

Anangu Muru Wunka: Talking Black Fella

A Policy Analysis of the Northern Territory First Four Hours of English Policy

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PhD Confirmation Report

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¹¹ Taken and adapted from Henriksen, 2010:234

Abstract:

This thesis examines the 'First Four Hours of English Only' policy brought into all schools in the Northern Territory in 2009 and the impact it had on bilingual education. The proposed study has a two-fold purpose; to examine the policy and the discourse that surrounds the policy in terms of critical language and policy studies informed by postcolonial theory and to examine the impact of the policy on two remote Indigenous communities. As such, it analyses any influence of neoliberalism in the dominant role of English in nation-building and belonging and any role that the discursive positioning and description of Indigenous people played in the making of the policy.

The study employs critical discourse analysis of the policy text, the policy discourse and the effects of the policy. It uses a participatory ethnographic case study in the two communities for data collection. The results and analysis of the work should contribute to an informed examination of bilingual education in Indigenous contexts and allow a strong Indigenous 'voice' to overlay the discussion.

Our language is sacred to us. Every Aboriginal language is sacred for those who speak it. Words are given to us by the land and those words are sacred. What does it mean to an Aboriginal culture? The land needs words, the land speaks for us and we use the language for this. Words make things happen—make us alive. Words come not only from our land but also from our ancestors. Knowledge comes from Akerre, my own language and sacred language.

Language is ownership; language is used to talk about the land. Language is what we see in people. Language is what we know of people—we know of him or her. If they speak my sacred language, I must be related to their kinships. Language is how people identify themselves. Being you is to know your language. It is rooted in your relationship from creation—in your kinship that cycles from then and there, onwards and onwards. It is like that root from the tree.

Ms Amelia Turner from Lhere Artepe Aboriginal Corporation (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs [HRSCATSIA], 2012:10)

1 Introduction

This is a confirmation paper that proposes a critical analysis of the Northern Territory's First Four Hours of English Only policy of 2008 (from now on referred to as FFHP) using critical language and policy studies and postcolonial theory. This policy led to the closure of bilingual programs in remote Indigenous schools amidst considerable Aboriginal community outcry and claims of no consultation (Caffery, Simpson and McConvell, 2009). The research will examine the policy in two stages. The first stage is in terms of the policy itself and discourse surrounding the policy. It will then examine discourse about its implementation in and effect on two Aboriginal Communities, highlighting Indigenous voices that are rarely heard in Indigenous policy debates. Initially, I will outline the background and issues that surrounded the policy when it was conceived. Then, I will outline the focus and aim of the study. In the next section, I will discuss the justification for the study and the research sites and my personal interest in the study. Then, I will present an overview of the literature that relates to the problem, discuss the methodology, research methods, data collection and analysis, ethical issues and limitations and the work that has been completed so far. Finally, I will present an anticipated timeline of research elements.

1.1 Background and issue

The Northern Territory, with a land mass the size of Germany, France and United Kingdom combined but only a population of approximately 230,000 people (approximately one per cent of Australia's population), has the highest percentage (30%) of Indigenous people in Australia, the largest number of Indigenous language speakers (55,000) and the greatest proportion of people living in remote areas (44%) (Devlin, 2011). Caffery, Simpson and McConvell (2009) maintain that remote Indigenous communities represent some of the most multilingual environments in Australia. Despite such linguistic diversity, assimilative education policies and practices dominated up until the 1970s when the Federal Whitlam Government announced bilingual education in remote Indigenous areas in the Northern Territory in 1972 (Devlin, 2009). By March 1973 the first programs were being implemented according to the suggestions of a Watts, McGrath and Tandy report (1973 in Devlin, 2009a) which involved teaching literacy in English and the vernacular but with far more Aboriginal literacy and language in the first years of schooling with increasing amounts of English in later primary. By the late 1990s, there had arisen 31 bilingual schools in the Northern Territory (although not all were operating at this time). However, bilingual education in the Northern Territory has been

shrouded in controversy since its introduction (Simpson, Caffery & McConvell, 2009).² There have been deep divisions about the effectiveness and continuance of bilingual education during the four decades of its implementation.

Amidst this dissension, in 1998, the number of bilingual schools had reduced to 8-11 following the removal of teacher linguist positions on a permanent basis from bilingual schools. This followed an attempt by the Northern Territory Government to withdraw all bilingual education programs from schools and re-distribute the resources (Devlin, 2009a; Nicholls, 2005).³ Criticisms of remote Indigenous schooling and bilingual education in the Northern Territory began to dominate again by the late-2000s (Simpson, Caffery & McConvell, 2009). In September 2008, there was the release of the first National Assessment Program - Literacy and Numeracy (NAPLAN) results. This is a national literacy and numeracy testing regime implemented in all Australian schools for Years 3,5,7, and 9. The very poor results for remote Indigenous Northern Territory students, as well as greater media coverage that focused negatively on Indigenous bilingual education in the Northern Territory galvanised the Education Minister Scrymgour, to announce the FFHP in October of that year (ABC, 2008; Simpson, Caffery & McConvell, 2009).⁴ By 2009, the 8-11 remaining bilingual programs in schools were eliminated as a consequence of this policy decision (Devlin, 2009b) (please see Appendix 8.1 for a detailed timeline of bilingual education in the Northern Territory).

In defence of the First Four Hours policy decision, Education Minister Marilyn Scrymgour (ABC News Online, 2008) declared that “I cannot stand by and watch Aboriginal kids in remote communities continue to fail to meet national benchmarks in literacy and numeracy”. In a moral leadership and critical consensual pedagogical moment (Entswistle, 1979), then Federal Education Minister Julia Gillard gave permission for the policy change, stating

² Bilingual education involves the use of two languages in instruction and literacy activities. Rather than simply using a mother tongue to support the teaching of English or subjects in English, bilingual education in this study refers to the use of support materials and resources for the oral and literacy acquisition of both a first and second language and a divided curriculum in terms of these languages (where some subjects are taught in the mother tongue and others in a second language).

³ Teacher linguists assisted Indigenous language teachers in the preparation of resources and methodology of language teaching in school based language centres (Nichols, 2005). The 2008 First Four Hours policy led to the removal of all teacher linguistics from schools, but Utju (Ayreyonga), bringing the case before the Human Rights and Equal Opportunities Commission on the basis of racial discrimination and the contravention of the United Nations Declaration on the Rights of Indigenous People, managed to reinstate their teacher linguist and continue bilingual programs from 2011 (Williams, 2011).

⁴ For instance, NAPLAN results for 2008 indicate that only; 43% of Northern Territory remote Indigenous students and 14% of very remote Indigenous students reached national benchmarks in reading for Year 3 (as opposed to an average of 88% for non-Indigenous students); 65% of Northern Territory remote Indigenous students and 28% of very remote Indigenous students reached national benchmarks in Year 3 writing (as opposed to an average of 95% for non-Indigenous students); and 48% of Northern Territory remote Indigenous students and 10% of very remote Indigenous students achieved national benchmarks in Year 3 spelling (as opposed to an average of 87% for non-Indigenous students)(ACARA, 2008).

English for the first four hours of each school day is about ensuring that Indigenous children have the opportunity to be taught and learn English. The learning of English is a fundamental skill that all Australians, including Indigenous Australians, must have to successfully progress through school and participate in life beyond their schooling years (Gillard, 2009).

Despite apparently altruistic intentions, Indigenous policies had been previously critiqued for underlying ideologies of assimilation and marginalisation (Watson, 2009; Watson, 2011). As such, a closer perusal of the FFHP and the events surrounding the policy seems to suggest two varied 'readings' of the event. On the one hand, the policy in stipulating English language instruction can be read as the desire of a Minister to achieve the greatest potential for children of her electorate while concurrently enhancing higher levels of human capital and increasing the country's economic base – a rationale that has been disputed by a number of critical policy analysts (Apple, 2010; Luke, 2007). Or, a Minister who reacted paternalistically to negative media coverage of remote Indigenous school results for NAPLAN that was both disempowering for remote Indigenous communities and contradicted national and international evidence of the benefits of bilingual education that is also bi-cultural (Baker, 2011; Cummins, 1996; Dunbarr & Skutnabb-Kangasus, 2008; Freeman-Field, 2008; NTG, 2008; NTNewsb, 2008; Purdie & Stone, 2005; Skutnabb-Kangas, 2000).

These responses, in varying degrees, are a consequence of factors that appeared to be operating in Education policy and Language Education policy in the Northern Territory at this time. These factors involve the effects of globalisation discourse on language education policy and debate that is moderated by local conditions and colonial history.⁵ Globalisation discourse has an underlying assumption that the 'market' is innately equalizing and so proposes that better economic and social outcomes result from dominant language instruction in education (Apple, 1999). This positions dominant language instruction as a form of social justice (but re-termed 'social inclusion') as opposed to the non-dominant self-determined language rights based approach of 'difference' in language and culture that we witnessed in preceding decades (Bunda and McConville, 2002; Howard-Wagner, 2007). This view is opposed to the alternative perspective that the domination of one language is simply a consequence of domination and power of one group which results in their increased control over the economy, their wealth protection, an elevated status and use of their language and an elevation in poverty of the non-dominant in real terms (Macoun, 2011, Ozga &

⁵ Globalisation discourse is, in fact, a product of the global trend towards neo-liberalism. Neo-liberalism has a number of tenets that define it, according to Kendall (2003:2-3), and these include; an "overt philosophy of social non-intervention"; competitive 'free market' but with an "attachment of performance targets in social areas such health, education, and so forth"; private as opposed to public ownership which includes schooling ; individual rather than collective freedom and rights; and individual responsibility as opposed to welfare dependence.

Lingard, 2007:66; Ricento, 2010; Watson, 2009, Watson, 2011 and Wolfe, 2006). This study, therefore, aims to examine the ideology and circumstances that influenced the bilingual education debate in remote Northern Territory contexts and led to the FFHP.

1.2 Research Questions

The central question that will be investigated by this study is

Why was the First Four Hours of English policy in Northern Territory remote Indigenous schools policy introduced and what were its effects?

This question can be further broken down into two additional questions:

1. What ideological positions and representations can be identified in the framing of this policy and in the political and media discourses that accompanied its introduction?
2. What were the consequences of this policy for two remote Indigenous communities which had, to that point, implemented bilingual education programs in their schools?

These two issues will be discussed below.

The policy decision appears to be heavily tied to constructions of 'difference' in Indigenous identities in terms of educational underachievement that have permeated Indigenous education since the 1960s (Fogarty, 2011; Nicholls, 2005; Read, 2001). Informing the character of these constructions, Howard-Wagner (2007) and Bunda & McConville (2002) claim, was the construal of deficits in Indigenous families, culture and community as a consequence of this Indigenous academic failure (Bunda & McConville, 2002; Howard-Wagner, 2007; Schwab, 1998). This discourse on 'difference' and underachievement is now heavily embedded in notions of deficits and a 'gap'; a stance reflected in the most recent Australian Labor Party Indigenous Policy, *Closing the Gap*. The NT agreement of this policy was designed to replace one construed by its Australian Liberal Government predecessor, the *Northern Territory Emergency Response* (NTER). While the latter differed from the former in that it entailed the suspension of sections within the Racial Discrimination Act, both feature education prominently as solutions to distressing socio-economic and health statistics.

Strengthening this perception of Indigenous failure and deficits was the persistent tension in Indigenous policy between 'assimilation' and 'self-determination' that Dockery (2010) has identified. Dockery (2010: 316) states, "Implicit in this tension is the view that attachment to traditional culture and lifestyles is a hindrance to the achievement of 'mainstream' economic goals". Despite claims and evidence to the contrary, self-determination is now widely regarded in the media as a "failed

experiment” and “attachment to traditional culture” has been identified as the cause of Indigenous poverty and unhappiness, Dockery (2010: 315,317) argues.

The research will thereby aim to ascertain the presence of these ideologies and how they operate in the FFHP in terms of how Indigenous people and their culture have been constructed. It will also examine how the FFHP has been influenced by globalisation and colonial history. Finally, it will examine the impact of the FFHP on two Indigenous communities, ensuring an Indigenous ‘voice’ and perspective overlays this analysis.

The methodology for this investigation, critical discourse analysis (CDA), is in accordance with critical postmodern methodologies outlined by Denzin & Lincoln (2008, 2011). This has an underlying epistemology of the subjectivity of knowledge and that knowledge which is valued in the postmodern western state is a product of power, control and oppressive structures (Denzin & Lincoln, 2011). Consequently, the methodology employed attempts to capture multifarious perspectives, critique text to discern power inequalities and integrate analysis across disciplines (including sociology, history, psychology, linguistics, political science and anthropology) (Denzin & Lincoln, 2008, 2011; Wodak & Meyer, 2009). This is in order to effect, through explanation and description, a moral, empowering and emancipatory discourse and voice for the marginalised ‘other’ that is tempered by the researchers own subjectivities and proclivities (Denzin & Lincoln, 2008, 2011; Wodak & Meyer, 2009).

In this case, the effects of the policy will be analysed in two case studies with a set of mixed qualitative methods of narratives, field notes and interviews and a qualitative theoretical methodological framework of CDA. The policy analysis will entail a number of different texts – interviews with those involved in the policy creation and implementation, the policy and policy guidelines, hansards and media articles.⁶ Analysis will involve the use of CDA to ascertain key constructions of literacy, remote Indigeneity, Indigenous culture, bilingual Indigenous education (role of and key outcomes), national normativity and national belonging. I will be using the CDA as outlined by Wodak & Meyer (2009) which they have termed historical discourse analysis, since this project involves very similar elements to other studies that have used such an approach and, as with those studies, focuses on the politics of exclusion (Gruber, 1991; Kovács & Wodak, 2003; Mitten, 1992; Wodak et al., 1990; Wodak et al., 1999 all in Wodak & Meyers, 2001:18; De Cilia, Reisigl &

⁶ In this case, I will be using Lo Bianco’s (2009a:103-106) categorisation of policy texts as; public texts (the “declarative” and “official documentation” of a policy); public discourse (“debates...discussions... arguments on issues of languages”) and performative action (language practice which can reinforce or “destabilise” and “contest” understandings of the policy and its discourse). There will thus be some overlap in terms of performance between creators and enactors of the policy and the institutional settings – the schools – in which the policy is ‘performed’.

Wodak, 1999)(please see Appendix 8.2 which outlines texts that will be used and methodological section below for more information on historical discourse analysis). Using discourse analysis for both investigations means that categorisations can be compared.

