

ABORIGINAL LITERACY RESEARCH PROJECT

REPORT TO THE NSW BOARD OF STUDIES

ABORIGINAL LEARNERS AND ENGLISH 7-10

Geoff Munns
University of Western Sydney

Justine Lawson
University of Western Sydney

Denis Mootz
Balmain High
School

This project was commissioned by the Office of the Board of Studies NSW. The views expressed by the authors do not necessarily reflect the views of the Office of the Board of Studies NSW.

SUMMARY

There are six sections in this report.

The first section introduces the report and signals the intention to align the most significant research understandings in the Aboriginal education field over the last two decades with current literacy imperatives in Australia.

The second section discusses and summarises important Aboriginal education research themes within the categories of culture, language and the curriculum. It shows how research into Aboriginal learners and English language has overlapped with wider movements in English curriculum and educational equity within Australia.

The third section moves the discussion into ‘new literacies’ and ‘multiliteracies’, arguing that these movements have the potential to create spaces for a more inclusive and socially just curriculum.

The fourth section picks up the issues of the previous sections and considers what they might look like in classrooms where there are Aboriginal learners. The section discusses supportive practices for Aboriginal learners, distinguishes between the needs of early and older Aboriginal learners, explores ideas surrounding content and pedagogy and addresses home-school congruence. It concludes by linking syllabus for Aboriginal learners with current research into pedagogy and educationally disadvantaged students.

The fifth section narrows the focus to a specific discussion of Aboriginal secondary school students and recent developments in the English 7-10 Syllabus.

The report concludes in the sixth section with a series of recommendations for the English 7-10 Syllabus under the headings Principles, Assessment, Syllabus Pedagogy and Syllabus Content. The recommendations are based on the premises that syllabus should describe pedagogy and content and that socially just pedagogy and curriculum should be embedded in syllabus documents that will bring educational advantage to Aboriginal learners.

CONTENTS

SUMMARY	P 2
INTRODUCTION	P 3
SIGNIFICANT RESEARCH THEMES	P 3
Aboriginal Ways of Living and Learning	P 3
Linguistic Diversity	P 4
Curriculum	P 5
NEW LITERACIES	P 6
CRITICAL ISSUES FOR ABORIGINAL YEAR 7-10 LEARNERS	P 8
Practices Supportive of Aboriginal Literacy Learners	P 8
Distinctions Between the Needs of Early and Older Aboriginal Literacy Learners	P 9
Culturally Appropriate Content for Aboriginal Secondary School Students	P 11
Pedagogical Relationships between Middle School Aboriginal Learners and their Teachers	P 11
Congruence between Home and School Literacy Practice with regard to Aboriginal Communities	P 12
Links to Current Research into Pedagogy and Improved Outcomes for Learners	P 13
ABORIGINAL LEARNERS AND THE NSW SYLLABUS FOR ENGLISH YEARS 7-10 (1987-2000)	P 14
RECOMMENDATIONS	P 17
REFERENCES	P 18

INTRODUCTION: READING THE WORD AND THE WORLD

Freire's dictum that 'to read the word is to read the world' (Freire and Macedo, 1987) provides a useful vantage point from which to review research regarding literacy and Australian Aboriginal students and to speculate about educational futures in an increasingly dynamic and complex world. It is useful in two different yet connected ways. First, Freire's seminal work (the relationship between 'reading the word' and 'reading the world') has been highly influential in recent movements towards critical literacy in Australian schools. Second, it highlights the importance of research into schooling for Aboriginal people showing that culturally significant ways of communication and community lifeworlds have to be appropriately acknowledged, appreciated and catered for in mainstream schooling. Both this critical literacy perspective and the Aboriginal research perspective are connected to current literacy agendas recognising that successful community, civic and working futures will require interactions and communications that enable students from diverse cultural and linguistic backgrounds to negotiate boundaries of communities, cultures and nations (Cope and Kalantzis, 2000).

A principal aim of this report is to align important research understandings in the Aboriginal education field with pre-eminent literacy imperatives within national and state curricula. Following will be a discussion of the most significant research themes and how these correlate with evolving views about how all learners in Australia might best acquire and deploy English language.

SIGNIFICANT RESEARCH THEMES

Research themes fall into three main and intersecting categories: culture, language and curriculum¹.

Aboriginal Ways of Living and Learning

Studies into Aboriginal ways of living and learning have followed the seminal work by Harris (1980, 1984) who described traditional learning styles among Aboriginal communities in the Northern Territory. These styles encompassed real-life, context-specific and person-orientated learning characterised by observation and imitation and personal trial and error. Research in this tradition (see also, for example, Christie, 1985; Folds, 1985; Hughes and More, 1993) pointed to the failure of conventional Western schooling methods to accommodate satisfactorily Aboriginal ways of learning and responding to schooling. Further research relocated the focus to urban Aboriginal students (see, for example, Malin, 1990; Partington and McCudden, 1992). Among the most influential was undertaken by Malin (1990), showing tensions between Aboriginal home socialisation practices and teachers' perceptions of appropriate classroom conduct, and the effect this may have on the behaviour and learning of Aboriginal students. Theories of cultural differences and ways of learning have influenced ideas about classroom practices for Aboriginal students, suggesting that culturally appropriate curricula need to be developed. This represented an important educational advance, since it challenged and replaced long-standing deficit notions about Aboriginal students' inferiority and ineducability. Despite these advances, there have been enduring debates centring on issues of essentialising and generalising about Aboriginal cultural traits (see, for example, Eckerman, 1988; Nichols, Crowley and Watts, 1996) and how they ignore wider societal power relationships (*Education Australia*, Issue 33, 1996, Issue 35, 1997). This latter argument may be countered within a critical literacy framework that encompasses an understanding, acceptance and utilisation of the complexity and diversity of Aboriginal experiences together with curricular developments aimed at giving access to socially powerful English literacies (Nakata, 2000).

Linguistic Diversity

The second major research theme surrounds the linguistic diversity of Aboriginal learners. Language differences present major linguistic, conceptual and relationship problems (Malcolm, 1998) for Aboriginal learners confronted by schooling in English (predominantly the dialect of Standard Australian English, henceforth SAE). Much research has been concerned with bilingual speakers (English and traditional and/or English-derived *Kriol* languages) and the subsequent introduction in remote and traditional communities of bilingual programs (Nichols, 1994) or 'two-way' schooling (Harris, 1990). More relevant to this report are studies into bidialectal users of Aboriginal English and SAE. Many Aboriginal students in both urban and rural NSW speak Aboriginal

¹ There is also a literature into research about physical factors among students and their impact on learning. The effect of *otitis media* ('glue ear') receives particular attention. This report recognises the impact of hearing loss on language acquisition and classroom behaviour, and the need for this and other wellbeing issues to be addressed as both health and education priorities. However, it also argues that there is a danger in allowing physical factors to draw attention away from curricula and pedagogy: that is, focusing on a *deficit* within the child and the community rather than problematising the work of systems, schools and teachers. For a discussion of physical issues and Aboriginal students see Batten, Frigo, Hughes and McNamara (1998: 4-6).

English in informal community contexts and then have to *code-switch* to SAE in more formal mainstream contexts (including education). Important early work into the linguistic structure and integrity of Aboriginal English (Eades, 1993; Mattingley, 1992) has encouraged teachers to value and ratify the community English most Aboriginal learners bring to school. Teachers' support for this from the education system in NSW has been through resources (for example, *A Place of Belonging*, 1996) and the NSW Aboriginal Education Policy (1996) which heavily emphasised the importance of Aboriginal English in all classroom undertakings for Aboriginal students.

