

Avoid expressions that derive from non-Australian backgrounds (for example, *woods, woodpecker*).

BY-NC-SA

Ways of talking Patience

Avoid use of unfamiliar metaphors (for example, *one of the pack*).

Avoid existential clauses (for example, ***There** was one more thing I wanted to know).*

Avoid the –ing clause, eg *He threw this over the whirlwind, **trapping** it inside.*

Avoid elisions, eg *she's*.

Use less passive voice (for example, *Hunters **are said** to seek its help*).

Do not use more than one adjective before the noun, eg *the hot **gold hush** of noon*.

Use the past perfect tense less, eg *he **had seen*** them.

Use fewer conditionals, eg *if you **climbed** up that tree...*

Keep to a subject-verb-object/ extension word order (for example, *A huge red rock stands in the middle of Australia* instead of ***Right in the middle of Australia** stands a huge red rock*).

Use fewer compound clauses, eg *The rain is so heavy **(that)** it almost hurts **as** it pounds my head and shoulders*.

Where possible, use 'that' and 'who' rather than 'whom' or 'which'.

FACILITATORS MATERIAL

BY-NC-SA

Ways of thinking Patience

Do not talk about events or locations involving Aboriginal people without acknowledging the presence of Aboriginal people.

Do not assume that Aboriginal readers are familiar with schemas other than their own (including travel, hunting, family, observing, scary things).

Avoid the use of formal scientific categories (for example, *fauna* rather than *kangaroos, wallabies, wombats, goannas*).

Do not refer to Aboriginal people in the third person and other Australians in the first person.

Do not assume that Aboriginal readers can identify with the stereotype of traditional Aboriginal life.

Do not assume that learners are familiar with academic conventions (for example, headings, numbering, tables, diagrams).

Avoid the expression *the Aborigines*.

Do not use decontextualised words.

FACILITATORS MATERIAL

BY-NC-SA

Ways of thinking Patience

Be careful not to assume proposition schemas, which are unfamiliar to Aboriginal people (for example, *Heaven helps those who help themselves*).

Do not assume that learners are familiar with a literary narrative style (for example, long sentences, unusual word order, formal word choice).

Do not depersonalise.

Do not use rhetorical questions (for example, ***Did you know that*** *the wombat and the koala are close relatives?*)

BY-NC-SA

Tracks to Two-Way Learning

This Focus Area booklet is one of a series of 12 that forms Part 2 of the *Tracks to Two-Way Learning* package.

Understanding language and dialect
Our dialects, our lives

Our views, our ways
Aboriginal knowledge, beliefs, today

The grammar of dialect difference
Difference, talking, hearing, understanding

How we shape experience
Yarning, seeing, watching, doing

How we represent our world
Art, symbols, gestures, opportunity
Manners, reading, knowledge, time limits

Language and inclusivity
How we include and how we exclude

Making texts work
... in a Two-Way learning environment

From speaking to writing
What's right and what's wrong

How we talk
How we talk, when we can talk

Making a difference for learners
We can do it like this
Show me what

Hearin' the voices
Tell me your story
(includes ten storybooks)

Toolkit for teaching
What we do with our mob