The following sections will outline the justification for the study, the justification for the two remote Indigenous community study sites and my personal interest in the study.

1.3 Justification for the Study

This study is important for a number of reasons. These include: the need to increase the research on remote education systems; the need to increase theoretical research on policy in specific contexts; the need to enrich the academy with Indigenous perspectives; and the need to scrutinize a policy that has major implications for self-determination and self-governance of Indigenous people .

Maughan (2012) has noted the small amount of research on remote Indigenous education systems generally, despite the fact that it is these groups in these regions that are repeatedly identified as the ones most in 'need' of educational research and enhancement. The need for determining the effects of policy in specific contexts has also been identified as an area requiring research. For instance, in terms of policy investigation, Paulston (1997:78) outlines the lack of, but need for, more theoretical investigations into the implementation, evaluation and explanation of "specific language policies in specific contexts". This study proposes such an investigation.

In addition, the need to engage with Indigenous knowledge systems by the academy is an area identified as vitally important in *The Review of Australian Higher Education Final Report* (Bradley, Noonan, Nugent & Scales, 2008). This study, in response, intends to include Indigenous perspectives and understandings as well as interrogate and challenge epistemological assumptions.

Perhaps the most cogent reason for this study is the close examination of Nichol's (2005) assertion that legislation that leads to the dissolution of bilingual education in the Northern Territory strikes at the core of Indigenous identity, thus representing a continuation of cultural, language, land and religious dispossession in the colonizing process and a return to the assimilation of the 1950s. The 2009 FFHP in particular, is pivotal in Indigenous policy and a final stride of overturning gains in Indigenous self-determination and self-governance. It is against this critique and the hegemony that this implies that this study proposes investigating the policy discourse, the discourse around the policy, the policy performance and the actual lived experience and impact on two remote Indigenous communities. The FFHP and the context in which it was created, thereby, requires scrutiny and elucidation so that we might understand the consequences.

1.4 Justification for the research sites

The two communities that will be invited to participate in this research comprise one Warlpari and one Luritja community. The main reasons for their identification and selection are partly the keen interest that a number of community members expressed when I discussed the project with them when I was working for Batchelor Institute of Indigenous Tertiary Education - as a means to allow the 'voice' of community members to address the effects of the FFHP. Another reason was the context of these communities. Yuendumu represents a sizable community by Central Australian Standards (approximately 800), with a strong Warlpari language and culture tradition and a long standing bilingual education program (Devlin, 2010; Dickson, 2010; Whitmont, 2009). The other research site is a largely Luritja community, Ayreyonga, of approximately 300 people, also with a strong language and cultural tradition, a long standing bilingual education program and, exceptional to the Northern Territory, a bilingual program that was reinstated after a case was made to the Human Rights and Equal Opportunity Commission in 2010 (McDonald Shire Council, 2011; Williams, 2011). In addition, both communities have outspoken and well-known linguistic and Indigenous educators of long service at the school, still connected to the school or residing within the community (Baarda, 2008; Whitmont, 2009). The communities thus identified represent ones that were keen to have a 'voice' in the bilingual debate and their differences afford points of comparison and contrast.

1.5 Personal interest in the study

My personal interest in this study stems from my experience of living for over a decade in Central Australia. For approximately 12 years, I worked in Central Australia at Batchelor Institute of Indigenous Tertiary Education as an ESL teacher and teacher educator both in remote locations and on campus in Alice Springs and Batchelor. I also married into an Indigenous family, one that is known for its political activism. It was through these experiences that I became acquainted with and befriended dozens of remote community students, including those at the research sites. Marrying into an Indigenous family and the personal changes that this entailed (including encountering discrimination and a process of acculturation) meant that I came to identify with my 'family' and so came to identify, in some respects, with some aspects of Indigeneity. I thereby can offer an appraisal of the issue through both an insider's perspective, but one well acquainted with the necessary academic cultural capital of an outsider.

In addition, while I have married into an Indigenous family, I have ethnocultural characteristics that also place my identity as a privileged white person. This privileging has come at the expense of Indigenous sovereignty and self-determination which are factors whose absence have been

identified as contributing to appalling socio-economic and health outcomes (Biddle, 2012; Daly & Smith, 2003). Failure to critique the colonial process results in complicity with this oppression and this, in fact, contradicts my own interests, in terms of my family's and daughter's welfare. There is therefore a personal need in my case, one identified by Giroux (1997), to critique racial positionings and constructions, to engage in reflexivity, in order to liberate racial identity and hence create a more pluralistic society that no longer enables white identity to justify inequality. The desire to do such a study, therefore, comes from a desire for social justice.

Thus, although motivated by a passion for and sense of social justice, reflexivity and particular subjectivities of self will afford an objective appraisal of the context, ensure pre-conceived notions do not influence the data, but perhaps more importantly, allow a greater depth of research data as a consequence of my established and privileged place within the context.

2 Literature Review

This literature review provides a foundation for this study in terms of justifying the research questions. It also positions the study in relation to other research and literature and identifies ways in which it can contribute to the academic debate on bilingual education in remote Indigenous contexts. The review, however, provides a broad overview for some fields (such as Critical Language Policy and Planning studies – CLP) and greater detailed analysis in others (such as Bilingual Education) in accordance with how the research is positioned within the scholarly disciplines of CLP and bilingual education. Both fields, however, have a considerable amount of literature and, given the word limit of this paper, only an overview of the major arguments and approaches in each field as they relate to the research question will be possible.

CLP researchers analyse language hierarchies and the exclusion or inclusion of languages largely in the educational domain. In settler-colonial contexts, they do this by positioning assimilationism and self-determination in ideological domains (such as globalization, postcolonialism and settler-colonial relations) that are common in colonial nation states.⁷ Bilingual education is also a situated socio-linguistic practice. Its failure or success appears to depend largely on how the power differentials in education reflect these macro-political structures. A review of the literature and an examination of

⁷ Assimilationism is a persistent ideology of assimilation and cultural Indigenous deficits, as defined by McConaghy (2000) while self-determination in education is the recognition of hegemony in knowledge domains, the desire to enhance the status and recognition of Indigenous knowledges and language and Indigenous authority in educational domains (Nielson, 2013). Settler colony is a term that refers to previous European colonies whose Indigenous residents represent the overwhelming minority such as in Australia, Canada, and the United States and who have little political authority. Territorial colonies, on the other hand, refer to previous European colonies with a majority Indigenous (although not necessarily homogenous) population that 'took control' of the state after imperial rule such as India, Trinidad, and Kenya (Krishna, 2009).

the approaches will thus develop an understanding of the dimensions at work in the FFHP and a re-appraisal of the status and development of Indigenous bilingual education in remote contexts.

2.1 Critical language policy and planning studies

CLP uses critical analysis of language planning and policy (that can justify non-compliance to human rights legislation) in terms of critical literacy studies, CDA and critical pedagogy. The following will define the issues researched in CLP and how they relate to this study.

According to Tollefson (2006:44), CLP aims to examine language policy in terms of “structural categories” of race and issues of culture and discourse, with the aim of critiquing mainstream approaches, encouraging social change and using critical theory. Ricento (2000) notes that greater critique in language policy and planning studies arose in the 1970s. This was a consequence of greater scrutinisation of the relationship between speech communities that began to occur as the failure of modernisation in newly emerged nation-states became evident. This failure manifested in increasing social and economic stratification and the continued dependency of postcolonial nation states on the ‘first world’. Standardisation of grammars and prescriptive linguistics became critiqued according to the power hierarchies and inequalities they helped perpetuate and the subsequent loss of, particularly Indigenous, languages (Ricento, 2000).

In CLP, the ideas of positioning, discursive framings and subjectivities (discussed below in theoretical and methodological frameworks) are applied to policy analysis in terms of the value and hierarchy of dominant and non-dominant languages implicit or explicit in language and language education policies. Hornberger (1996) and Ruiz (1984) have outlined the types of policy planning involved and how this intersects with dominant hierarchies and hegemony. For example, Ruiz (1984) has outlined how language in policy planning is “oriented” as language as a problem, language as a right or language as a resource.

Key Themes in CLP

Tollefson (2006:46) has identified key themes in CLP research which include power (how the state seeks to influence language behaviour), struggle (where language policies are both contrived as a means of oppression and empowerment), colonisation (the impact that major dominant institutions have on non-dominant groups) and hegemony (practises of domination in institutional settings) and resistance (the sustaining of Indigenous identities). For the purposes of this paper, however, I will explore research literature in the categories that impact particularly on this study, colonisation and hegemony, below.

Colonisation

‘Colonisation’ refers to the analysis of the impact that major dominant institutions have on non-dominant groups. It is associated with the collective rights analysis of Mendez (2012), social justice and human rights examinations of Skutnabb-Kangas (2000, 2008, 2012). Colonisation is also linked to studies of post-colonialism which arose in the aftermath of World War II. It arose from the works of critical literacy authors, Said, Spivak and Bhabha (Ashcroft, 2001: 9), who focused on western cultural and language critique. Postcolonialism will be further developed in the theoretical section of this paper and so it is suffice to say here that in Indigenous Australia education policy it has been applied in terms of critical race and settler-colonial studies (such as those of McConaghy, 2000 and Rudolph, 2011).

Colonisation is also connected to studies of globalisation and the increasing influence that global institutions, such as the Organisation for Economic Co-operation (OECD) and the World Bank, have on national and state education systems, education policy and language education policy. The rationale here is that neoliberal globalisation, framed as modernisation, has inherently the same aims as colonisation – that of cultural and economic domination for dominant western states (Petrovic, 2005; Sethi, 2011). Critique of globalisation in education policy is common in the international works of Apple (1999), Petrovic (2005) and Piller & Takahashi (2011) as well as Australian based studies of Ozga & Lingard (2007) and Rizvi (2007). Ozga & Lingard (2007), for instance, have examined the increasing role of the OECD in promoting ‘value free’ business models and practice in ‘modernising’ education systems which has led to standardisation in curricula, testing and target setting (Ozga & Lingard, 2007). Apple (1999), Ozga & Lingard (2007), Petrovic (2005) and Piller & Takahashi (2011) also interrogate neo-liberal assumptions such as the market being inherently egalitarian and trace how this has led to a closer association between the ‘market’ and schools and a rationale of the use of dominant languages such as English as the means to enhance human capital, increase market equity and international competitiveness. Piller & Takahashi (2011) and Petrovic (2005) have traced how English as the language of instruction has come to dominate language education policy as a mechanism of ‘social inclusion’ in terms of participation in the economy and as a means to resolve threats to social stability as a result of inequality, particularly in western colonial states.

In Australia, two of the manifestations of globalised discourse in Indigenous education are the dominance of English language teaching and standardised English language testing. The failure of Indigenous students to achieve standard English literacy and numeracy levels and strategies to enable this ‘gap’ to be breached has become the focus of much of the literature in this field

(Freeman & Bochner, 2008; Taylor, 2010; Warren & deVries, 2009; Wheldall, Beaman & Langstaff, 2010) and the arguments of Noel Pearson (2000), Marcia Langton & Warren Mundine (Fiedler, 2000; Langton & Rhea, 2009). However, there has also been language policy critique on the negative effects of such persistent dominant language of instruction practices and policies in schools and tertiary institutions (Duncan & Guenther, 2011; Guenther, 2012; Harrison, 2007; Kostogriz, 2011; Lowell & Devlin, 1998; Luke, 2003). In addition, there has been critical examinations of standardised language testing regimes (such as NAPLAN) on remote Indigenous students (common in the work of Wigglesworth, Simpson & Loakes, 2011, and Duncan & Guenther, 2011).

Hegemony and Ideology

Tollefson (2006) argues that the link between hegemony and ideology is the naturalisation of hegemonic privileges and rights.⁸ CLP literature that addresses hegemony and ideology analyses the role of ideology in language policies and practices at the institutional level. It thus examines the imposition of standardised dominant languages as an ideology at the expense of non-standard varieties both on the macro (state) and micro (school and classroom) level. It is explored in the works of Corson (2001), Tollefson (2008), Lippi-Green (1997), Shohamy (2006) and Wiley (2000, 2010). Studies on the influence of ethnically and linguistically homogenous national identities on language policies are also common in the work of Lo Bianco (1999, 2008, 2009), May (2008) and Ricento (2000a, 2000b, 2006, 2008). Fairclough (2000, 2003, 2011) and Wodak (2005, 2009), in their socio-political examination of dominant ideology in policy text and policy discourse, are also linked to this field.

In terms of colonisation, hegemony and ideology, little research of the kind proposed here has been devoted to Indigenous bilingual education. The exceptions are Lo Bianco (2007) and his analysis of Hansards regarding the 1998 Northern Territory Government decision to reduce the number of Indigenous bilingual schools and Waller (2012) and her analysis of the effects of media discourse in the bilingual policy debate and policy creation. Generally, the emphasis has been work that investigates the broader field of Indigenous education, such as; the neo-liberal effects on Indigenous education (Fogarty, 2011; Kostogriz, 2011; Rudolph, 2011); postcolonial and critical race studies in Indigenous Education (McConaghy, 2000; Nakata, 1995, 2003; Nichols, 2005; Rudolph, 2011; Schwab, 2012); (experiential) place based pedagogies and language as a resource (see Schwab, 1998; Fogarty, 2011; Fogarty & Schwab, 2012); and the effects of globalisation on vocational education and training and policy (Guenther, Castle, Raymond & Bershl, 2011). There is thus a 'gap' in

⁸ Tollefson (2006:47) uses Gramsci's definition of hegemony of "institutional practices that ensure that power remains in the hands of a few". For the term 'ideology', Tollefson (2006: 47) uses a more Foucault definition that "refers to unconscious beliefs and assumptions that are naturalised".

research in CLP as it relates to postcolonial and settler-colonial studies and globalisation in Indigenous bilingual education.

In conclusion, CLP literature in relation to colonisation and hegemony and ideology, highlights studies on how the non-dominant are positioned, represented and manoeuvred in language policy and planning and how this can manifest in institutions, discourse and social location. However, to date, little attention in these areas has been devoted so far to Australian Indigenous language education policy or, indeed, remote Indigenous education language policy.