Recent research has extended the curricular focus beyond valuing and accepting Aboriginal English. An example is the *Baiyai* Research Project that argued Aboriginal English is central to the literacy relationships between Aboriginal learners and their teachers and the resultant production of all classroom practices (Munns, Simpson, Connelly, Townsend, 1999; Simpson, Munns, Clancy, 1999). Another significant contribution came from Malcolm (1998), who made important connections with functional and critical literacy by describing linguistic and sociolinguistic implications for users of Aboriginal English². Linguistic implications included the language difficulties when dialects are socially marked as inferior but at the same time are '*deceptively* similar, having a different underlying network of meanings' (Malcolm, 1998: 127, emphasis in original). Further difficulties are caused by differences in register between the two dialects, Aboriginal English and SAE. Sociolinguistic implications included pragmatic contrast, that is, different modes of interaction and communication, and allied classroom threats to face and identity. The importance of bringing Aboriginal English into a functional/critical literacy framework in this way is in the possibility of the coalition of a 'two-way bidialectal program' (Malcolm, 1998: 137) with a 'two-tiered' critical literacy strategy (Luke, 2000). In the former strategy students are supported in appropriate communication in either dialect, their epistemological standpoints are recognised, explored and affirmed through semantic fields and discourse forms of Aboriginal English. Writing includes both community varieties of cultural expression and genres that carry weight in the wider society. Within the two tiers of the latter method students are guided to analyses of power (processes of inclusion and exclusion in social fields) while at the same time being directly instructed 'in the workings of mainstream texts of significant exchange value in these social fields' (Luke, 2000: 10).

Curriculum

Research into curriculum has been concerned with both specific syllabus approaches to the teaching of literacy and wider issues of pedagogical relationships between Aboriginal students and teachers. Both of these research foci have utilised the intersecting themes of cultural and linguistic differences discussed above.

Much of the influential early work into literacy syllabus was undertaken in traditional and/or remote communities with bilingual Aboriginal learners. First Steps and its Aboriginal derivative, ELAN, were used in Western Australia from the late 1980s. These emphasised culturally appropriate content material and teachers' use of various combinations of the kinds of learning styles described by Harris (1980, 1984, see above). In South Australia the ELA (English Language Acquisition) program similarly stressed relevant and purposeful learning contexts, particularly for bilingual learners. Northern Territory methods covered bilingual and 'two-way' schooling, the latter characterised by Aboriginal control and maintenance of Aboriginal culture and language (see Batton *et al.*, 1998: 14). Also in the Northern Territory, Gray's (1985) 'concentrated language encounters' highlighted the importance of in-depth experiences that promoted opportunities for promoting 'natural language development'. Similar approaches followed for urban and rural bidialectal Aboriginal learners. In NSW schools in the late 1980s the Aboriginal Early Language Development Program (AELDP) was introduced, recommending classroom strategies that drew on Aboriginal content across all literacy-related areas. It can be seen that common across these programs was the idea that literacy content and resources for Aboriginal students should be culturally appropriate and this should be accompanied by culturally meaningful experiences. Termed also 'contextualised learning' (Malin, 1998: 263-270), this movement in Aboriginal education was paralleled in the 1980s with wider debates about educational inequality and the need for 'relevant and meaningful curriculum' for educationally disadvantaged students. These debates were influenced by arguments of cultural difference and social power (Bernstein, 1977; Bourdieu, 1977) and influenced syllabus and classroom practices through poverty programs like the NSW Disadvantaged Schools Program (see Connell, White and Johnston, 1991: 31).

Culturally appropriate content and learning experiences as an early curricular development were generally underpinned with a language immersion philosophy. Certainly this philosophy was favoured in the research literature, marking the general differences³ between literacy methods for younger generations and those older

² See also Gledhill (1994) who earlier had argued for Aboriginal students to be explicitly taught differences between Aboriginal English and SAE.

³ Of course, this is a statement about general trends, and the literature also describes cases that argue for the benefits of combinations of withdrawal/phonics/individualised approaches (see, for example, Dummett, 1993).

generations who were taught through a phonics approach (Nakata, 2000). However, as was the case in wider literacy agendas in Australia during the late 1980s and early 1990s, increasing research attention was converging on the need for more explicit (Gray, 1990; Walton 1992) and functional ways of teaching of language for Aboriginal learners. ‘Scaffolded literacy’, an explicit literacy tactic advocated by a research team headed by Gray, was recognised as an important area for research and practical exploration (McRae, Ainsworth, Cumming, Hughes, Mackay, Price, Rowland, Warhurst, Woods, Zbar, 2000). The ‘genre’ (now ‘text types’) revolution was seen to have particular resonance with Aboriginal students for whom it was argued there needed to be movements beyond transcription (Walton, 1987) and recounts to explicitly taught knowledge of ‘secret’ writing, the language of social power (Martin, 1990). As discussed above (see Malcolm), functional literacy and Aboriginal English also came together in these curricular changes.

In the same way as there was an increasing belief that literacy should become more explicit, discussions about pedagogical relationships with Aboriginal learners also took up themes surrounding explicit, visible (Hudspith, 1996, 1997) and scaffolded (Trouw, 1997b) teaching. Hudspith’s research (1996, cited in Malin, 1998) described a classroom pedagogy that was ‘visible’: purposes of lessons and programs were explicitly explained to the children and reinforced with “structuring” and “feedback” behaviours’ (Malin, 1998: 256). This study was timely, summarising and projecting into successful classroom practices much of the earlier work on Aboriginal learners and learning done by Harris, Christie and Gray (Malin, 1998: 261). It is interesting to note, however, that notions of explicit pedagogies challenged earlier ideas about the efficacy of trial and error as a culturally appropriate Aboriginal learning style (Batten *et al.*, 1998: 149). Indeed, research was indicating that Aboriginal learners were reluctant to take risks and this was closely related to the Aboriginal concept of *shame* (Munns, 1996, 1998, Munns *et al.*, 1999). Encouraging students to become risk-takers was seen to be a key element in developing beneficial classroom pedagogies (Walton, 1987). Other work on classroom practices centred on the nature of pedagogical relationships as they were produced between teachers and Aboriginal learners. In particular, studies have shown that teachers’ deficit views and low expectations inevitably bring forward compromised classroom curricula (Nicklin Dent and Hatton, 1996). Elsewhere it was argued that pedagogical relationships culturally produced in the interplay of student and teacher responses may not be productive even when teachers have socially just intentions (Hatton, Munns and Nicklin Dent, 1996; Munns, 1996). Following from this, there have been discussions about the value of personal relationships between teachers and learners (Partington, Richer, Godfrey, Harslett, Harrison, 1999) and, more importantly, the nature of productive pedagogical relationships (Munns *et al.*, 1999). Research highlighting the need for high teacher expectations coincides with this emphasis in current undertakings of the NSW Disadvantaged Schools Program (see discussion paper, Ruge, 1999). Furthermore, studies into classroom pedagogies corresponds with contemporary investigations into ‘productive pedagogies’ and educationally disadvantaged students (Ailwood, Chant, Gore, Hayes, Ladwig, Lingard, Luke, Mills, and Warry, 2000).

This summary has shown how research into Aboriginal learners and English language has overlapped with wider movements in English curriculum and educational equity within Australia. The next section will cap this discussion by presenting further arguments for ‘new literacies’ to be at the forefront of effective syllabus development that benefits all learners, including those from culturally diverse and educationally disadvantaged backgrounds.

NEW LITERACIES: READ THE WORD, READ THE WORLD, DESIGN FUTURES

The evolution of literacy agendas in Australia has arguably created spaces for more inclusive and socially just syllabus and curriculum. Indeed, the ascendancy of functional, critical and now ‘multiliteracies’⁴ approaches has been largely driven by a conviction that the social outcomes of language learning need to be brought to the forefront (Cope and Kalantzis, 2000). Shifts towards critical literacy may be contained in genre frameworks or fuelled by more radical philosophies of social transformation (and many combinations in between). Whatever the force and intent, the aim has been to empower students to be designers of their own futures. These changes across all states of Australia have brought a ‘shift in emphasis from the traditional view of literacy as skills, knowledges and cognitions inside the human subject – quite literally as something in students’ heads – to a vision of literacy as visible social practices with language text and discourse’ (Luke, 2000: 10).