2.2 Bilingual Education

This section will outline the research that has been conducted on bilingual education. Although the success of bilingual education is not the major focus of this study (this can be supported unequivocally by extensive international and national research some of which is discussed below), the nature and characteristics of Indigenous bilingual education in the Northern Territory and the contested discourses around them are important considerations in the bilingual debate. A discussion of bilingual education and Indigenous bilingual education in the Northern Territory, thereby, is necessary in order to examine the rationale for withdrawing these programs. I will initially discuss the additive and subtractive categories of bilingual education of Cummins (2000), how they relate to macro-political relationships outside the classroom and how they are reflected in bilingual education programs in the Northern Territory.

Bilingualism and bilingual education are said to have certain cognitive advantages over monolingual education with considerable research to support such tenets (Martin-Rhee & Bialystok, 2008; Carlson & Meltzoff, 2008; Lee, 1996 ; Lo Bianco, 2008a). However, Cummins (2000) notes that research has also indicated that there are particular desirable levels of bilingualism that can lead to enhanced outcomes and that these levels will only be achieved in positive learning environments.⁹

⁹ The phenomenon of an ideal language acquisition of L1 and L2 has often been referred to in studies as the 'Thresholds Theory' – a proposition first proposed by Toukomaa & Skutnabb-Kangas (1977 in Baker, 2011) and Cummins (1976 in Baker 2011) and supported by a multitude of studies according to Baker (2011). This theory entails the notion that there are critical levels or 'thresholds' of language acquisition that can result on the one hand, in negative effects and, on the other, positive effects of bilingualism. At the extreme negative level, there is insufficient or inadequate language competence in both languages and the child cannot process classroom information in either language. Cummins (2000) states this is a condition that can (but not necessarily always will) arise predominantly where there is insufficient instruction in L1 and language immersion in L2. Underpinning this theory is the idea of language interdependence - the ability to learn a second language more successfully with a stronger first language. This was supported by theorems that suggested the mechanism of interdependence arose by using the first language in decontextualized ways, such as in writing and using language as a "cognitive tool". This became known from the 1970s as cognitive academic language proficiency (CALP). This ability is said to be transferred to the second language (Ball, 2010. p.13; Cummins, 2003; Magga, Nicolaisen, Trask, Skutnabb-Kanguas & Dunbar, 2005).

Cummins (2000) has termed these positive bilingual environments as additive bilingual education and their antithesis as subtractive bilingual education. These ideas of additive and subtractive bilingual education of Cummins (2000) will be used extensively with other research to indicate the positive and negative outcomes of bilingual education. These terms denote how the value of a student's language and culture is regarded either negatively (where a second language in a largely monolingual culture is a 'problem') or positively (where a child's language and culture are regarded as 'assets' and resources in the classroom).

Cummins (1996) maintains that additive and subtractive bilingual education are a direct result of societal human relationships that impact on the classroom. These human relations, Cummins (1996) argues, underpinned by issues of power and status and the dominant/subordinate group relationship in the wider community, are elements that determine interactions in schools. These interactions, as such, can negatively or positively affect knowledge generation and identity, leading to social inclusion and higher academic outcomes (supported by studies conducted by Barac & Bialystok, 2012; Comeau, Cormier, Grandmaison, & Lacroix, 1999; Lindsey, Manis, & Bailey, 2003; and Luk & Bialystok, 2008) or social exclusion and lower academic outcomes (supported by research from Kilman, 2009; Piller & Takahashi, 2011). These ideas have considerable synergy with those of CLP discussed above.

Cummins' (2000) views on additive and subtractive bilingual education are supported by other researchers in other fields. Although not a major focus of this study, but with relevance in terms of the impact of the FFHP, a raft of educational research has shown that the cultural elements of bilingual and monolingual education appear linked to the emotional and social well-being of students and these have profound effects on both student identity and academic achievement (Beresford & Gray, 2006; Collins, 1999; Martin, 2006; Maughan, 2012; PricewaterhouseCoopers, 2011).

In Indigenous bilingual education, there have been a number of studies conducted around Indigenous language education internationally that suggest first language in schools enhances academic outcomes (Francis & Reyhner, 2002; Guevremon & Kohen, 2012; Lewthwaite & McMillan, 2010). However, in Australia there has been little research, particularly considering the longevity of the Indigenous bilingual education programs in the Northern Territory.

Some of these studies have evolved as a direct result of accreditation for bilingual schools in the Northern Territory. Devlin (1995) noted these studies have indicated both positive and negative results on some subtasks in mathematics and oral and written English for students at bilingual

schools in comparison to those of monolingual schools. However, another early study by Murtagh in 1979 (and reported in 1982) on bilingual education at Beswick Creek and a study by Gale, McClay, Christie & Harris in 1981 at Millingimbi indicated significantly superior first language Creole and oral English, English reading and creative writing and mathematics skills.

After this period, the lack of personnel devoted to the accreditation process led the Northern Territory Government to change the process to one termed *moderated self-appraisal* (Devlin, 1995). Devlin (1995) noted with concern that little quantifiable or statistical evidence can be garnished from this self-reporting mechanism, that expert linguists and anthropologists were being used decreasingly in the policy consultation process, student performance data was not linked to the evaluation of bilingual programs and little research was being conducted on the effectiveness of bilingual education in schools (see also Nicholls, 2005). In addition, other factors began to make serious inroads into the success of bilingual programs such as; poorer resourcing in resource intensive bilingual programs; inadequate staffing generally at remote Indigenous schools; lack of professional development required for bilingual teaching teams; lack of ESL training; and the main emphasis of bilingual education for the Northern Territory Government as always “top-down”, as noted by Harris (1995:16), with the primary aim of enhancing Standard English literacy and mathematics skills as opposed to the initial Federal Government aim of enhancing Indigenous language and identity (Australian Department of Education 1975, cited in McKay 2007:110; Graham, 1999; Simpson, 2010).

The situation with Indigenous bilingual education in remote Northern Territory areas seemed to grow increasingly complicated, however, according to Devlin (2009a), with legislation aimed at disbanding bilingual programs in the late 1990s (which led to the closure of all except 8-11 bilingual schools and programs). Now renamed ‘two way’, the program aim was predominantly proficiency in Standard Australian English (SAE) (with 100% SAE by year 5 or 6) as opposed to proficiency in two languages (Devlin, 2009). According to Simpson, Caffery & McConvell (2009: 17), these two way programs “suffered from neglect, marginalisation and a lack of longer-term institutional support”. The attempt to remove bilingual programs from schools, the focus on a dominant language and lack of development of a first language in the newly revamped ‘two way’ programs and the involuntary second language learning (as opposed to ‘elective’) status of remote Indigenous students, suggests subtractive bilingual education predominated in Northern Territory contexts (Cummins, 2000; Devlin, 2009a; Dhaykamalu, 1999; Lasorsa, 1990; Simpson, Caffery & McConvell, 2009). This aligns with CLP accounts in language policy and educational practices of less prominence given to non-

dominant language varieties in educational policy. Such research and accounts of bilingual education internationally and in the Northern Territory will be explored more thoroughly in the study.

In this section, I have discussed the areas of research and literature findings that will form the foundation of the literature search and showed key areas requiring further investigation in terms of Indigenous language policy in remote areas. CLP critically analyses the features that impact on language education policy as a consequence of the tension between global and local contexts and the group representations and hierarchies that consequently arise. While, bilingual education, which can manifest positively using the first language as a resource or negatively by identifying first language and culture as a problem, outlines how macro-political structures influence the implementation and success of bilingual programs in specific schools. All these areas frame the critical examination of the FFHP in particular social contexts.

3. Theoretical Approach

While this study sits within the field of critical language policy and planning, I will draw from an additional theoretical approach within this framework. This approach attempts to capture the local (national and colonial) and global influences that impact on Indigenous bilingual education policy and its performance in settler-colonial contexts. It also uses a critique to address issues of the effects of discursive domination and subordination of Indigenous people. This area is postcolonialism. The following will discuss the main tenets in postcolonialism and how they will be applied in this study.

3.1 Postcolonialism

Originally conceived as a term denoting the “post-independence” period of former colonies, postcolonialism came to imbue, in literary studies, the “cultural effects of colonisation”, according to Ashcroft (2001:9-10). It initially explored the binary oppositions of the colonised and coloniser and the essentialising of the colonised or ‘other’ using the language critiques of Lacan, Foucault, Derrida and others (Ashcroft, Griffiths & Tiffin, 1995). As such, underpinning this work is the acknowledgement that discourse has intersubjective meaning, that it is contextual, defines and constructs us but is also re-defined by us in a dialectic process (Corson, 2001).

Most of the theorists who have contributed to the evolution of language critique that has informed postcolonial theory note the impact of social relations and networks on discourse that result in or reinforce stereotypical discursual constructions and, thereby, stratification of groups (such as Gramsci, 1971; Bourdieu, 1986,1991; Foucault, 1977). This study will take a particular focus on two of Foucault’s tenets as they relate to postcolonialism and globalisation. One is the “regime of truth” (see Weir, 2008), which is described as a process whereby statements and utterances become

acceptable dogma, doctrines and canons as a consequence of their creation, regulation and dissemination by decentralised regimes of power. This occurs to the degree that they become 'discursive formations' with particular views or frames of topics or ideas and located across a number of fields.¹⁰ The other is the conception of power. Foucault (1982:788) defines the exercise of power as "a way in which certain actions modify others". Government power, Foucault (1982: 790) argues, is the "designated ..way in which the conduct of individuals or of groups might be directed". Foucault (1982:790) however, sees this as a struggle, a "permanent provocation" between those imposing the actions that guide others and those whose actions are being guided. Government power then is the struggle to frame the actions of others. Of particular importance in this process are discursive formations since, according to Kumaravadivelu (2012:460) they contain the discursive practices and 'regimes of truths' that determine our "thinking and knowing, speaking and doing."

In postcolonial theory, the focus of this discursive formation and framing is the Indigenous subject. Rizvi, Lingard and Lavia describe how discursive practices operate in postcolonial theory.

Postcolonialism draws our theoretical attention to the ways in which language works in the colonial formation of discursive and cultural practices. It shows how discourse and power are inextricably linked. Politically, it enables us to provide an account of the ways in which global inequalities are perpetuated not only through the distribution of resources, but also through colonial modes of representation, and in doing this it suggests ways of resisting colonial power in order to forge a more socially just world order (Rizvi, Lingard & Lavia, 2006:250).

Discourse on the Indigenous subject, including that implied or explicit in policy, thereby, is used as a strategy to govern this subject. It is used to guide and regulate their behaviour according to dominant values and ideologies in order to manage difference within the social parameters of the nation state.

While some of the earlier discursive accounts of the Indigenous subject in postcolonialism, such as those of Said (1978), were critiqued for their binary essentialised view of the dominant and the 'other' (or 'oriental'), from this emerged more complex analysis of colonial discursive strategies and practices (McConaghy, 2000). These works had more diffuse notions of colonial subjectivity that led to studies of 'whiteness', colonial authority in site specific contexts and mechanisms of colonial resistance (such as the Australian studies of Moran, 2005; Moreton-Robinson, 2004; Wolfe, 1999).

¹⁰ Weir (2008:368), however, argues that there is greater complexity in the "truth formulae" than Foucault realised and that their origins are from a number of different "historical moments" as opposed to one "scientific and quasi-scientific truth" supposed by Foucault. Postcolonialism can offer a means to explore this complexity.

Settler-colonial studies of this type and those in the field relating to Australasian education (such as those of Smith, McConaghy, Lingard & Rizvi) will inform this study in terms of data analysis.

Nationalism, Postcolonialism and Globalisation

There is insufficient space in this paper to discuss in detail conceptualisations and debates in globalisation and how they relate to nationalism and this research. This area will be further developed in the thesis. It is sufficient to say at this point, however, that postcolonialism has particular application in the examination of globalisation and nationalism and how they inter-relate. Rizvi (2009:53), for instance, maintains postcolonialism can frame globalisation dialectically within specific national localities and “geometries of power” and so ensure an understanding of it in specific cultural and situational contexts. Rizvi (2009: 53), in fact, argues that globalisation in education is “linked to imperial origins of globalisations, not in a uniform way but in ways that are specific to particular localities”. Viewing globalisation discourse in education language policy through a postcolonial lens, therefore, allows a dissection of policy text and discourse that can divulge both historical and contemporary local and global influences, making postcolonialism a powerful tool of analysis for this particular study.

In conclusion, the critical language planning and policy theoretical approach operating in this study draws from postcolonialism. Postcolonialism is a useful tool of analysis since it can present a complex account of the discursive activities and values, ideologies and positionings that are influenced by globalisation and operate in particular colonial contexts and within colonial-settler relations. It can thus provide a useful strategy for the critical analysis of state education policy in Indigenous contexts.

4. Methodological Framework

The following section deals with the methodological framework that will underpin this study – CDA. It provides an important frame of reference that will also guide the methodological and design decisions. I will outline the techniques and strategies that I intend to use from this approach. The methodological framework – which focuses on the CDA of policy text and discourse - provides tools, a rationale and guidance for the methodological approaches (discussed in detail in the following section) and a deeper analysis of policy text and context since they account for a wider-range of possible interpretations. I will first define CDA, discuss its application in this study and then discuss the rationale for text selection for the analysis with CDA.

4.1 Critical Discourse analysis (CDA)

Critical Discourse theory relates to the concept of how discourse in spoken, written and multi-modal text defines and constructs us and so differs from its descriptive predecessor, discourse analysis, by its concern with function and social, cultural and cognitive context (Fairclough, Jessop & Sayer, 2002; Lo Bianco, 2001).¹¹ It thus has extensive application in texts that relate to the fields of critical language planning and policies studies and postcolonialism. CDA will also allow an examination of how Indigenous subjectivities and representations and dominant discursive practices in policy text and policy discourse are realised in policy implementation in two Aboriginal communities to ascertain both intended and unintended policy outcomes.

CDA could be said to have begun with Fairclough in 1989 with his publication, *Language and Power*, in which he analysed grammar to critically examine the power hierarchies that are naturalised in text. It now includes a broad range of practitioners and theorists, including Reisigl, Wodak, Kress, Hodge, van Dijk, Van Leeuwen, Chilton, Gee and others who have variable interpretations and strategies that range from analysis that has a linguistic focus on text (such as those of Fairclough and Wodak) to those that have a social and cognitive focus (such as Gee and Van Dijk)(Nielson, 2013) .

Fairclough (2003:8-9) argues that, there are “causal effects” of discourse on knowledge, values, beliefs, attitudes, “people’s actions, social relations and the material world” and that the main causal effect of interest for critical discourse analysts is the “representations of aspects of the world” that underpin social relations - the ideologies. It is these ideologies that are implicitly and explicitly realised in social events, (inter)actions and structures and their semiotic (written, spoken and visual) data that we examine in CDA in order to understand the processes of meaning making and their social and material effects (Fairclough, 2003:11).