At a syllabus and curriculum level, new literacy agendas ask teachers to find new ways for students to acquire and use language to design for themselves productive personal, community and working futures. For Aboriginal students these ways may allow them ‘to see themselves and their position in relation to the duality between those who construct and what **they** construct’ (Nakata, 2000: 119, emphasis added). The task then is to find what this looks like in literacy experiences for Aboriginal learners when imperatives of reading instruction meet critical

⁴ ‘Multiliteracies’ is termed and defined by the New London Group as engaging both ‘the multiplicity of communications channels and media’ and ‘the increasing salience of cultural and linguistic diversity’ (Cope and Kalantzis, 2000: 5).

literacy initiatives. It is widely accepted in literacy syllabus documents, including those from NSW, that there are ‘four sets of social practices’ (previously ‘roles’) that readers need to develop (Freebody, 1992; Luke and Freebody, 1997). This framework of four sets of practices has been developed to be inclusive of all readers, and one of its strengths is in its application to students with culturally and linguistically diverse experiences, including Aboriginal students. Drawing on Luke (2000), the following table outlines how these sets of practices may be related to syllabus and curriculum for Aboriginal learners.

Table 1 – Four Sets of Social Practices of the Reader and Aboriginal Learners

Social Practice	Looks Like	Application for Aboriginal Learners
Coding Practices	Code-breaking the sounds, patterns and conventions of text	<ul style="list-style-type: none"> ▪ Often bringing diverse cultural community and linguistic resources ▪ Many will require explicit code instruction (Freebody <i>et al.</i>, 1997), but not in decontextualised, monocultural and monolingual ways
Text-meaning Practices	Finding ideas and cultural meanings	<ul style="list-style-type: none"> ▪ Comprehending and making sense of texts are cultural and social processes as well as cognitive and linguistic processes ▪ The cultural and linguistic processes are likely to be different from the mainstream
Pragmatic Practices	Looking for multiple uses and users of texts and how this affects their composition	<ul style="list-style-type: none"> ▪ Reading texts in relation to uses, features and their power in social fields ▪ The reader is likely to be from a ‘depowered’ position
Critical Practices	Discerning voices, positions and interests	<ul style="list-style-type: none"> ▪ Seeing how texts construct and position readers ▪ Looking for interests from invariably opposite cultural and historical contexts

Luke (2000:6) argues that this model does not suggest that readers move through from ‘the coding to the critical’ but that each of the four resources should be addressed simultaneously from the earliest school years. Furthermore, he suggests that classroom emphases on code knowledge and meaning-making alone will neither engage students’ everyday literacy practices nor be sufficient for a critical literacy. This caveat is particularly pertinent for Aboriginal learners whom educators are encouraging to read words, read worlds and design rewarding futures.

Thus far this report has presented a background of intersecting themes in relation to Aboriginal learners and English language. The next section picks up these themes in a more specific discussion within a framework of critical issues for Aboriginal Year 7-10 learners. This will be followed by a consideration of concerns for Aboriginal learners with respect to the current NSW English 7-10 Syllabus. The final section will be recommendations from all sections of this report for the development of future NSW English 7-10 syllabus documents for Aboriginal learners.

CRITICAL ISSUES FOR ABORIGINAL YEAR 7-10 LEARNERS

It has been established thus far in this report that there are important cultural, linguistic and curriculum considerations for all Aboriginal literacy learners. Indeed, the report has argued that teachers cannot begin to focus on their teaching practice without consideration of the broader social, cultural, political and economic frameworks in which they find themselves. What we have attempted to do to this point is establish the broader critical issues around teaching literacy and Aboriginal learners. From here our discussion focuses on how these can be taken up in classroom and school endeavours.

Recommended teaching practices that support all learners have emerged from research fields in both literacy and Aboriginal education. Among these are holding high expectations, utilising authentic assessment, ratification of Aboriginal English and the use of purposeful literacy experiences. These will be considered in more detail before a look at how older learner needs might be distinguished from those of early learners.

Practices Supportive of Aboriginal Literacy Learners

High Expectations The perception in some quarters that the ‘gap’ in educational outcomes which exists between Indigenous and non-Indigenous students is ‘normal’ reflects the history of interaction with this nation’s first inhabitants. Many parents and caregivers, and Indigenous communities, also reflect low expectations in their failure to encourage regular attendance at school, and to support achievement of competence in literacy (MCEETYA, 2000:13-14).

Calcino (1991, cited in Batten *et al.*, 1998:208) ‘suggests that many teachers continue to hold low expectations for Aboriginal and Torres Strait Islander students’ where a ‘negative role cycle’ develops. This was highlighted in Malin’s (1990) work where reduced instructional time was one practice of many reflective of lowered expectations. Similarly, Trouw (1997a) identified the ways in which teachers’ lowered expectations were reflected in daily classroom practices such as lower order questioning, limited unhelpful feedback and ignoring inappropriate behaviour. Recent work by the Disadvantaged Schools Program points to both the persistence of teachers’ deficit ideas about learners from disadvantaged communities and adherence to outmoded theories of learning in explaining teachers’ enduring lowered expectations, (Ruge, 1999). As Trouw (1997b) and Malin (1990) suggested, holding high expectations in itself will not bring about improved literacy outcomes unless accompanied by a range of practices reflective of high expectations. Ruge (1999:6) added that there is an important interrelationship between students’, parents’ and teachers’ expectations that are ‘mutually shaped’. Moreover, for adolescents, there is the increasing influence of peer expectations. Thus an understanding of the ways in which cycles are shaped and maintained is crucial if teachers are to begin to address this aspect of their work. The ‘Strategic Results Projects’ (SRP) funded by DETYA in 1998/99, in 320 sites across Australia, involving about 3% of our Indigenous student population, provided evidence that factors which impede Indigenous students, which contribute to the ‘gap’ in achievement, can be significantly overcome by employing an outcomes focus and performance indicators and targets (National Indigenous Literacy and Numeracy Strategy, ‘A Summary’, 2000:1).

Authentic Assessment Underpinning the move for more authentic measures of students’ literacy development is the need to critically examine current assessment practices and the ways in which they can marginalise students from disadvantaged backgrounds, particularly Aboriginal learners (see for example, Cataldi and Partington, 1998; Connell, 1993). Consistent with qualitative approaches to assessment, there ought to be an emphasis on student learning strengths and achievements (Groome, 1995) and a move away from competitive, individualistic and comparative practices. Overseas research with Indigenous learners suggests that far from the political rhetoric that high-stakes testing will improve literacy standards, ‘students in states without high-stakes testing perform better than those in states with it’ (Neill 1998, cited in Tatum, 2000:52). Indeed, test-driven instruction in literacy learning becomes counter-productive (Tatum, 2000:52). It is argued here that students be involved in the assessment process and that assessment be embedded in daily classroom literacy experiences.

Purposeful Literacy Experiences Current models of literacy emphasise both the development of control over a range of text types and a critical literacy perspective. In addition there have been renewed calls for teachers and schools to acknowledge and build on home and community literacies. With regard to Aboriginal literacy learners, Christie (1982) has long argued for the implementation of teaching strategies which foster active rather than passive learning, and has particularly emphasised the need for purposeful reading. In meeting the dual aims of developing student competence in school-valued text types and fostering home literacies, a balance between outside experiences and more scaffolded events needs to take place. As has been suggested, a bidialectal model together with a two tiered critical literacy strategy is one way of mediating community and mainstream literacies. Walton (1990) emphasised a scaffolded approach to teaching text types and cautions against limiting students’ writing opportunities to immediate experiences in a recount genre (in Batten *et al.*, 1998). Though no mention of valuing home language is made by Tatum (2000) in his work with African-American learners, he did point to the need for direct instruction in decoding text together with the use of culturally appropriate material and argues that the two strategies are not mutually exclusive.