CDA is therefore a methodology that can reveal hegemony and power issues in discourse through the analysis of intentional eclipse or inclusion of particular ideologies and values. CDA defines discourse as contextually and situationally dialectically constituted. Research in CDA, Van Dijk (2009:63) argues, is primarily “the way discourse (re)produces social domination, that is, the power abuse of one group over others, and how dominated groups may discursively resist such abuse.” CDA is therefore well-placed as a methodology to analyse policy discourse and how it is realised (in terms of contestation, resistance and conformity) where policy is applied in situations of disparate power relations, such as in Indigenous contexts as with the FFHP.

¹¹ I will use Wodak and Fairclough’s definition of discourse in this case to mean the “relatively stable uses of language serving the organization and structuring of social life” (Wodak & Meyer, 2009:6).

In this research, at this stage, I will be following Wodak and Meyer's (2009) CDA (that they term 'Historical Discourse Approach'), which was originally conceived by Wodak & Reisigl (2001 in Wodak & Meyers, 2009).¹² Wodak (2009:65) asserts that her approach draws on "a large quantity of available knowledge about the historical sources and the background of the social and political fields in which discursive 'events' are embedded". This makes it eminently suitable for colonial contexts where discourse about the Indigenous 'other' is often charged with colonial historical references (Moreton-Robinson, 2004). However, the predominant reason for such a reliance on this type of CDA is the fact that it also strongly highlights the political issues of power and exclusion in the critical analysis of policy and is often used in conjunction with ethnographic studies, offering a particular confluence with this research (Wodak & Meyer, 2009).

Rationale for Text Selection

In the critical analysis of policy, Rizvi & Lingard (2010) maintain text selection is crucial since it dictates how we analyse policy. Rizvi & Lingard (2010) suggest that there are two options - policy as text (the actual policy created by government) or policy as discourse (what is said or written about policy and analysing the discourses in which the texts are found). Lo Bianco (2009a) however, argues that there is a third option, of policy as performance – how the policy is realised in language practice in private, professional or public settings which, in turn, determine how understandings of policy are supported, enforced, contested or contradicted. This study will choose all three in order to fully explore the ideology in the policy and its effects on two Indigenous communities. At this stage, exact selection of policy text and policy discourse has not been done. Selection will occur after an examination of texts to ascertain which ones are the most relevant to the FFHP (see Appendix 8.2 for a full list of texts currently).

There will be two stages of critical analysis of text. The first stage of analysis involves the examination of the policy text itself, media reports, Hansard transcripts and interviews with key personnel and academics in the field (see Appendix 8.2, 8.3, 8.4). The second stage of analysis, the analysis of the effects of the policy, will be achieved from texts that are acquired through critical ethnographic case studies using a range of data collection techniques (field notes, classroom

¹² This 'version' of CDA "views 'discourse' as structured forms of knowledge and the memory of social practices, whereas 'text' refers to concrete oral utterances or written documents" (Wodak & Meyer's, 2009:6). Wodak & Meyer (2009) have developed four levels of analysis of discourse – 'fields of action', genres, 'discursive strategies' and 'topoi'. Wodak (2006, p. 177) has previously defined 'fields of action' as "segments of the respective societal 'reality' which contribute to constituting and shaping the 'frame' of discourse." This could also be described as social events that shape discourse and frame genres. Genres are defined as "a fixed use of language associated with a particular activity" (Wodak, 2006:175). Genres are determined by discursive strategies (or linguistic persuasions) and the strategies are determined by "topoi" or discursive topics.

observations, narrative interviews with Indigenous teachers and interviews with non-Indigenous teachers and principals, group interviews with key community members and students – see Appendix 8.5, 8.6, 8.7 and 8.8).

In conclusion, the methodological framework that underpins this study derives from a critical analysis of discourse in order to understand ‘why’ the FFHP was instigated and to analyse its effects. The mechanism for textual analysis will be the Historical Critical Discourse Approach that historically situates the ideologies and arguments operating in policy text, discourse and interview texts.

5 Research Methods

In this section, I will describe the research strategies used and then the data collection and analysis processes.

5.1 Research Strategies

5.1a Critical Ethnography

In terms of research strategies for the effects of the policy in Indigenous communities, this study will use critical ethnography which provides both a reflexive and personal positioning of the researcher (Simon & Dippo, 1986).

According to Anderson (1989:249), critical ethnography prioritises the “cultural accounts of human actors” after researchers became dissatisfied with accounts in which “broad structural constraints like class, patriarchy, and racism never appear[ed]”. The combination of critical ethnography and CDA, Johnson (2011:267) argues, has particular application in language policy studies since it can “provide a foundation for understanding how particular policies are recontextualised in particular contexts, how such recontextualisation is related to more widely circulating policy text and discourse, and what this means for language policy agents.” The combination of ethnography and CDA has also been used by Johnson (2011) in a very similar analysis of bilingual education in language education policy environment that increasingly favoured English, but within the United States.

5.1b Case Study

This study also involves case studies of two communities, according to Brown (2008:2,3) since it comprises of “bounded system[s] or case[s]” each having “defined boundaries” that “the researcher will demarcate”. As Flyvbjerg (2011:301) notes, however, a case study is not so much a methodological approach as “a choice of what is to be studied”. While definitions vary, all agree,

Flyvbjerg (2011) argues, that a case study is a rich detailed complete and contextualised picture of a person or community.

5.2 Data Collection Methods

Having described the methodological framework and strategies that I will employ in the study, I now wish to explain how this will be undertaken. I will first describe the type of collection methods employed and then discuss the justification for these methods.

This study will use multiple qualitative methods. The use of diverse strategies in this study includes;

- the collection of policy text and policy discourse documents such as
 - media and
 - government oral and written text
 - Interviews with policy creators/enactors
 - Interviews with academic experts
- field data through
 - individual interviews
 - narrative interviews
 - group interviews
 - observations and
 - ethnographic field notes.

Sadler (1985, p.144) argues such a diverse range of data is “not only legitimate and possible but necessary” in policy analysis. Sadler (1985:145) reasons that the enactment of policy can have unintentional consequences that only diverse methodologies of ethnographic field work can elucidate. A summary table (Table 1) in this section of the report reveals the data collection mechanisms that will be employed in the study.

Research in the communities will comprise group and individual interviews with students, community leaders, caregivers and Indigenous teachers who have worked in the community in bilingual education. There will also be narrative interviews with teachers and linguists who have worked at the community schools to tell their story of the experience of bilingual education and the introduction of the First Four Hours of English as well as individual interviews with non-Indigenous teachers and principals. In addition, there will be a description of the community in the field, observation of some classes, as well as the ethnographic method of journaling to enable a comprehensive and sophisticated appraisal of the effects of the English only policy.

Research outside the communities will involve research interviews with educational and linguistic experts in the field of bilingual education in Northern Territory remote Indigenous contexts, those primarily involved in formulating and implementing the FFHP. Below is a more detailed description of the type of data collection mechanisms involved for each stage of the research.

5.2a Stage 1 – Policy Text and Policy Discourse

5.2a1 Documents for Analysis

Rizvi & Lingard (2010) note that the texts acquired for analysis are determined by its focus. Rizvi & Lingard (2010:35) state how policy is implemented can be viewed “top down or bottom up”. The latter deals with ways to effect successful policy change by initially accounting for context, culture, structures and strategies that have to be implemented prior to policy enactment and which is mediated by professionals. The former deals with the effects of policy implementation that may fail to account for context. Rizvi & Lingard (2010) note that this is usually dealing with deficiencies in policy and reasons for failure. This is the focus of this study and so text selection, policy text and policy discourse, is ‘after the fact’ of policy creation and enactment.

5.2a2 Individual Interviews

As Cohen, Manion & Morrison (2011:409), note individual interviews emphasise both “the centrality of human interaction for knowledge production” and the “social situatedness of research” and so provide an interviewee their “interpretations of the world”. It thus represents a valuable and justifiable tool for critical research. Being slightly different from narrative and group interviews (discussed below), the individual interview “validates other methods” and thus enhances the triangulation of methods (Cohen, Manion & Morrison, 2011: 411).

In this study for the policy text and policy discourse, there will be approximately 6 Individual interviews with policy creators/enactors and 4 interviews with academic experts. Each will receive, and read a plain language statement and sign a consent form and the interviews will run for approximately one to 1.5 hours.

5.2b Stage 2 – Critical ethnographic case studies – field work

5.2b1 Group Interviews

Group interviews involve interaction between a group of participants as opposed to interaction with an individual interviewee and interviewer (Cohen, Manion & Morrison, 2011). In this way, Cohen, Manion & Morrison (2011: 436) note, they thus represent a “collective rather than an individual

view". This makes them eminently suitable for remote Northern Territory contexts since the culture in this environment focuses on "relationality, reciprocity ... and [is] community-based" (Biermann, Marcelle & Townsend-Cross, 1008: 148). Sampling for the group interviews will be non-random since, according to Sadler (1985), random sampling will lead to errors in small groups since selection can occur of participants with non-typical qualities. In the case of this study, approximately 10 adult community and participants 10 students will be identified by those within the community such as Indigenous teachers and Shire Council office committee group members since they not only know potential participants well, this action conforms to the requirements of Indigenous participation in the research (please see Ethical Considerations below) .

It is anticipated that linguists and Indigenous teachers who work or have worked at the school or other community participants with experience will recruit group participants and act as interpreters and translators for both community and student interviews since they have a deep relationship with community members. I have already arranged for my brother in law who is on the community board for the Shire Council to act as interpreter/translator at one community. It is also anticipated that the 10 adult community participants and 10 student participants will be divided into two groups each (each group with 5 participants) so as to ensure the Indigenous protocols and customs of conferring with others in important discussions is met but that the numbers are not so large in each group that some participants are overwhelmed and non-participatory. In addition, an interpreter and translator will be used for all interviews, interviews will be video-taped, run for approximately one to 1.5 hours and all participants will receive and sign a plain language statement and consent form (including guardian consent where applicable) that is translated to them if necessary and conforms to the requirements of the NHMRC Central Australian Ethics Committee.

5.2b2 Narrative Interviews

Narrative interviews lend themselves well to information gathering in Indigenous contexts because they can allow the respondent's own narrative structure to be used and underpin data collection, thus giving a very detailed non-essentialised account of the effects of issues or events in relation to the world in which they live (Lawler, 2002). Narrative interviews differ from individual interviews in that they can, argues Bertaux & Kohli (1984: 215), result in "accurate descriptions of the interviewees' life trajectories in social contexts, in order to uncover the patterns of social relations and the special processes that shaped them." They can thus pick up on the "patterns of social relations" from a wider "frame of reference" than individual interviews (Bertaux & Kohli, 1984: 215-216). In this study, approximately two narrative interviews in each community will be used with very experienced community teacher linguists or Indigenous educators. As above, the interviews will be

video-taped, run for approximately one to 1.5 hours, an interpreter-translator will be present if necessary and interviewers will receive, have interpreted and sign a plain language statement and consent form.

5.2b3 Individual Interviews

In terms of the field work in the two communities, there will be approximately five individual interviews of non-Indigenous principals and teachers at the school in each community. As above, the interviews will run for approximately one to 1.5 hours and be video-taped, interviewers will receive and read a plain language statement and sign a consent form.

5.2b4 Observations

A number of observational strategies have been included under this heading –classroom observation, journaling and community description. All, however, derive from critical ethnographic techniques that seek both to address broad structural accounts of domination as well as individual social agency (Anderson, 1989). In critical ethnography, there exists a strong focus on “symbolic action” and socially negotiated meanings but with a stress on local knowledge and context (Anderson, 1989:251). Data is collected with this view in mind as well as the subjectivities of the researcher to create, what Willis (1977 in Anderson, 1989:251) claims is, a reflexive account that contains “creativity and human agency” and details the dialectic operating between the structural and the immediate social context. When this focus on negotiated meaning is tied to Foucault’s (1982) perspectives on power, discursive formations and resistance, CDA in the data analysis of observational texts can be seen to complement these critical ethnographic data collection techniques.¹³ In this study, these observational accounts will all be written since these texts, not being the focus of data collection, will support the main data analysis from policy texts, policy discourse and interviews. It is envisioned that journaling will be daily and will include descriptions of the community while in the field and there will be at least four sessions of one to two hours for classroom observation in each community.

¹³ Kumaravadivelu (2012: 461) defines the most common type of resistance as “systematic and sustained subversion” within existing social and power networks, as opposed to the more extreme “systemic social and discursive change”. Kumaravadivelu (2012: 461) argues for the importance of studying these subtle forms of resistance if we are to study “subtle forms of dominance”.

Table 1: Text and Participant Data Collection

Stage 1		Policy text and policy discourse		Appendices
Data Collection Mechanism	Data Source	Purpose of this type data collection		
Documents for Analysis	Policy texts Parliamentary media releases Media articles Hansards	To gather texts for CDA on the rationale of the introduction of the English only policy		Appendix 8.2
Individual Interviews	N=6 Individual Interviews with policy creators/enactors (politicians/administrators/department staff)	To gather information on the rationale of the introduction of the English only policy		Appendix 8.3
Individual Interviews	N=4 Individuals interviews with academic experts	To gather information about the history of bilingual education and the impact of English only instruction on communities and individuals working with the school		Appendix 8.4
Stage 2		Critical ethnographic case studies – field work		Appendices
Data Collection Mechanism	Research respondents- Lajamanu	Research respondents- Ayreyonga	Purpose of this type data collection	
Group interviews Community participant interviews (leaders, caregivers, Indigenous teachers primarily as conveners/ interpreters)	N=10 Two groups of five in a group interview.	N=10 Two groups of five in a group interview.	To gather information about the impact of English only instruction on the community and individuals working with the school	Appendix 8.5
Group interviews Students who experienced bilingual education (Indigenous teachers primarily as conveners/ interpreters)	N=10 Two groups of five in a group interview.	N=10 Two groups of five in a group interview.	To gather information about the impact of English only instruction on the community and individuals within the school	Appendix 8.6
Narrative Individual Interviews (Indigenous and non-Indigenous teachers and linguists)	N=2 individual	N=2 individual	To gather information about the personal impact of the English only policy on professional status and conditions	Appendix 8.7
Individual Interviews (Non-Indigenous teachers and Principals)	N=5 Individual	N=5 Individual	To gather information about the personal perspectives and knowledge of bilingual education of teaching staff	Appendix 8.8
Data Collection Mechanism	Research records		Purpose of this type data collection	
Observation	Class observations Community description Ethnographic journaling		To gather texts for CPA on the effects of the introduction of the English only policy or the maintenance of bilingual education	

5.3 Data Analysis

As discussed previously, data analysis will be undertaken using CDA. This section of the report will outline some of the issues of quality research as they relate to this study in terms of qualitative discourse analysis research methods.