Recognition and Acceptance of Aboriginal English As discussed earlier, there is abundant literature which assists teachers in identifying the linguistic features of Aboriginal English and points to the importance of teachers allowing Aboriginal English to be both spoken in the classroom and used as a scaffold when learning standard Australian English (see for example, Christie, 1985; Eades, 1993; Simpson, Munns and Clancy, 1999). In linking together the ideas around explicit teaching and a critical literacy strategy, students can examine how both Aboriginal English and SAE work in different and/or shared contexts and purposes. For example, McHenry (1995) found that secondary school students can be explicitly taught the linguistic differences between Aboriginal English and Standard Australian English resulting in a ‘positive impact on the students’ literacy achievement’ (Batten *et al.*, 1998:226).

Distinctions Between the Needs of Early and Older Aboriginal Literacy Learners

The critical practices around literacy learning for all Aboriginal students have been discussed to this point. It is necessary to consider how the needs of secondary students might be different to those of younger literacy learners.

There is some evidence to suggest that the differences between student competencies in literacy are typically exacerbated rather than minimised once students begin and continue schooling (Chall, 1983, cited in Snow, 1991). Similarly, though undesirably, there are indications that the literacy demands made of learners in school shift from what might be considered essentially decoding requirements in early years to more analytical and critical literacy tasks later on (Durrant and Green, 2000; Luke, 2000; Snow, 1991). Whilst this signals clearly a need for teachers of young children to teach critical literacy, it also has important implications for the teachers of older literacy learners. First, these teachers are dealing with a much broader spread of competencies in 'school' literacy as well as facing the demands of teaching critical (reflective and analytical), and arguably more demanding, literacy. It is not simply higher order analysis of text that is required here. As has been pointed out, a critical literacy strategy, whilst multi-componential, should not be approached in a fragmented way. As Luke (2000:6) argued, 'the model does not propose a developmental hierarchy whereby one moves from the coding to the critical; from the basics to higher order thinking; from initial reading to advanced literature study.' The earlier table (see page 5) indicates some of the ways critical literacy strategies might be seen in classrooms. Consistent with these ideas, teachers of older literacy learners must be mindful to adopt a strategy that both *teaches* literacy and teaches *about* literacy. Furthermore, the challenge of responding to older learners who might also be beginning readers and writers is complicated when these learners are performing at substantially lower levels than their most competent peers, and therefore experience a greatly depleted picture of themselves as literacy learners. Additionally, they might have developed a number of 'coping' strategies and classroom responses that both disguise their struggle and ensure that they do not in fact engage in the literacy tasks set for them. Conversely, they may in fact be the students who seem to cause most trouble for their teachers with active and visible resistant behaviour.

In a class of early learners, matching children to texts, the sharing of big books and picture books does not in itself single out the poor readers from the more experienced ones. Indeed, all may be invited on the literacy learning journey. Such strategies are much more loaded in secondary settings where those highly proficient in literacy may be seated together with those struggling. Furthermore, in primary settings the teaching of literacy can occur across the curriculum so that literacy itself becomes a tool for learning. In secondary schools, though not desirable, it is perhaps more likely that English teachers alone are charged with the task of equipping students with the tools for learning and other faculties can make use of them. In recent years there has been a focus on literacy 'across the curriculum' in secondary schools. There is an increasing perception that low achievement in literacy will disempower students in all KLAs, that literacy skills are necessary to access the language of all school subjects.

It must be stressed that the broad range of literacy competencies likely to characterise secondary classrooms must not be interpreted as a need to stream or grade students according to achievement. On the contrary, such an organisation can further disadvantage those grappling with the demands of school literacy learning (Ruge, 1999). Secondary teachers responding to these challenges can ensure that students are in heterogeneous groupings. This practice is in line with what Haberman (1991) described as 'good teaching'. Practices should also centre around the use of culturally appropriate texts together with explicit and contextualised teaching of text types. Engagement of students with culturally appropriate texts is consistent with recent overseas research into Indigenous literacy learning (see for example Tatum, 2000). Enabling students to navigate and cross community, cultural and national boundaries entails an explicit teaching of powerful text types. An explicit model implies scaffolding of student learning and this can be seen as a 'central aspect of culturally inclusive pedagogy' (Trouw, 1997b:117). It is argued here that teaching and learning need to be done in ways which acknowledge and centralise the context, developing programs in, from and for the context (Munns, Lawson and Long, 1998). Contextualising content for Auerbach (1995:17) means focusing literacy programs around 'critical social issues from participants' lives.' This does not preclude utilising literature that enables the drawing of connections between immediate social and personal worlds and broader horizons. Thus for older and early learners alike, there is a critical emphasis on purposeful and useful literacy within a program that offers unique opportunities for broadening human experience. Finally, and to reiterate a central theme of this paper, teachers of secondary school Aboriginal literacy learners are encouraged to engage with the principles of critical literacy that acknowledge the place of teaching the skills of reading and writing integrated with higher order analysis of texts.

Culturally Appropriate Content for Aboriginal Secondary School Students.

Recurring emphasis has been placed throughout this report on the need for teachers to teach in ways that are culturally sensitive and appropriate. Though we have cautioned on the dangers of essentialising, research into Indigenous learners has consistently identified the place of culturally relevant content and pedagogy. In the previous section there was a suggestion that teachers choose culturally relevant texts in literacy classes. We can add here that such texts can offer students powerful cultural affirmations. Well-chosen texts are thus both culturally relevant and affirming. Culturally appropriate content includes, but extends beyond, the use of printed materials. The ways in which literacy artefacts are chosen and constructed need close examination however. Christie (1994:44) argued that ‘the process of reading and writing and making books, movies and videos can ... be very destructive of Aboriginal identity when these things are controlled by the imagination of white educators and media makers.’ There is a need for teachers to reflect deeply about what they think might constitute relevant literacy experiences (Cunnington, 1990). Embedded in this is the need for students to have a voice about both content and strategy. It is not the intention of this report to identify particular texts and content for Indigenous learners; we have argued that content be driven from the context and in partnership with students and the broader community. However, the considerable work that has been done in the field of Aboriginal Studies points teachers to universal content pertinent to both Aboriginal and non-Aboriginal learners, for example, critical issues around Australian history. Contemporary issues could engage students in critical examination of texts around reconciliation.

Drawing on a full range of resources, teachers can engage Aboriginal learners with texts that demonstrate both culturally specific and more universal themes. The value of community generated texts alongside students’ writing also warrants consideration. The suggested approach (that is, the use of culturally appropriate texts) needs to be inclusive and not tokenistic. This means that such texts offer value for all learners and need to be foregrounded in literacy programs. Nodelman (cited in Isom and Casteel, 1998:89) pointed out that ‘students of all races and colors (sic) must read stories about students of all races and colors, written by authors of all races and colors.’ Implicit in this is the need to scrutinise resources for racism and bias. In an American education setting Isom and Casteel (1998) argued for the inclusion of Hispanic literature in a language arts program and promoted the incorporation of contemporary Hispanic experiences and cultural practices as well as the traditional. They demonstrated how culturally relevant literature plays a central role in both the literacy development and enhanced self esteem of, in this case, Hispanic learners. Similarly, school projects that have focused on Aboriginal culture have been shown to enhance parental involvement and sense of ownership and pride in their school (Nicholas, 1999).

Pedagogical Relationships between Middle School Aboriginal Learners and their Teachers.

Enhancing personal and pedagogical relationships between teachers and their students is core to improved literacy outcomes. These relationships will mutually influence one another and while each is necessary, alone they are insufficient. Teachers need to develop both positive personal relationships with their students as well as productive educational ones. How this is played out for middle school students is complex. There can be disadvantages for students placed with many teachers and for briefer periods than is typically the case in primary schools, particularly if they find themselves with teachers with whom they do not have positive interactions. However, the reduced face-to-face teaching time can mean that ultimately students find themselves spending less time with those teachers who most engage them. This is a critical issue for Aboriginal learners where the need for teachers to develop positive personal and pedagogical relationships with their students has been widely emphasised (see for example, Groome 1995; Harris, Malin, Murray and Ngarritjan-Kessarar, 1992; Malin, 1990; Munns, 1998). The English teacher can and should play a critical role in ensuring the development and maintenance of such relationships. Central to this is an understanding of the issues of learning and discipline for Aboriginal students.

Effective learning and the role of high expectations have already been discussed, as has the literature about Aboriginal ways of learning. Implications for teachers here include the need to understand what constitutes effective teaching of Aboriginal learners, together with knowledge of issues around learning and discipline. In making a difference for Aboriginal learners, both Malin (1998) and Fanshawe (1999) identified teaching principles as core to enhanced literacy outcomes. For Malin (1998), these included warmth and supportiveness conducive to academic success. In achieving this, she argues that teachers need to know students’ culture. Like Malin, Fanshawe (1999) emphasised warmth as a central teacher asset and adds ‘demandingness’, reflecting that teaching strategies themselves along with learning environments are worthy of further attention. In addition to this is the need for teachers to understand students’ cultural responses to schooling and how this impacts on the development and maintenance of positive teacher-student relationships (for further consideration, see Munns: 1998a, 1998b). Understanding such cultural responses includes the concept of ‘shame’ and other coping behaviours often exhibited by Aboriginal learners (Groome, 1995; Munns, 1998). Understanding cultural responses is central to issues around discipline and the powerful effect classroom and school discipline practices

can have on Aboriginal learners needs to be taken into consideration. Partington (1998) for example, found that Aboriginal students are much more likely to be sanctioned for what the students perceived to be trivial behaviours, such as talking, and that teachers often feared losing what was already tenuous control. Schools and teachers alike need to examine their approaches to discipline and the ways in which structures might disadvantage Aboriginal students. Approaches to discipline must be both fair and seen to be fair by the students themselves.

Congruence between Home and School Literacy Practice with regard to Aboriginal Communities.

Fostering positive home-school relationships is often framed in terms of enhanced communication, productive partnerships and increased cultural awareness between schools, their teachers, students and communities. Clearly these are interrelated. Cotterell (1994:116), for example, argued that schools can build on initial bridge-building procedures of communication to 'the development of structures of cooperation, where Aboriginal parents become partners with the schools in the education of their children.' Consistent with this approach is Heslop's (1998) emphasis on genuine and productive partnerships.

Enhanced Communication Ngarritjan-Kessariss (1994) shed light on how some teachers can engage Aboriginal parents in meetings about their children. By alerting teachers to the sociolinguistic features of Aboriginal communication, it is hoped that the foundation for enhanced teacher-parent communication can be established. Understanding communicative practices and discourse conventions are an important part of teachers' work with Aboriginal children and parents (Gledhill, 1994). Understanding of Aboriginal English together with knowledge of how discourse practices position and marginalise participants is paramount here.

Productive Partnerships Nicholas (1999, abstract) described 'the success of various school projects which focused on Aboriginal culture (and) suggests these projects encouraged parental involvement and also gave the entire Aboriginal community new respect, pride and sense of ownership.' Productive partnership embraces notions of educationally focused conversations between families, teachers and students, where learning achievements students have made in the subject of English are the centre of conversations between all stakeholders. That is, literacy learning and development is foregrounded over other school organisational or discipline matters.

Increased Cultural Awareness Ngarritjan-Kessariss (1997:82) analysed meetings involving Aboriginal parents and explored 'themes of silence, movement, meeting after the meeting and leadership styles.' This analysis is useful for schools wishing to reflect on how their current practices, particularly meetings, might serve to disenfranchise Aboriginal stakeholders. Batten *et al.* (1998:6-7) also summarised 'characteristics of the Aboriginal world and ways of life' frequently discussed in literature and research into Aboriginal learners and literacy. As previously stated, the research identified such characteristics as little reliance on the concept of linear time, valuing of relatedness and community, emphasis on cooperation, social equality between children and adults, child's sense of independence and autonomy, and an awareness that 'much adult knowledge is secret knowledge and not to be questioned.'

Links to Current Research into Pedagogy and Improved Outcomes for Learners from Historically Disadvantaged Backgrounds, Particularly with Regard to Middle Schooling.

The final issue in this section extends the discussion beyond the specific focus on literacy and Aboriginal learners. Nonetheless, this extension still carries important implications for both the development and classroom implementation of English syllabus documents for Indigenous students.

An important development in syllabus development has been the movement towards learning outcomes. This has been timely in directing attention to the skills, concepts and values that students should acquire as they move through stages of their schooling, a 'road map' of a proposed educational journey. However, studies into educational disadvantage over the last thirty years have shown that there is a persistence of unequal outcomes among many groups of students. This inequality of outcomes is most severely experienced by Aboriginal students as a group (Commonwealth of Australia, 1995). Since this is the case, there is a need to consider research into ways to improve educational outcomes for both Aboriginal and all other groups of disadvantaged students.

Within Australia, the most important current research⁵ into pedagogy and improved outcomes for educationally disadvantaged students is being undertaken in the Queensland School Reform Longitudinal Study (SRLS) (see

⁵ See also a joint project recently initiated by the NSW Disadvantaged Schools Program and the University of Western Sydney's Pedagogy in Practice Research Group. This project, 'Fair Go, Fair Share, Fair Say, Fair

The Skills

Reading for different purposes, using different competences, while engaged with whole ‘texts’, to develop different levels of comprehension, is a key skill. These implicit outcomes have been given more explicit form in the DET Literacy support materials. Students were to be given a ‘real’ reason to read; materials should be of sufficient value and interest to encourage reading. There should be choice of materials and classroom experiences. A key strategy was to ensure students have ‘shared reading’ opportunities. Students were to be taught fundamental grapho-phonetic, semantic and syntactic cues to assist them to learn to read. Wide reading in the library and at home was recommended to support classroom efforts.

Writing was to be done regularly and frequently; students learn to write by writing, by learning and practicing the process of writing. Students must have something to say and a context in which to say it. The aim of writing was to be able to produce a polished piece, when requested, at first attempt. Students needed to develop a sense of register, by writing to a purpose, to an audience and in various ‘text’ forms. Students needed to learn to proofread and assess their own writing as a means of increasing their awareness of the technical conventions and their effect on meaning, to assist development of awareness of ‘texts’ as social constructs. Publication of student writing was an important means of providing meaningful contexts and experiences. Assessment was to be a response to the product. There was no requirement to teach a ‘grammar’ but teaching was to respond to the individual ‘language needs’ of students as evidenced in their writing. Again these classroom ‘implications’ have become outcomes in DET support documents. The pedagogy required explicit modelling and guidance as well as independent writing. The ‘interdependence’ of home and school in supporting the development of writing was stressed as part of this ‘process’.

Listening and Talking was an essential prewriting exercise. Students needed to develop an awareness of the differences between oral and written language. They needed to practice and recognise register ‘shift’ by talking for various purposes, to develop an awareness that purpose, audience and situation affect the appropriateness of language. Teaching should begin with the ‘language’ that the students bring to class.

The Contexts

Literature is a unique context which ‘expands the real and imagined worlds’ of students. Students should experience both traditional and non-traditional literature; the literature of all cultures was to be valued. Classrooms were to be literature-rich environments. Responding to literature was the key pedagogical experience; students were to produce and share their own literature.