Gibbs (2007) maintains there is no guarantee generally of quality analysis in qualitative data but as with quantitative methodology, there should be a focus on validity and reliability. However, strict positivist notions of validity (as truth) and reliability (repeatability of results) are inappropriate in a study of this type. So, validity in this context, Kvale (2002: 307-308) explains, should constitute a process of “examining and providing arguments for the relative credibility of alternative knowledge claims”. Gibbs (2007) argues that this is achieved through a number of mechanisms. These include positionality, voice and reflexivity of critical subjectivity. *Positionality* relates to the researcher identifying their position, epistemology, preconceptions, power relations in the field between the researcher, participants and others on the research team which I will do in the thesis introduction and methodology section (Gibbs, 2007; Lincoln, 2002). *Voice* is the aim to explore typically silenced counter-hegemonic voices in order to change marginalised conditions which of course is achieved in this study through rarely heard Indigenous voices (Gibbs, 2007; Lincoln, 2002). And *reflexivity or critical subjectivity* which is the ability to enter into and interrogate the psychological states of others and so confer the representation of others. This will be done with the data analysis of group interviews, narratives and individual interviews; being able to identify incongruous cases that do not ‘fit’ categories and patterns; identifying contradictions given by respondents and seeking alternative explanations for these; and ensuring context is explicit (Gibbs, 2007; Lincoln, 2002).

Gibbs (2007: 96) emphasises, that validity is conferred where there is “consistent and accurate” comparisons in the “application of your codes” in discourse analysis as well as noting “differences and variations” in terms of “cases, settings and events”. Lincoln & Guba (1985: 316) have reasoned there can be, “no validity without reliability [and] a demonstration of the former is sufficient to establish the latter”. As such, the two terms are commonly grouped and treated together.

5.4 Ethical Issues and Limitations

There are a number of agreed ethical guidelines that have evolved in the twentieth century that researchers need to follow throughout the research process (Miller & Brewer (2003). These principles include informed consent, anonymity and confidentiality, respect for people’s rights, dignity, justice, beneficence, non-maleficence as well as honesty and integrity (APA 2013; Miller & Brewer, 2003).

The fact that the research aims to ascertain participant discourse patterns and generalisations of behaviour and concepts means that data is generated devoid of manipulation by the researcher (Hatch, 2002). Also, research methods are not experimental, or scientifically based, are non-intrusive and non-deceptive and so are non-maleficent. Anonymity and confidentiality will be maintained by allocating codes and pseudonyms to participants. Also, while schools will be identified to interested parties during the research (such as the Northern Territory Department of Education), they will remain unidentified in the research findings and participants are not required to give their true name or address. However, despite these precautions, given the size of the communities and the relationships that exist within them, complete anonymity cannot be achieved and this will be discussed with participants.

Although it is anticipated that video will be used for group interviews, individual interviews and narratives, these will be kept contained in a safe place, according to legal requirements. Informed consent will be achieved with a simple letter and consent form (see appendices 8.9, 8.10, 8.11, 8.12) which will be discussed at length with participants' guardians or parents and participants themselves and conform to the four principles outlined by Cohen, Manion & Morrison (2007, p. 52) of competence, voluntarism, full information and comprehension (with the help of Indigenous teachers) and will, of course, include the right to withdraw at any time during the research.

In addition to these ethical principles, there are additional issues which I have to address in terms of ethics since the participants are largely Indigenous and at least 20 will be children.

5.4a Ethical Issues in Indigenous research

Flicker & Worthington (2012) report, that due to previous unethical practices in research, it is vital to develop a relationship of trust and understanding with a community and negotiate community consent between the community and the researcher as well as having the community guide the researcher as to what is 'right'. The National Health and Medical Research Council (NHMRC, 2003: 3) agree with the importance of developing a trusting relationship with the community and state that "trust, recognition and values" must underpin research and have developed this further into a set of guidelines that recognises cultural values and principles.¹⁴

NHMRC (2003: 5) have outlined a number of models to achieve reconciliation between these aims and values of the researcher and the community. These include; the use of a participatory research process; institutional arrangements; and ongoing involvement of the community in the research

¹⁴A detailed analysis of how this project conforms to these NHMRC principles is outlined in an ethics application to the Central Australian Human Research Ethics Committee.

process; legal agreements; and community control over the research process with the project being led by Aboriginal people. In this research project, there will be a focus on participatory research and community involvement in the research process as a consequence of strong affiliations formed with the community as well as legal agreements for publications (see Appendix 8.13). I already have some relationships established (with previous teachers – Indigenous and non-Indigenous through working and living in Central Australia and community relations) and the data collection and research is on site and will be conducted closely with the community using a participatory research type model. Indigenous community members will help to determine the format and questions and act as interpreters and group interview leaders; and I will be reporting back any transcripts and analysis to the communities with phone calls and on-site visits. The communities will also determine any further reciprocity demands from me as a consequence of participation in the research. In addition, the study will also involve an ethics reference group, apart from the Advisory Committee, composed of academic researchers with Indigenous research experience and one member from each research site.

5.4b Working with children

Birbeck & Drummond (2007) note that children are significantly more open to suggestion than adults and that this can affect research outcomes. Birbeck & Drummond (2007, p. 25) argue this susceptibility is a consequence of two factors - the significant power differential between a participant child and a researcher and the cognitive “abilities of children”. However, the level of susceptibility can be avoided in a number of ways – through unambiguous questioning, avoiding repetition and detailed responses (these can lead to incorrect answers because the child perceives they have done something wrong), ensuring the methodologies used support the cognitive and social abilities and culture of the children and allowing the perception of children to determine central and peripheral events or thoughts as opposed to the researcher’s. The research strategies demonstrate that this will be the case for this project and these will be further reformed in consultation with community members, school and shire staff during the research.

The protection of children in this research from psychological and physical harm, informed consent, the use of children as research subjects and the research methods as well as the participation of Indigenous people in research are all elements that are outlined by the National Health and Medical Research Council guidelines and publications as well as Melbourne University’s and Central Australian Human Research Ethics Committee (CAHREC) ethics application forms. I will also require a research permit from the Central Land Council that is contingent on the success of a CAHREC application. In addition, access to the schools to interview and survey students will require the

project to go through a Research Approval Process in the Northern Territory Department of Education and then school and finally participant or guardian consent. The amount of gatekeeping in this context will help ensure that ethical principles are being met.

5.5 Limitations

According to Brown (2008: 3-4), there are issues of selectivity, subjectivity and interpretation that plague case study data processes generally due to the need to; select a case to begin with; use selective sampling; take a particular researcher perspective (which in this instance is “observer as participant”); and select data collection and analysis strategies (which can be “highly” intuitive) all of which can yield to subjective bias. Again, although the very nature of case studies entails interpretation, the use of many ‘voices’ should ensure that the theoretical framework and values will reflect those of the participants and context of the issue and “build ... a clearer view of the phenomenon under study through explanation and descriptions” Brown (2008:4) states.

6.Summary of Progress to Date including Preliminary Data, Resources Developed etc.

This section will outline the progress of the PhD to date and discuss particular actions and decisions.

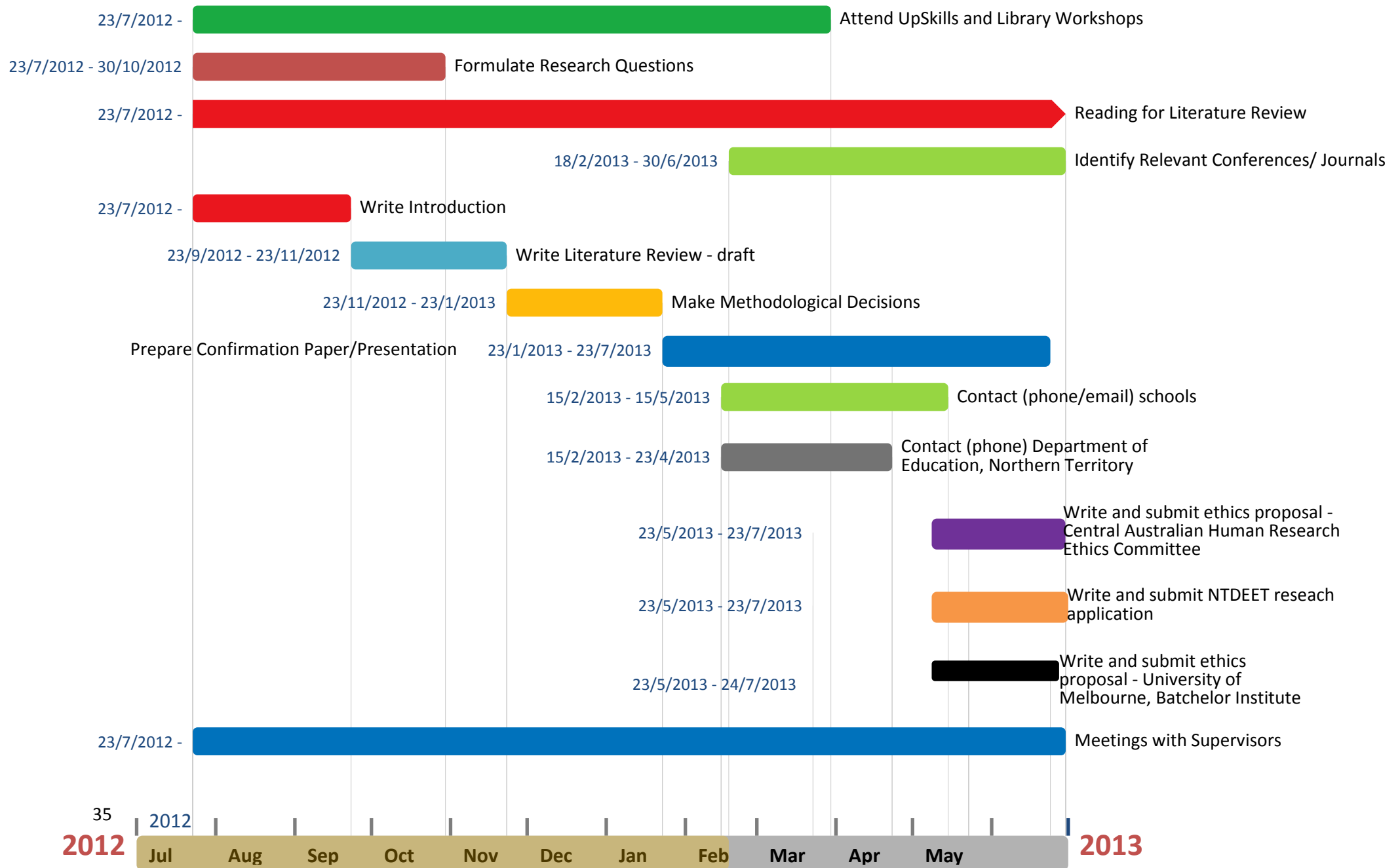
For some months prior to the commencement of this PhD, in July 2012, I visited the two community schools in 2012 that I intended to conduct Fieldwork, interviewing the Indigenous teachers there for another Batchelor Institute project that, while different, linked into this PhD. I thus established these teachers as contacts for the project. These communities were selected due to the fact that there existed consistent bilingual programs over many decades until the implementation of the FFHP and represented two of the four schools in the region that had such a history.

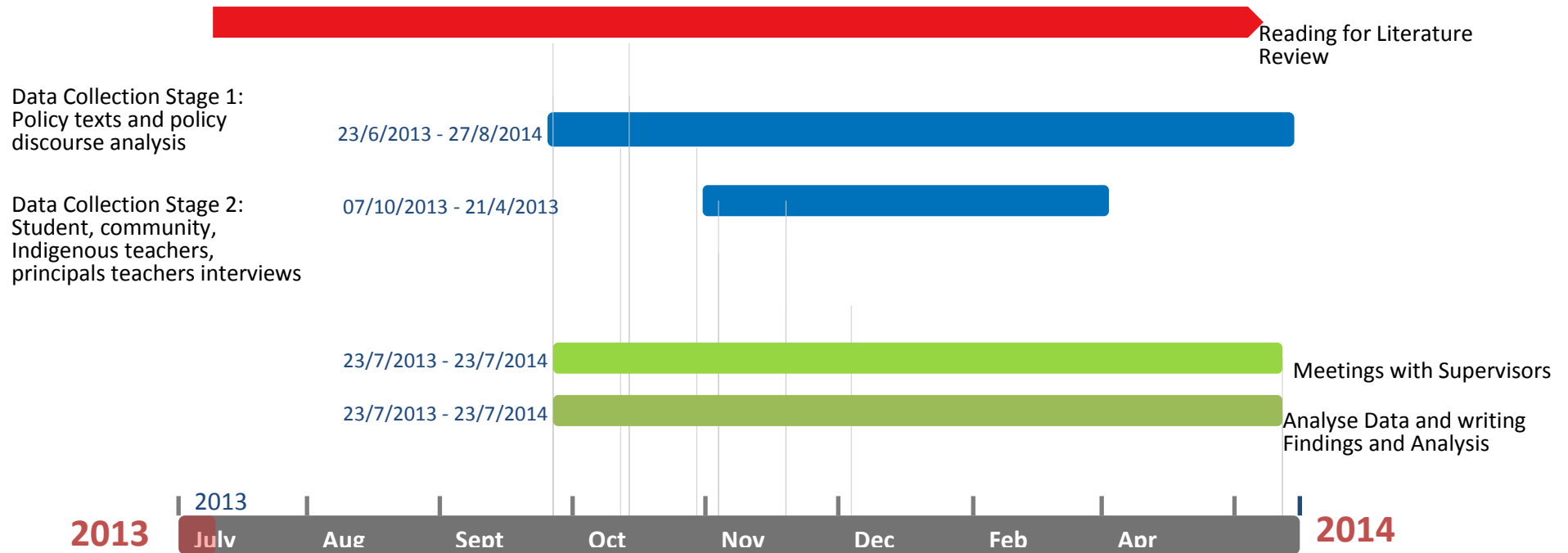
In the first 9 months of the degree, I familiarised myself with the requirements of a PhD by attending MSGR and MGSE, orientation and graduate Research and library tutorials and seminars that included the postgraduate orientation, using Endnote, library research (where I also engaged in a number of private library tutorial sessions), Thesis elements and features, Thesis Writing: early tasks and considerations, Writing the Literature Review and methodology, Preparation for Confirmation and Indigenous Research Ethics. I also attended confirmation sessions, conferences and two seminars; the IALEI Annual conference; the 18th Annual Graduate Research Conference at which I delivered a paper on the PhD entitled, *Anangu Muru Wunka: Talking Black Fella*; and two Melbourne University Social Equity Seminars – the launch of the institute and *Research with and for Children*. In addition, I set up a meeting with a number of researchers at the University to consult with on the research, including John Tobin at the Melbourne Law School, and Christine Asmar at Murrup Barra and, apart from regular contact with my supervisors Paul Molyneux and Joe Lo Bianco, I have been in email