The Mass Media was a context for learning about language in which students needed to engage actively in order to experience, and respond to, the various media. Students needed to explore ‘media language’ by deconstructing media products and exploring critical meaning, to develop an awareness of media response to purpose, to audience and to situation, and of the means by which the media ‘shape reality’.

Everyday Communication and Personal Expression are aims of the syllabus. There was an utilitarian aspect to these, but more importantly there was the requirement to attempt to develop pleasure in, and a love of, literacy experiences.

Implications

Reviewing the 1987 English Years 7-10 Syllabus and following documents provides an evolutionary picture of the contemporary English curriculum 'state of play' for secondary school students. Indeed, the evolution shows NSW to be in a position to develop new syllabus documents consistent with the kinds of pre-eminent literacy imperatives described in the first section of this report. Within both the evolutionary ideas and the current curriculum situation, there seems to be a pedagogy and a philosophy which should assist Indigenous students to achieve in literacy. It is our contention here that subsequent syllabus documents should pick up themes and issues raised in this report and make them explicit in outcomes, assessment, content and pedagogies.

This would involve:

- teaching and learning in an explicit and visible (to students) outcomes framework
- providing for choice and student 'ownership' of the experiences that will shape their literacy development
- encouraging cultural appropriateness and an acceptance of cultural diversities
- emphasising functional and critical literacies
- adopting pedagogical strategies of scaffolding, modelling and repetition
- emphasising 'real' experience as the basis of literacy learning
- requiring the acceptance of students' own language as the starting point for literacy development.

Key questions would be whether classroom practice reflects the concerns of the syllabus for outcomes-based teaching and learning and whether classroom practice reflects the pedagogy of modelling and sharing that is explicit in the syllabus as it has evolved.

The syllabus does assume that students come to the 'middle school' with a language and literature, and literacy, 'background'. This cannot be guaranteed to be the case with Indigenous students. Many Indigenous students '...come to schooling with little or none of the cultural capital that their non-indigenous peers take for granted' (MCEETYA, 2000:14). They may not have the '...culturally-embedded literacy understandings' that '... standard mainstream literacy practices assume' (MCEETYA, 2000:54). The assumed partnership between school and community, the assumption of parents as 'first educators' may not exist. This combination may result in Indigenous students exhibiting lower literacy achievement.

The classroom therefore must assume responsibility for providing the experiences which will empower students. The results of DETYA's SRPs suggest accelerated individual student achievement is possible on a large scale (National Indigenous Literacy and Numeracy Strategy 2000-2004, DETYA, 2000). The responsibility for this achievement lies with the strategic writing and effective classroom implementation of critical syllabus documents, of which English 7-10 is central. Recommendations for English 7-10 Syllabus follow in the final section of this report.

RECOMMENDATIONS

The following syllabus recommendations are based on two key premises. First, syllabus can and should describe and reflect pedagogy as well as content. This idea is consistent with the recent Board of Studies documents *English K – 6* (1998) and *Human Society and Its Environment K - 6* (1998). The English syllabus must foreground the need for teachers to reflect deeply on all aspects of teaching and schooling for Aboriginal learners and work towards an empowering pedagogy. Second, the recommendations for Aboriginal learners need to be embedded within the English syllabus. A socially just curriculum has at its core enhanced outcomes for the most educationally disadvantaged groups in society. The achievement of social justice is for the benefit of all students.

The recommendations are grouped into Principles, Assessment, Pedagogy and Content. Interrelationships between each of these have been illustrated throughout the report.

Principles

1. Aligning important themes in the Aboriginal education research with current movements in critical literacy and multiliteracies is essential for a syllabus that will empower Aboriginal learners.
2. All proposals for Aboriginal learners will work for literacy learning for all students and do not need to be considered as additional or separate to mainstream teaching principles.
3. Syllabus should address assessment, pedagogy and content as key interdependent components.
4. All aspects of the English syllabus, including theoretical underpinnings, assessment, pedagogy and content, should be inclusive of all learners.
5. Enhancing literacy outcomes for Aboriginal learners is dependent on powerful pedagogy and powerful content.
6. Powerful pedagogy and powerful content demand active student involvement and engagement in the processes and outcomes of their learning.
7. English syllabus, curriculum and pedagogy should explore the critical space between intellectual rigour and cultural support and affirmation.

Assessment

1. The syllabus should not rely on standardised tests as measures of literacy success, as these have been shown to work against marginalised groups, particularly Aboriginal learners.
2. Authentic assessment should be the basis for the syllabus; this means that learning is assessed as it occurs, is explicit and includes both process and product.
3. Authentic, qualitative assessment strongly implies that students have a significant role to play in understanding and evaluating their own learning.
4. Observations, interactions, monitoring of student learning and student self-assessment should comprise the primary means by which student literacy learning is assessed.
5. Assessment should be seen as part of teaching and learning, not separate to it, and teachers should plan and program in response to daily classroom learning, not narrow curriculum options to prepare students for high-stakes testing.
6. Social outcomes of language learning need to be brought to the forefront.
7. Following from the above, individual student assessment should not take precedence over wider group and system evaluations.

Syllabus Pedagogy

1. Intellectual quality is paramount and must be seen to be relevant by the students, and should take place in a supportive classroom where differences are recognised, appreciated and catered for.
2. High quality pedagogical relationships between teachers and their students are critical to improved literacy outcomes.
3. Pedagogical emphasis should be on understanding the ways that Aboriginal English differs from SAE, and this knowledge precedes the acceptance, ratification and affirmation of AE in the classroom.
4. Aboriginal English cannot simply be affirmed through teachers permitting its use in the classroom; it must be used as a tool for learning SAE.
5. Following on from the above, teachers need to learn about the out-of-school practices of students and families as they impact on literacy learning.
6. The syllabus should encourage teachers of Aboriginal students to use Aboriginal English within a coalition of Malcolm's 'two-way bidialectal program' and Luke's 'two-tiered critical literacy strategy' (see text).
7. Within the critical and bidialectal model, there is a focus on teaching literacy and teaching about literacy and to this end meta-language and meta-cognition need to feature daily as teachers scaffold and mediate known and unfamiliar texts and literacies.
8. Explicit and contextualised teaching comprises the essential work with texts.
9. Each of the four resources of the reader should be addressed simultaneously for all learners as classroom emphases on code knowledge and meaning-making alone will neither engage students' everyday literacy practices nor be sufficient for a critical literacy.

Syllabus Content

1. The interface between functional literacy, critical literacy and culturally inclusive literature determines syllabus content.
2. Content should be driven by qualitative, on-going authentic assessment.
3. Content should acknowledge locally and culturally produced student discourses and texts; there is space for negotiated and evolving content.
4. Content is selected for the dual purposes of a critical literacy framework aiming at access to socially powerful English literacies, and simultaneously encompassing an understanding, acceptance and utilisation of the complexity and diversity of Aboriginal experiences.
5. Culturally specific and universal themes need inclusion in literacy programs.
6. Content is selected in order to bring about a literature-rich classroom environment that is culturally inclusive and expands and confirms horizons of individual, group and national identities.
7. Student and community voices need to be heard when determining culturally appropriate content.

REFERENCES

New South Wales Board of Studies and Department of Education and Training Documents

- New South Wales Board of Studies (1987) *Syllabus for English Years 7 – 10*.
- New South Wales Board of Studies (1994) *Otitis Media and Aboriginal Children*.
- New South Wales Board of Studies (1995) *Outcomes Statements and Pointers: English K – 10, Draft for Consultation*.
- New South Wales Board of Studies (1998) *English K-6*.
- New South Wales Board of Studies (1998) *Human Society and Its Environment K-6*.
- New South Wales Board of Studies (2000) *How We Learn What We Need To Know*.
- New South Wales Board of Studies (2000) *Teaching Aboriginal Languages, Case Studies*.
- New South Wales Department of School Education (1992) *Causerie 1: Aboriginal English*.
- New South Wales Department of Education and Training (1997) *Literacy 97 Strategy: Introducing the ELLA Test Pilot Program*.
- New South Wales Department of Education and Training (1998) *Focus on Literacy: Spelling*.
- New South Wales Department of Education and Training (1998) *Teaching Literacy in English*.
- New South Wales Department of Education and Training (1999) *Literacy in Focus: Secondary Snapshots*.
- New South Wales Department of Education and Training (2000) *Focus on Literacy: Writing*.
- New South Wales Department of Education and Training (2000) *Literacy Discussion Paper 2*.

Other References

- Aboriginal Education Unit (1996) *Aboriginal Education Policy*, Sydney: New South Wales Department of School Education.
- Ailwood, J, Chant, D, Gore, J, Hayes, D, Ladwig, J, Lingard, B, Luke, A, Mills, M, and Warry, M (2000) *The Four Dimensions of Productive Pedagogies: Narratives and Findings from the Queensland School Reform Longitudinal Study*, paper presented at American Education Research Association Annual Conference, New Orleans, April.
- Auerbach, A (1995) 'Deconstructing the discourse of strengths in family literacy', *Journal of Reading Behaviour*, 27, 4, pp 643-661.
- Batten, M, Frigo, T, Hughes, P and McNamara, N (1998) *Enhancing English Literacy Skills in Aboriginal and Torres Strait Islander Students. A Review of the Literature and Case Studies in Primary Schools*, Melbourne: Australian Council for Educational Research.
- Bernstein, B (1977) 'Aspects of the Relations Between Education and Production', in: Bernstein, B *Class, Codes and Control*, 2nd ed, London: Routledge and Kegan Paul.
- Bourdieu, P and Passeron, J (1977) *Reproduction in Education, Society and Culture*, London: Sage.
- Calcino KA (1991) *The development of literacy skills in lower primary ATSI children*, MEd. Thesis, Townsville: James Cook University of North Queensland.
- Cataldi, L and Partington, G (1998) 'Beyond Even Reasonable Doubt. Student Assessment', in: Partington, G (Ed) *Perspectives on Aboriginal and Torres Strait Islander Education*, Katoomba: Social Science Press.
- Chall, JS (1983) *Stages of Reading Development*, New York: McGraw-Hill.
- Christie, MJ (1982) 'Teaching purposeful reading to Aboriginal children', in: Lipscombe, R and Burnes, D (Eds), *Aboriginal literacy: Bridging the Gap*, Adelaide: Australian Reading Association.
- Christie, MJ (1985) *Aboriginal Perspectives on Experience and Learning: The Role of Language in Aboriginal Education*, Geelong: Deakin University.
- Christie, MJ (1994) 'Literacy, genocide and the media', *Aboriginal Child at School*, 22, 2, pp 44-47.
- Commonwealth of Australia: Reference Group Overseeing the National Review of Education For Aboriginal and Torres Strait Islander Peoples (1995) *National Review of Education For Aboriginal and Torres Strait Islander Peoples*, Commonwealth of Australia.
- Connell, RW, White, VM, and Johnston, KM (1991) *Running Twice As Hard*, Melbourne: Deakin University.
- Connell, RW (1993) *Schools and Social Justice*, Leichhardt: Pluto Press.
- Cope, B and Kalantzis, M (2000) 'Introduction: Multiliteracies: the beginning of an idea', in: Cope, B and Kalantzis, M (Eds) *Multiliteracies: literacy learning and the design of social futures*, South Melbourne: Macmillan.
- Cotterell, JL (1994) 'Parent participation in education: Ways of fostering home-school cooperation', *Aboriginal child at School*, 22,2, pp 122-166.
- Cunnington, R (1990) 'Literacy in Aboriginal communities in the far north', *Links*, 2, pp 8-11.
- Curriculum Corporation (1997) *Boys and Literacy*, Canberra: Curriculum Corporation.
- Department of Education, Training and Youth Affairs (2000) *National Indigenous Literacy and Numeracy Strategy 2000-2004*, Canberra: DEETYA.
- Dummatt, (1993) 'A school reading support program', *Aboriginal Child at School*, 21, 5, pp 12-15.
- Durrant, C and Green, B (2000) 'Literacy and the new technologies in school education: Meeting the l(IT)eracy challenge?' *The Australian Journal of Language and Literacy*, 23,2, pp 89-108.
- Eades, D (1993) *Aboriginal English*. Newtown: PETA.
- Eckermann, AK (1988) 'Learning styles, classroom management, teacher characteristics and rural-urban Aboriginal people: some thoughts', *Aboriginal Child at School*, 16,1, pp 3-18.
- Education Australia*, Issue 33, 1996.
- Education Australia*, Issue 35, 1997.
- Fanshawe, JP (1999) 'Warmth, Demandingness and What Else? A Reassessment of What it Takes to Be an Effective Teacher of Aboriginal and Torres Strait Islander Children', *Australian Journal of Indigenous Education*, 27, 2, pp 41-46.
- Folds, R (1985) 'Aboriginals and School: A Resistance Hypothesis and its Implications for Educational Change', *Curriculum Perspectives*, 5, 1, pp 33-38.
- Freebody, P, Ludwig, C, Forrest, T, Freiberg, J, Gunn, S and Herschell, P (1977) *Everyday literacy practices in and out of schools in low socioeconomic urban communities*, Canberra and Brisbane: Department of Employment, Training and Youth Affairs and Griffith University.
- Freebody, P (1992) 'A sociocultural approach: Resourcing four roles as a literacy learner', in: Watson, A and Badenhop, A (Eds), *Prevention of Reading Failure*, Sydney: Ashton Scholastic.
- Freire, P and Macedo, D (1987) *Literacy: Reading the Word and the World*, South Hadley, MA: Bergin and Harvey.
- Gledhill, R (1994) 'Structures of discourse: some implications for teachers of Aboriginal children', *Aboriginal Child at School*, 22, 2, pp 27-32.