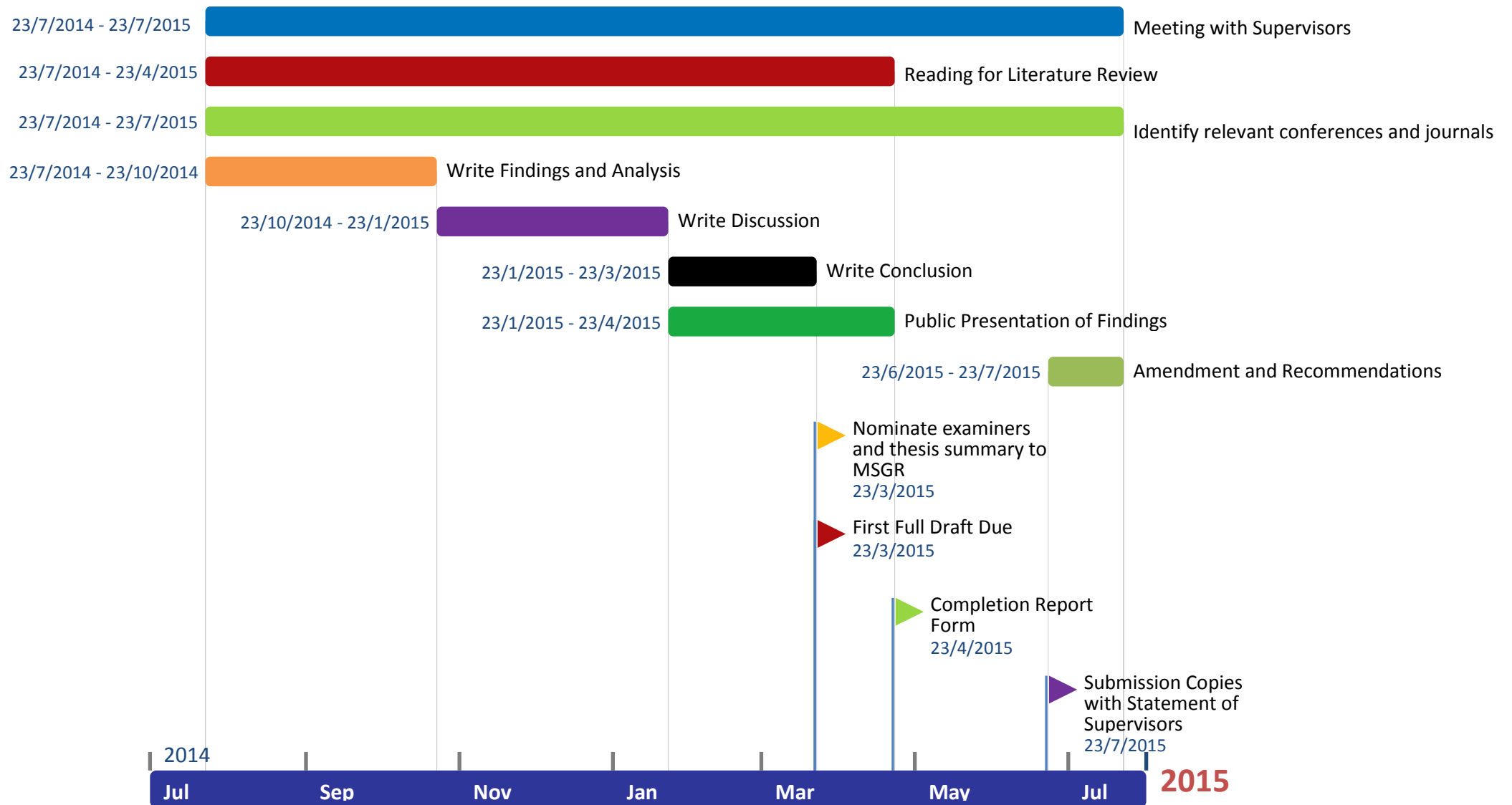
contact with researchers throughout Australia who have some bearing on the research (including Michael Christie - CDU, Christine Nichols – Flinders University, William Fogarty – ANU, Marilyn Woolley – UniMelb, Gillian Wigglesworth – UniMelb, Jaky Troy - AIATSIS). I have also contacted the research unit in the Northern Territory Department of Education, alerting them to the major components of the study and the possible sites, have contacted and sent letters to the community schools at Ayreyonga and Yuendumu and advisory groups in the community Shire offices and have received email support from Ayreyonga school and verbal support from the Yuendumu and Ayreyonga Shire Offices. I am waiting on written confirmation from the latter two. I have also organised a translator/interpreter at Ayreyonga.

7. Proposed Schedule and Timeline for the Phases of the Study, Based on Submission Date

The proposed schedule and timeline for phases in this study are based on a July 2015 submission date and are best shown using a visual Microsoft Gantt office timeline chart in order to provide a visually coherent overview of project milestones. The timeline is designed with a July 2015 submission date and, as a consequence of the size of the chart, it is presented as three distinct charts that represent the three years of the candidature (July 2012-July 2013, August 2013-July 2014, August 2014-July 2015). Although not clearly shown on the chart August 2013-July 2014, throughout the candidature, reading for the literature and regular monthly supervisor meetings continue as well as the identification of and participation in conferences and journals. The main milestones in relation to the school field work appear in October 2013 – April 2014 and show the stages of the field work as well as their duration in relation to term dates of data collection activities. Looking at the 2013-2014 chart, you can see that there are two terms that comprise the data collection stage, however, an additional term can be used to do additional field work activities if necessary or to accommodate any delays in field work activities at schools as a consequence of school or community issues that preclude data collection. It is envisioned that data collection from schools will be completed by the end of term 1 in 2014. As noted previously, this research comprises two approaches. One involves research in schools and the other discourse analysis of the policy and text around the policy. The latter commences earlier in June 2013.







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9. Appendices

Appendix 9.1: Chronology: The Bilingual Education Policy in the Northern Territory (ABC, 2009)

The first Aboriginal school in Central Australia was established in 1887 at Hermannsburg Lutheran Mission (now Ntaria community). Instruction and literacy teaching was in both English and Western Arrarnta from around 1896.

1960s	The Watts-Gallacher Report (1964, p.71) had advocated bilingual education as the ideal approach for the Northern Territory, even though the authors considered that the program would not be viable.
1968	In 1968 Joy Kinslow-Harris wrote a paper arguing that bilingual education was definitely possible, provided Aboriginal people were allowed to do the teaching in their own languages through a system of team-teaching in partnership with qualified non-Aboriginal teachers. Her proposal was picked up in 1971 at a National Workshop where it was recommended that "...pilot projects be established."
1972 December	Bilingual education in the NT began as a Federal Labor initiative a few hours after Gough Whitlam's government had been elected. The Federal Minister of Education at the time was Kim Beazley Senior. In a letter to <i>The Australian</i> in December 1998, Mr Beazley explained that bilingual programs were favoured at the time as the best route to mastery of English as a second language.
1973	The NT schools which took on a bilingual program in this year were; Angurugu - Anindilyakwa language Areyonga (Utju) - Pitjantjatjara language Hermannsburg - Arrernte language Milingimbi - Gupapuyngu language Waruwi, Goulburn Island - Maung language
1974	The NT schools which took on a bilingual program in this year were; Oenpelli (Gunbalanya) - Kunwinjku language (The program lasted four years.) Shepherdson College, Galiwin'ku - Djambarrpuyngu language, originally Gupapuyngu St Therese's (now Murrupurtiyanuwu) - Tiwi language Yayayai (Papunya outstation) - Pintupi-Luritja language Yirrkala - Dhuwaya language & dialects Yuendumu - Warlpiri language, formerly Gumatj Bathurst Island started a Model 1 program in Tiwi and English in 1974.

1975	<p>The NT schools which took on a bilingual program in this year were; Pularumpi (formerly Garden Point) - Tiwi language (The program lasted two years.)</p>
1976	<p>The NT schools which took on a bilingual program in this year were; Barunga (formerly Bamyili) - Kriol (The program lasted approximately 16 years.) Haasts Bluff - Pintupi-Luritja language Numbulwar - Nunggubuyu language Wadeye - Murrinhpatha language (The program lasted four years and recommenced in 1996.)</p>
1977	<p>The NT schools which took on a bilingual program in this year were; Umbakumba - Anindilyakwa language (The program lasted approximately five years.) Willowra - Warlpiri language Bilingual programs then entered a consolidation phase (1978-1986). 'Consolidation' was essentially understood to mean that there was no money available to establish new programs.</p>
1978	<p>The NT schools which took on a bilingual program in this year were; Maningrida - Ndjébbana language</p>
1979	<p>The NT schools which took on a bilingual program in this year were; Docker River - Pitjantjatjara language</p>
1981	<p>The NT schools which took on a bilingual program in this year were; M'Bunghara Homeland Centre - Pintupi/ Luritja languages (The program lasted nine years.) Waityawanu - Pintupi/ Luritja languages</p>
1982	<p>The NT Government endorsed the continuation of bilingual programs with a list of eight aims, the first of which was '<i>To develop competency in English (reading and writing) and in mathematics to the level required on leaving school to function without disadvantage in the wider Australian community.</i>'</p> <p>This was a shift from the earlier statement in 1975: '<i>To help each child to believe in himself and be proud of his heritage by the regular use of the Aboriginal language in school and by learning about Aboriginal culture.</i>' It represented a shift of focus from maintenance of language and culture to a transition to English.</p> <p>The NT schools which took on a bilingual program in this year were; Lajamanu (formerly Hooker Creek) - Warlpiri language</p>

1983	<p>The NT schools which took on a bilingual program in this year were; Walungurru (Kintore) - Pintupi/Luritja language Yipirinya became an official independent Aboriginal school with a bilingual program in four language varieties, after having operated as a 'de facto' program for several years: Eastern Arrernte; Pitjantjatjara; Warlpiri; Western Arrernte languages.</p> <p>Staff reductions and a decline in funding support for programs began to affect operations in bilingual schools from around 1984 onwards.</p>
1984	<p>The NT schools which took on a bilingual program in this year were; Papunya - Pintupi-Luritja language</p>
1986	<p>The NT schools which took on a bilingual program in this year were; Maningrida - Burarra language (Established in response to "strong community requests.") Nyirripi - Warlpiri language</p>
1987	<p>The NT schools which took on a bilingual program in this year were; Mount Liebig - Pintupi-Luritja language</p>
1989	<p>The NT schools which took on a bilingual program in this year were; Ltyentye Apurte (Santa Teresa) - Eastern Arrernte (Established as a result of local initiative.) In 1989 Lajamanu School topped all government Aboriginal schools in the Territory in the Education Department's own externally-administered moderated testing programmes in English. Internal tests conducted in the school also showed a steady improvement in academic achievement over the years.</p>
1996	<p>The NT schools which took on a bilingual program in this year were; Numbulwar - Nunggubuyu language (The program was re-established as a result of local initiative.) By the late 1990s there was a decline in the number of trained Indigenous teachers in schools generally, and in the number of teachers proficient in their traditional languages. A major reason for this was a reduction in training opportunities at the Batchelor Institute for Indigenous Tertiary Education (BIITE), the main institution training Indigenous teachers.</p>
1998	
1 December	<p>The Country Liberal Party made a decision to "...progressively withdraw the Bilingual Education program, allowing schools to share in the savings and better resource the English language programs."</p> <p>The Country Liberal Party Treasurer (Mike Reid) and Minister for Education (Peter Adamson) announced in the Northern Territory</p>

Legislative Assembly that bilingual education programs would be phased out in favour of the "*further development of ESL programs.*" Three reasons were provided;

Firstly, Aboriginal people were overwhelmingly concerned about the operation of the bilingual program.

Secondly, it was claimed that students in bilingual programs were not performing as well as their peers.

The third reason for the decision was that the government wanted to trim the education budget.

The move resulted in communities, teachers, linguists and educators rallying in defence of bilingual education, and a petition to Parliament with over 3,000 signatures.

1998/99

Following pressure from communities and the Bilingual lobby, the NT government commissioned the "[Learning Lessons](#)" review (co-authored by Bob Collins and Tess Lea). Its terms were to look into the delivery of education to Indigenous students in the NT.

Some comments from the report include:

"...the review conducted in-depth case studies of forty-four schools across the Northern Territory...Of these forty-four case studies, thirteen were bilingual schools. The review was principally interested in parental concerns and issues to do with educational effectiveness. Key questions guiding the review were: What do Indigenous parents, children and communities want from schools? What is going well? What is not going so well? What are the strategies for the future?"

One remote area school submitted their Bilingual Appraisal Report, commenting:

"This is a strong document, it is our word. But now we think that no-one in the Education Department has read our reports because now you are paying people to come and ask us what we want again. Every year you ask us and every year we tell you but you don't listen to what we say. Some community members say that you will keep asking until we tell you that we want to be Balanda, then you'll stop asking. We are not Balanda, our skin will always be black." (page 37)

The Collins review noted strong community support for bilingual education and gave qualified support to continuing it - albeit with the name change to 'two-way' learning.

The policy decision reached was that: with 'two-way' learning, local languages are used primarily as a means of teaching English literacy. A key difference is we will be tracking student attendance and their

progress much more rigorously. (Lugg, 2004)

By the late 1990s the program Advancing Indigenous Literacy through Intervention for Hearing Disabilities had begun to operate in six schools in conjunction with the Menzies School of Health Research.

2001

The report "[State of Indigenous Languages in Australia - 2001](#)" expresses the view that:

"The end of bilingual education in the Northern Territory represents a serious setback for Indigenous languages... Not only have some language programs and positions related to indigenous language programs been lost but the status of Indigenous languages has been downgraded significantly within the education system, even though the Northern Territory Education Department argues that some programs may proceed at individual schools within a 'Two Ways' framework." (McConvell, 2001)

The report refers to the NT's 'Two Way Learning Program' as having 'marginal' status. While the practice of schools did not change with the program name change, it is interesting to note that from 1998 to 2000 the number of government schools offering a bilingual education program reduced from sixteen to twelve schools.

2003

The Ramsey report (DEET and Ramsey 2003) entitled **The Indigenous Languages and Culture in NT Schools Review** laid the way to dismantling bilingual education programs in the Northern Territory. It challenged the educational reasons for supporting them on the grounds of reported concerns by Indigenous and non-Indigenous people about children's abilities to read and write in SAE, and doubts about the value of learning to read and write in traditional languages.

The need for strong ESL support for the students was discussed. The report expressed respect for the identity reasons for supporting languages, but raised the question of whether the schools should play a role in helping Indigenous peoples maintain languages.

2004

In 2004 two NT Government schools lost accreditation to provide the Two-Way program. They were Nyirrpri School and Watiyawanu school; two small schools that were serviced by teacher linguists from Yuendumu CEC and Papunya School, respectively. Nyirrpri and Watiyawanu were unable to complete the requirements of the Two Way Learning review processes, and lacked the staff and resources to continue.

In 2004 there were ten government schools and one independent school offering Two Way Learning programs, in addition to the three

Catholic schools who offered Bilingual Education programs. Consultations in 2004 found that the majority of Two Way Learning schools attempted to use the 'step' approach. Some schools report that they have a 50/50 model with equal hours of instruction and literacy in both languages from the beginning years of schooling.

The NT schools with Two Way Learning/Bilingual programs in 2004 were:

Government Schools:

Areyonga School; Lajamanu CEC; Maningrida CEC; Milingimbi CEC; Numbulwar CEC; Papunya School; Shepherdson College; Galiwin'ku; Willowra CEC; Yirrkala CEC; Yuendumu CEC.

Catholic Schools:

Murrupurtiyaunwu; Nguiu; Our Lady of the Sacred Heart Wadeye; Ltyentye Apurte CEC; Santa Theresa.

Independent Schools:

Yipirinya School, Alice Springs.

The total cost of the Two Way Learning Program in 2004 (not including bilingual programs in non-government schools) was \$3.14 million. This includes all staffing and operational funds to schools and DEET system support costs, and school based literature production centres producing Indigenous language classroom materials that cannot be sourced commercially.

2004/05

The Indigenous Languages and Culture in NT Schools - 2004-05

report (authored by Margaret Banks) recommended two models of bilingual education: the 'staircase' model and the dual early literacy model (or the '50/50' model). Both models include the teaching of oracy and literacy in English and the Indigenous language.

24 August 2005

Syd Stirling, Minister for Education, announced in NT parliament that bilingual education was back on the government's agenda because it was recognised to be "*an important teaching methodology*".

2006

The **NT Indigenous Education Strategic Plan 2006-2009**, gave new assurances for the next five-year period:

"Bilingual education is a formal model of dual language use where students' first language is used as a language for learning across the curriculum, while at the same time they are learning to use English as a second language for learning across the curriculum."

There are 11 programs in ten Territory Government schools that use a bilingual model. The bilingual programs are effective overseas and give an indication of positive results in the Territory. DEET will strengthen the bilingual program and improve its effectiveness and

	sustainability to deliver outcomes.
2007	
21 June	The Australian Government announced the intervention - a 'national emergency response to protect Aboriginal children in the Northern Territory' from sexual abuse and family violence.
2008	
	<u>The National Assessment Program - Literacy and Numeracy (NAPLAN)</u> commenced in Australian schools. All students in Years 3, 5, 7 and 9 are assessed using national tests in Reading, Writing, Language Conventions (Spelling, Grammar and Punctuation) and Numeracy.
12 September	The first set of national skills test results (NAPLAN) are released.
	There were eight schools with bilingual programs in the Northern Territory, which were: Lajamanu; Maningrida; Milingimbi; Numbulwar; Our Lady of the Sacred Heart Thamarrur Catholic School; Shepherdson College; d Yirrkala and Yuendumu.
14 October	The then Minister for Education and Training, Marion Scrymgour, announced that all schooling in Northern Territory schools was to be conducted in English only for the first four hours of every school day (Memorandum 2008/2527). A Northern Territory Government policy statement said there would be, " <i>Compulsory teaching in English for the first four hours of each school day</i> " (NT DET, 2008c). The reason for this policy shift was said to be the poor comparative performance of remote NT students on the national skills tests in 2008, particularly the scores obtained by students in schools with bilingual programs. Once the national results had been released on September 12th, the Government's response was forthright. The NT Chief Minister, Paul Henderson, deplored the results for the NT, explained that " <i>the worst cases came from remote schools</i> ".

NB: A primary source for this chronology is an article entitled "The Northern Territory Bilingual Education Program: Some historical reflections", Harris and Devlin, 1999.

Taken from Four Corners, 2009, 'Going Back to Lajamanu', ABC Television

http://www.abc.net.au/4corners/special_ed/20090914/language/chronology.htm 10 April, 2013

Appendix 9.2 Policy and Policy as Discourse Texts

Document Type	Effective Date	Name
Policy	January 2009 – January 2011	COMPULSORY TEACHING IN ENGLISH FOR THE FIRST FOUR HOURS OF EACH SCHOOL DAY
	30 August 2011- 30 August 2013	Literacy and Numeracy Improvement
	June 2012 – June 2014	Framework for learning English as an additional language
	30 April 2008	Transforming Indigenous Education
Policy Guideline	January 2009	Guideline: Compulsory teaching in English for the First Four Hours of Each School Day
	June 2012	Policy and Procedures: Framework for learning English as an additional language
Department Directive	June 2012	Key messages: Framework for learning English as an additional language
NT Education Department Media Releases	12 September 2008	NT National Literacy and Numeracy Results
	14 October 2008	Education Restructure Includes Greater Emphasis on English
	15 October 2008	Scrymgour visit to Canberra
	28 August 2008	Support for Pilot Program to Strengthen Literacy and Numeracy in the Bush
	11 May 2009	Schools Prepare for National Testing
Independent media Release	26 June 2009	Media Release (Bilingual Education) – Marion Scrymgour, Independent member for Arafura
NT Country Liberal Party News Letter	19 July 2012	Labor's Education Policy (Peter Chandler, Country Liberals http://www.countryliberals.org.au/media.php?id=3205 viewed 16 August 2012
Australian Government Hansards	10 December 1998	House of Representatives: Questions without notice – Northern Territory, Bilingual Education
	28 April 1999	The Senate: Matters of Public Interest, speech – Northern Territory, Bilingual Education
	11 May 1999	The Senate: Questions without notice – Northern Territory, Bilingual Education
	1 June 2009	House of Representatives, Petitions – Northern Territory: Bilingual Education
	7 September	House of Representatives, Petitions Responses (Julia Gillard) – Northern Territory: Bilingual Education

	2009	
	28 October 2009	The Senate: Matters of Public Interest, speech – Bilingual Education
Northern Territory Government Hansards	29/10/08	NT Parliamentary Record No. 2 (starting 21 October 2008)
	26/11/08	NT Parliamentary Record No. 3 (starting 25 November 2008)
	27/11/08	NT Parliamentary Record No. 3 (starting 25 November 2008)
Media Articles / transcripts		
	15 October 2008	Education Shakeup for Remote NT Schools, <i>NTNews</i> < http://www.ntnews.com.au/article/2008/10/15/9631_ntnews.html > accessed 17 October 2012
	15 October 2008	English in, culture out under changes to remote schools, <i>ABC News Online</i> < http://www.abc.net.au/news/2008-10-15/english-in-culture-out-under-changes-to-remote/542086 > accessed 3 February 2013

Appendix 9.3: Interview Questions - - Policy creators/enactors (politicians/administrators)

Name and position held at time of policy creation and enactment

Views on Bilingual Education

1. What are your views on dominant language instruction and language loss in remote Indigenous communities?
2. What are your views on the effectiveness of bilingual education? What factors have influenced this effectiveness/non-effectiveness?
3. What measures were put in place to ameliorate any issues? Did they work? Why? Why not? Do they address the oral or literacy skills of Indigenous students? If focusing on one skill, is that beneficial?
4. What is the preferred method of literacy teaching for remote Indigenous children? Why? Why not?
5. How can Standard English benefit remote Indigenous students? Are there health, well-being and issues of socio-economic status?

Events that led to the policy

1. What circumstances and events led up to the creation of the First Four Hours policy?
2. What were the most pressing, convincing evidence/ arguments that led to the policy formation?
3. Who or what organisation presented this evidence/ these arguments?
4. Do you think they are fair and reliable? Why? Why not?
5. Do you think the media influenced the policy decision? What makes you think this?
6. Brian Devlin has disputed the statistical evidence that suggests bilingual education was not working in the 8 remaining bilingual schools in the Northern Territory. Is Devlin's suggestion reasonable and reliable? [Why? Why not?]
7. Some linguists say that NAPLAN results influenced the decision to create and implement the First Four Hours policy. What are your views on this?

Policy implementation

8. Who supported the First four hours policy in the community? What were their arguments / evidence?
9. Was there any resistance/ criticism? Why? Why not? What events transpired and what agreements, policy decisions were made as a consequence?
10. It has been argued that the First four hours policy contradicts United Nations human rights legislation that outlines the right to be taught in a first language for Indigenous people to which Australia is a signatory or in agreement. Why was a policy implemented that contradicts federal and international Australian agreements?
11. Were the costs of implementation of bilingual education and training of Indigenous school workers an issue in the decision to implement the First Four Hours policy? How have these

costs been re-allocated since the change in bilingual education? Has this re-allocation been effective?

12. Were there any changes in NAPLAN results, school attendance, health and well-being of children since the First Four Hours Policy? [Improvements? Deterioration? Why do you think this was the case? If these results are not known, why wasn't a policy evaluation conducted?]

Appendix 9.4: Interviews with Experts ¹⁵

1. Name
2. Title
3. Background - (In what way have you been involved with bilingual education in the Northern Territory? And when did this involvement start?)
4. Institution
5. In what way(s) has the Northern Territory/ Federal Government been valuing / undervaluing Australian Indigenous languages?
6. What was the status of bilingual education programs in the Northern Territory prior to the First Four Hours? After?
7. How many languages were used in education?
8. What were the criteria for the choice of a particular language and its consequent introduction as a medium of instruction?
9. Can you talk about the society's (both national and territory) overall reaction to Mother Tongue Medium Instruction in the Territory?
10. Have there been differences of opinion in different populations and/or geographical areas (urban/rural)?
11. What has been the reaction at the community level to the First Four Hours policy ?
12. Do parents and children alike seem to share the same views?
13. Who are the teachers? Can you refer to teacher training issues? [where are they trained? For how long?, etc., did training stop? Why?]
14. Which materials are used/ were developed? What's happened to those materials?
15. Have there been any concerted efforts on the part of the key entities involved with the study of Indigenous languages (Applied Linguistics Association, Australian Linguistics Society, key university Linguistic Departments) regarding Mother Tongue Instruction in the Territory?
16. What has been the role of both the Territory and Federal Department of Education (NTDEET, DEEWR), in relation to Mother Tongue Medium Instruction and the First Four Hours Education Policy?
17. What do Indigenous languages mean and represent to Indigenous people?
18. How would you describe the role of English in the Territory today?
19. What do you believe a language policy in Indigenous education should achieve?
20. In your opinion, what would be an ideal/proper Language Policy and from of bilingual education for the Northern Territory and why?

¹⁵¹⁵ Taken and adapted from Henriksen, 2010:234

Appendix 9.5 – Group Interviews with community members (modified from Henrikson, 2010, p. 231-233)

1. What was community participation in the school and curriculum like before the English only policy? What kinds of things did people do?
2. What was your involvement?
3. What were the benefits? What were the problems?
4. Once the English policy came in, how did things change for the community? For you? Were you or the community treated differently?
5. What did the school do after the English only policy decision was announced? What practises did they stop or create to implement the policy?
6. What was the community's reaction after the policy came in? What happened with community involvement in the school? Have there been any changes in community opinion/ perception over time since the introduction to the English only policy?
7. Was there and, if so, what was the effect on students with the English only policy?
8. How did your involvement change? What were the personal effects on you?
9. What were the benefits? What were the problems?
10. Do you think it is important for the kids to speak in their own language? Why?
11. Are there any differences in opinion between parents and children since the policy was introduced? Any differences between literacy and illiterate parents since the policy was introduced?
12. What happened to the language workers after the decision was announced?
13. What is your personal opinion about Mother Tongue Medium Instruction? Is it good for you or bad? Why?
14. Do you think that pupils feel more or less motivated towards the school, now that they are not allowed to use their own languages in the school setting?
15. Have you seen less drop outs or more drop outs because of the introduction of English Only Instruction?

If you were a teacher, answer the following;

1. Were they languages of instruction or were they languages taught as subjects?
2. What was the time assigned for each language in the classroom per week?
3. How was language taught – as part of cultural knowledge?
4. Is that enough to make students good at language?
5. Did you get any training for teaching in a first language or English? How much training did you get?
6. Who gave the training?
7. What were the languages taught at the school?
8. What languages did you teach? How long were you teaching these?
9. What resources or materials were required/generated for teaching language? Who made them?
10. Have you observed students getting more or less frustrated/ angry in English only classes?
11. Does bilingual education enhance participation in class?
12. How does the lesson delivery differ between white teachers teaching English and Indigenous teachers teaching first language? Does this influence how students learn, their motivation, their attention?

Appendix 9.6: Group Interview – Students (modified from Henriksen, 2010, p. 228 and Molyneux, 2005, p.)