- Gray, B (1985) 'Teaching oral English', in: Christie, M (Ed) *Aboriginal Perspectives on Experience and Learning*, Geelong: Deakin University Press.
- Gray, B (1990) 'Natural language learning in Aboriginal classrooms: Reflections on teaching and learning style for empowerment in English', in: Walton, C and Eggington, W (Eds) *Language Maintenance, Power and Education in Australian Aboriginal Contexts*, Darwin: NTU Press.
- Groome, H (1995) *Working Purposefully with Aboriginal Students*, Wentworth Falls: Social Science Press.
- Haberman, M (1991) 'The pedagogy of poverty versus good teaching', in: Hatton, E (Ed) *Understanding Teaching. Curriculum and the Social Context of Schooling*, Sydney: Harcourt Brace.
- Harris, S (1980) *Culture and learning: Tradition and education in Northern Arnhem Land*, Darwin: Professional Services Branch, Northern Territory Education Department.
- Harris, S (1984) 'Aboriginal learning styles and formal schooling', *Aboriginal Child at School*, 12, 4, pp 3-22.
- Harris, S (1990) *Two-Way Aboriginal Schooling: Education and Cultural Survival*, Canberra: Aboriginal Studies Press.
- Harris, S, Malin, M, Murray, F and Ngarritjan-Kessarar, T (1992). *Perspectives on Teaching Aboriginal Children in Darwin Primary Schools*, Darwin: Northern Territory University.
- Hatton, E J, Munns, G, and Nicklin Dent, J (1996) 'Teaching Children in Poverty: Three Australian Primary School Responses', *British Journal of Sociology of Education*, 17, 1, pp 39-52.
- Heslop, J (1998) 'Making the Schools Relevant: School and Community Partnership', in: Partington, G (Ed) *Perspectives on Aboriginal and Torres Strait Islander Education*, Katoomba: Social Science Press.
- Hudspith, S (1996) *Learning to 'belong': An ethnography of urban Aboriginal schooling*, PhD thesis, Casuarina: Northern Territory University.
- Hudspith, S (1997) 'Visible Pedagogy and Urban Aboriginal Students', in: Harris, S and Malin, M (Eds) *Indigenous Education: Historical, Moral and Practical Tales*, Darwin: NTU Press.
- Hughes, P and More, AJ (1993) *Aboriginal Ways of Learning, Learning Strengths and Learning Patterns*, Adelaide: Education Department of South Australia.
- Isom, BA and Casteel, CP (1998) 'Hispanic Literature: A Fiesta for Literacy Instruction', *Journal of Childhood Education. Infancy through Early Adolescence*, Winter.
- Ladwig, J, Luke, A and Lingard, B (2000) *Redefining School Reform*, paper presented at American Education Research Association Annual Conference, New Orleans, April.
- Luke, A and Freebody, P (1997) 'The social practices of reading', in: Muspratt, A, Luke, A and Freebody, P (Eds) *Constructing critical literacies*, Creskill NJ: Hampton Press.
- Luke, A (2000) 'Critical Literacy in Australia: A matter of context and standpoint', *Journal of Adolescent and Adult Literacy*, Feb, pp 448-461.
- Malcolm, I (1998) "'You Gotta Talk the Proper Way.'" Language and Education', in: Partington, G (Ed) *Perspectives on Aboriginal and Torres Strait Islander Education*, Katoomba: Social Science Press.
- Malin, M (1990) 'The visibility and invisibility of Aboriginal students in an urban classroom', *Australian Journal of Education*, 34,3, pp 312-329.
- Malin, M (1998) 'They Listen and They've Got Respect. Culture and Pedagogy', in: Partington, G (Ed) *Perspectives on Aboriginal and Torres Strait Islander Education*, Katoomba: Social Science Press.
- Martin, J (1990) 'Language and control: Fighting with words', in: Walton, C and Eggington, W (Eds) *Language Maintenance, Power and Education in Australian Aboriginal Contexts*, Darwin: NTU Press.
- Mattingley, C (1992) 'The authenticity of Aboriginal English', in: Myers, D (Ed) *The Great Literacy Debate*, Kew: Australian Scholarly Publishing.
- MCEETYA (2000) *Achieving Educational Equality for Australia's Aboriginal and Torres Strait Islander Peoples*, Canberra: Government Publisher.
- McKenry, R (1995) *Academic success for speakers of Koorie English: The need for teacher intervention*, MEd. Thesis, University of Melbourne.
- McRae, D, Ainsworth, G, Cumming, J, Hughes, P, Price, K, Rowland, M, Warhurst, J, Woods, D, and Zbar, V (2000) *What Works? Explorations in improving outcomes for Indigenous students*, Canberra: National Capital Printing.
- Munns, G (1996) *Teaching Resistant Koori Students: Towards Non-Reproductive Education*, unpublished PhD Thesis, Armidale: University of New England.
- Munns, G (1998a) "'Let 'em Be King Pin Out There All on Their Own in the Streets.'" How Some Koori Boys Responded to Their School and Classroom', ERIC No: ED422140.
- Munns, G (1998b) "'They just can't hack that.'" Aboriginal students, their teachers and responses to schools and classrooms', in: Partington, G (Ed) *Perspectives on Aboriginal and Torres Strait Islander Education*. Katoomba: Social Science Press.
- Munns, G, Lawson, J and Long, R (1998) *Making the Context Work: Literacy for Poor Kids*, University of Western Sydney: NSW Child ESL and Literacy Research Centre.
- Munns, G, Simpson, L, Connelly, J and Townsend, T (1999) "'Baiyai ' ... meeting place of two parties ... ' (Wiradjuri)': The Pedagogical Literacy Relationship', in *Australian Journal of Language and Literacy*, 22, 2, pp 147-164.

- Nakata, M (2000) 'History, cultural diversity and English language teaching', in: Cope, B and Kalantzis, M (Eds) *Multiliteracies: literacy learning and the design of social futures*, South Melbourne: Macmillan.
- Neill, M (1998) 'High-stakes tests do not improve student learning'. *Fair Test executive Report*. online: www.fairtest.org/kl2/naeprep.htm.
- Newmann, F and Associates (1996) *Authentic Achievement: Restructuring Schools for Intellectual Quality*, San Francisco: Josey Bass.
- New South Wales Department of Education and Training (1996) *A Place of Belonging*, Sydney: NSW Government Printer.
- Ngarritjan-Kessariss, T (1994) 'Talking Properly with Aboriginal Parents', in: Harris, S and Malin, M (Eds) *Aboriginal Kids in Urban Classrooms*, Wentworth Falls: Social Science Press.
- Ngarritjan-Kessariss, T (1997) 'School Meetings and Indigenous Parents', in Harris, S and Malin, M (Eds) *Indigenous Education: Historical, Moral and Practical Tales*, Darwin: NTU Press.
- Nicholas, R (1999) 'Inclusive Literacy in Practice: Koori Kids in a Rural School', *Practically Primary*, 4,3, pp 9-11.
- Nicholls, C (1994) 'Watch your language, eh?' *Aboriginal Child at School*, 22, 3, pp 5-12.
- Nicholls, C, Crowley, V and Watt, R (1996) 'Theorising Aboriginal education: Surely it's time to move on?' *Education Australia*, 35, pp 14-16.
- Nicklin Dent, J and Hatton, E (1996) 'Education and poverty: An Australian Primary school response', *Australian Journal of Education*, 40, 1, pp 42-60.
- Partington, G (1998) *Power, Discipline and Minority Students in High School*, ERIC No: ED422426.
- Partington, G and McCudden, V (1992) *Ethnicity and Education*, Sydney: Social Science Press.
- Partington, G, Richer, K, Godfrey, J, Harslett, M and Harrison, B (1999) *Barriers to effective teaching of Indigenous students*, paper presented to Australian Association for Research in Education Annual Conference, Melbourne, December.
- Ruge, J (1999) *DSP Working Paper Raising Expectations: Achieving Quality Education for All*, Sydney: NSW Department of Education and Training, Student Services and Equity Programs.
- Simpson, L, Munns, G and Clancy, S (1999) *Language Tracks: Aboriginal English and the classroom*, Newtown: PETA.
- Snow, C (1991) 'The Theoretical Basis for Relationships Between Language and Literacy in Development', *Journal of Research in Childhood Education*, 6,1, pp 5-10.
- Tatum, A (2000) 'Breaking down barriers that disenfranchise African-American adolescent readers in low-level tracks', *Journal of Adolescent and Adult Literacy*, 44, 1, pp 521- 532.
- Trouw, N (1997a) 'Teacher Expectations of Minority Students', in: Harris, S and Malin, M (Eds) *Indigenous Education: Historical, Moral and Practical Tales*, Darwin: NTU Press.
- Trouw, N (1997b) 'Scaffolding Children's Learning in a Multi-Ethnic classroom', in: Harris, S and Malin, M (Eds) *Indigenous Education: Historical, Moral and Practical Tales*, Darwin: NTU Press.
- Walton, C (1987) 'Learning to write: A case study', *Aboriginal Child at School*, 15, 5, pp 3-32
- Walton, C (1990) *Aboriginal Children Learning to Write*, Paper read at the 15th Australian Reading Association National Conference, Canberra, ACT.
- Walton, C (1992) 'Literacy in Aboriginal contexts: Re-examining pedagogy', *Discourse*, 12, 2, pp 39-45.