1. What's your language?
2. What other languages do you speak?
3. What languages do you want to learn at school? Why?
4. What languages don't you like? Why?
5. What languages do your parents think are important to learn?
6. Do you like to learn English? Why? Why not?
7. Would you like to learn your own language at school? Why? Why not?
8. Do you like being taught by Yappa/Pirimpa or Warlpari/Pitatinjara or Luritja teachers? Why?
9. **Yuendumu** - You began school with Warlpari teachers and learning in Warlpari. You now learn only in English. Tell me a yarn about how things changed at your school?
10. **Utju**- You began school with Luritja teachers and learning Luritja. Then, the school only taught English and then both languages again. Tell me a yarn about this.
 - a. How did things change in the classroom?
 - b. How did the teaching change?
 - c. How did it make you feel? Did you feel good about yourself or bad? Why? Why not?
 - d. Do/Did you feel better about school or worse?
 - e. Did/Are you doing better at school or worse?
 - f. Did you like school before?
 - g. Do you like school now?
 - h. Did you go to school more before or less?

Appendix 9.7: Narrative Interview questions

When and why did you begin teaching in your community school?

What was teaching like then in the school? How much did you participate? What did you do?

What has been your experience/history in bilingual education? and training provided? How was the community involved? How did they influence the curriculum?

What happened when the First Four Hours policy was implemented? To students? To your work and working conditions? To the community?

What would you like to see happening in your school in terms of bilingual education?

Appendix 9.8: Interviews with non-Indigenous teachers/ principals

1. What are your views on bilingual education?
2. What has been your experience with bilingual education?
3. What are the aims of bilingual education?
4. Is it possible to have successful bilingual education in the Northern Territory?
5. What do you define as a successful bilingual education program?
6. What in your view is the best model for bilingual education?
7. What factors are required to ensure that this occurs?
8. What factors are currently present/ absent in schools for these outcomes to be achieved?
9. What can schools, students, community, department do to ensure these outcomes are achieved?

Appendix 9.9 Adult Plain Language Statement



PLAIN LANGUAGE STATEMENT – Adult Community Member

This is for you to keep

Anangu Muru Wunka: Talking Black Fella

An Analysis of the Northern Territory First Four Hours of English Policy.

Introduction

You are asked to help with the 'Talking Black Fella' project. You don't have to help or participate and if you change your mind, I won't use your information and will destroy it. You can also decide not to answer some questions you don't want to answer them. I found you by asking other members of the community who they thought were good for this study.

This study looks at the 'First Four Hours of English Only' policy brought into all schools in the Northern Territory in 2009 and the taking away of bilingual education. It looks at both the policy and what happened to two remote Indigenous communities after the policy was brought in – Ayreyonga which used human rights to put back their bilingual program and Yuendumu whose bilingual programs stopped.

This research project has been approved by the Human Research Ethics Committee of the NT Department of Health and Menzies School of health Research and the University of Melbourne Human Ethics Committee.

What will I be asked to do?

As a participant, you will either be talking in a group of 5 – 10 (after being given some questions) and/or telling your story about your experience in bilingual education individually to the researcher and someone else from the community who can help with interpretation and translation.

Each of these interviews should take no longer than 1-2 hours.

The student researcher will ring you up to talk about your interview and make sure you are happy with how it was written down and they will visit the community at the end of 2014 to tell everyone what is written in the research project in a way that you feel comfortable with. The student researcher will also show the findings of their research at conferences and other places that participants want the student researcher to work in.

How will my confidentiality be protected?

Who you are will be kept confidential (no one will be told) and the information and your identity will be kept securely, will not be accessible (not be seen by anyone else) and will be destroyed after 5 years. The information you give (any video tapes of you and transcripts) will be held in a computer digital file that needs passwords while the student researcher is in the community and held in secure university computer storage when they get back on campus. The student researcher and their supervisors will be the only ones who can see this information. However, you may still be identified because the community is small. This means that government agencies and departments may know that you have participated in this research and this may affect any agreements or services or work you have with those agencies or departments.

Will participation prejudice me in any way?

Your participation in this study is completely voluntary. Should you wish not to keep going with the project, or you don't want the researcher to keep text or video of what you have said (withdraw unprocessed data), you just say so and ask for your data (you are free to do so without prejudice). The researchers are not involved in the ethics application process. Your decision to not do the study won't have anything to do with the ethics committee and won't have any effect on the ethics application.

Where can I get further information?

If you want more information, you can contact me anytime on the number or email below if you want to talk about the project and have any problems with it. You can also contact the Central Australian Committee (CAHREC) Secretariat on **08 8951 4700** or email cahrec@flinders.edu.au. You can also talk to the university - the Executive Officer, Human Research Ethics, The University of Melbourne, on ph: 03 8344 2073, or fax: 03 9347 6739 and any of the supervisors below.

How do I agree to participate?

If you want to help (participate), please show that you have read or have had the information translated so that you understand it by signing the consent form and giving it to the student researcher or Indigenous research assistant that is helping with the study.

Name of Student Researcher : Janine Oldfield

Telephone : 040 2424103

Email: j.oldfield@student.unimelb.edu.au

Supervisors	Jo Lo Bianco	Paul Molyneux
	Graduate School of Education	Graduate School of Education
	University of Melbourne	University of Melbourne
	0407 798 978	03 8344 8202

The Executive Officer, Human Research Ethics, The University of Melbourne, on ph: 03 8344 2073, or fax: 03 9347 6739



Appendix 9.10 Adult Consent Letter

Graduate School of Education

Consent form for adult community members participating in a research project

Talking Black Fella

This means you can say NO

Name of participant:

Name of investigator(s): Janine Oldfield, Jo Lo Bianco, Paul Molyneux

1. I consent (agree) to participate (help) in this project that has been explained and/or translated to me, and I have been given a written plain language letter to keep.
2. I understand that after I sign and give back this consent form it will be kept by the researcher.
3. I understand that my participation (help) will involve an **interview** and I agree that the researcher may use the results (information) as described in the plain language statement.
4. I acknowledge (say) that:
 - (a) the possible effects (bad things that might happen) of participating (helping) in the **interview** have been explained to me and I understand it;
 - (b) I have been told that I can withdraw (stop) the project at any time without and don't have to give a reason and that the researcher will destroy or give me unprocessed data I have given them;
 - (c) the project is for research;
 - (d) I have been told that the confidentiality (secrecy) of the information I give will be safe as stated in any legal requirements;
 - (e) I have been told that with my consent (saying yes) the **interview will be video-taped and I understand that video-tapes** will be stored at University of Melbourne and will be destroyed after five years;

(f) my name will be referred to (made into) a pseudonym (made up name) in any publications that comes from the research;

(g) I have been told that the student researcher will ring me to talk about what I have said to make sure it is OK and return to the community to talk about the findings and that I can have a copy if I want.

I consent to this **interview** being video-taped

☐ **yes** ☐ **no**

(please tick)

I wish to receive a copy of the summary project report on research findings

☐ **yes** ☐ **no**

(please tick)

Participant signature:

Date:



Appendix 9.11 Child Plain Language Statement

PLAIN LANGUAGE STATEMENT

for children and caregivers

This is for you to keep

"Talking Black Fella"

Palya/Yuwa! My name is Janine Oldfield. I am a student at the University of Melbourne. I am doing a project to find out about bilingual education (learning in English and Warlpari/Pititjantjara). When I finish my project it will be part of my degree, called a "PhD". My teachers, Dr Jo Lo Bianco and Paul Molyneux, helped me with my project. They are called my "supervisor". We both work in "the School of Education".

Your community group at the shire council, school Principal and your teacher have given me permission (said it was OK) to give you this letter and to get someone to translate it (say it in language) to tell you a bit about my project. Once you have read the letter you can see if you want to help. I will talk to your parents about it too.

If you want to help, and be part of the project, I will ask you some questions about what it was like in bilingual classes before, after they stopped and when they began again to see how happy/sad you were, how good at school you did and whether you liked going to school. You and some other people from your school who are helping will meet me and an Anangu/Warlpari teacher outside in a cool place and we will ask some questions for about an hour or a little bit more. If you don't want to answer some questions you don't have to and if you want to stop, you can tell me and you can stop. If you decide not to be part of the project at all, you can tell me and I can get rid of the information you've given me.

Only my supervisor and I will see your answers, so please don't worry that your teacher might look at them. The project will have nothing to do with your school work. But, being a small community, people may guess that you participated (helped) in the project and this may or may not change the way some people talk to you.

After the project is over, I will put all the computer files (including video) in the university storage for 5 years. I have to do this because it is a University rule. After that my supervisor will destroy them.

Remember, you don't have to take part unless you want to. If you have any questions you can talk to your parent, aunty, uncle or granny. If they don't know the answer to your question, they can ring me, or my supervisor, or the Research Ethics Office at the University or the Central Australian research ethics person for you.

If you want to be part of my project, and your parent/s agree, please sign your name on the next page where it says "child consent", and get your parent or guardian to sign as well.

Name of Researcher : Janine Oldfield

Telephone : 040 2424103

Email: j.oldfield@student.unimelb.edu.au

Supervisors	Jo Lo Bianco	Paul Molyneux
	Graduate School of Education	Graduate School of Education
	University of Melbourne	University of Melbourne
	0407 798 978	03 8344 8202The Executive Officer,
Human Research Ethics, The University of Melbourne, on ph: 03 8344 2073, or fax: 03 9347 6739		
Central Australian Committee (CAHREC) Secretariat on 08 8951 4700 or email cahrec@flinders.edu.au		



THE UNIVERSITY OF
MELBOURNE

Appendix 9.12 Child/Guardian Consent Letter

Graduate School of Education

Parent/Guardian and Child Consent form

This means you can say no

Talking Black Fella

Name of participant:

Name of investigator(s): Janine Oldfield, Jo Lo Bianco, Paul Molyneux

I, give

(parent/guardian last name) _____

(parent/guardian first name) _____

For my child (named below) to participate in the above research study

(child last name) _____

(child first name) _____

(age) _____

(current school year) _____

In giving consent (permission), I acknowledge (know) that

- (1) I have read the Information Statement or had it translated and understand the time it will take for my child to participate (help) in the study (including any inconvenience, risk, and their implications) and what my child has to do (an interview and answer questions from an Indigenous teacher and student researcher). The researchers have given me the chance to talk about the information and ask any questions I have about the study and they have been answered to my satisfaction (so I am happy). They have also given me a plain language statement (letter) to keep.
- (2) I understand that I can withdraw (take out) my child from the study at any time, without affecting my relationship with the researcher(s) or the University of Melbourne or my child's school now or in the future and that the information given by my child will be destroyed (chuck away).
- (3) I understand that being in this study is completely voluntary – I don't have to consent (say it is OK) for my child to participate (help).
- (4) I understand that if I have any questions about my child's participation (help) in this research, I can contact Janine Oldfield (0402424103, j.oldfield@student.unimelb.edu.au), Dr Paul Molyneux (03 8344 8202), Professor Jo Lo Bianco (0407 798 978) or the Human Ethics Office at the University (the Executive Officer, Human Research Ethics, The University of Melbourne, on ph: 03 8344 2073, or fax: 03 9347 6739)
- (5) I agree that research data gathered from the results of the study may be published (put in a newspaper, magazine or journal) and that my child nor I can be identified (no one will know who we are)
- (6) I understand that after me and my child signs and give back this consent form it will be kept by the researcher.
- (7) I acknowledge (know) that:
 - (a) the possible effects (bad things that might happen) of participating (helping) in the **interview** have been explained to me and I understand it;
 - (c) the project is for research;
 - (d) I have been told that the confidentiality (secrecy) of the information I give will be safe at a computer storage place at the University of Melbourne;
 - (e) that with my consent (saying yes) the **interview will be video-taped and I understand that video-tapes** will be stored at University of Melbourne and will be destroyed after five years;

(f) my name will be referred to (made into) a pseudonym (made up name) in any publications that comes from the research;

(g) the student researcher will ring me and my child to talk about what was said to make sure it is OK and return to the community to talk about the findings and that I can have a copy if I want.

I consent to this *interview* being video-taped

☐ **yes** ☐ **no**

(please tick)

I wish to receive a copy of the summary project report on research findings

☐ **yes** ☐ **no**

(please tick)

Parent Consent

Signed: _____

Print Name: _____

Date: _____

Child Consent

Signed: _____

Print Name: _____

Date: _____

9.13 Publication Legal Agreement



This is a copyright and publishing agreement between the student researcher, the two research supervisors and the communities involved in the research.

1. Academic articles

The Writers and the communities agree that academic articles in academic publications or conferences that relate to the field work in the two communities will first be submitted to community representative in the Shire offices or their representatives for agreement and that the tertiary institutions involved receive any bursaries.

2. Copyright proceeds

The Writers and the communities agree that copyright proceeds of any articles (including academic) and writer's fees (such as journalistic articles) that relate to the field work in the two communities will be distributed to the communities in equal parts. The proceeds, royalties and payment from the exploitation of the articles will be shared equally between the two communities according to decisions reached with the communities (including monies received from Public Lending Rights and Copyright Agency Limited).

3. Consent to use knowledge

The language and information contained in articles that relate to the field work includes knowledge and cultural expressions of the peoples who reside in the two communities. The information is published with the consent of the owners.

This information is not to be used without observing the Indigenous cultural protocols of prior informed consent, attribution to Indigenous communities, cultural integrity, and the sharing of benefits.

4. Share with Colleagues:

Authors may send or otherwise transmit electronic files of the Submitted or Accepted Work to interested colleagues. The sharing of any version of the Work with colleagues is only permitted if it is done for non-commercial purposes; that no fee is charged; and that it is not done on a systematic basis, e.g. mass emailings, posting on a listserv, etc. Recipients should be informed that further redistribution of any version of the Work is not allowed.

5. Reuse/Republishing of work in Thesis or Collections

Authors may reuse all or part of the Submitted, Accepted or Published Work in a thesis or dissertation that the Author writes and is required to submit to satisfy the criteria of degree-granting

institutions. Such reuse is permitted subject to the National Health and Medical Research Council (NHMRC) ethical guidelines and the University of Melbourne (Unimelb) ethical guidelines.

6. Posting submitted Works on Websites and Repositories:

A digital file of the Submitted Work may be made publicly available on websites or repositories (e.g. the Author's personal website, preprint servers, university networks or institutional websites, third party institutional or subject-based repositories, and conference websites that feature presentations by the Author(s) based on the Submitted Work) under the following conditions:

- Approval has been given by the original publication editors
- The posting must be for non-commercial purposes and not violate the NHMRC or Unimelb ethical guidelines.

Student Researcher Name: _____

Signature: _____ Date: _____

Primary Supervisor Name: _____

Signature: _____ Date: _____

Secondary Supervisor Name: _____

Signature: _____ Date: _____

Ayreyonga Community Representative Name: _____

Signature: _____ Date: _____

Yuendumu Community Representative Name: _____

Signature: _____ Date: _____

