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Australian Indigenous Language Learner's Guides for Revitalisation:
Language Acquisition and Materials Evaluation

Yu-Ting Chiang

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Australian Indigenous Language Learner's Guides for Revitalisation:
Language Acquisition and Materials Evaluation

Yu-Ting Chiang

Abstract

Given that many Australian Indigenous communities have undergone language loss and wish to (re)learn their heritage language, and that existing learner's guides for these languages written by linguists are limited in their pedagogical capacities, this study is set out to investigate the current state and possible improvement of learner's guides in response to Penfield and Tucker's (2011) call for applied linguists with an expertise in language acquisition to step into this area. Specifically, this present study first adopts the learner-centred second language acquisition (SLA) stance and interviews four community-based language workers to identify the learning goals and needs of Indigenous communities. The study also evaluates nine existing learner's guides published over the past four decades with Tomlinson's (2010, 2011, 2016) principles proposed for SLA materials development as the fundamental framework. Findings suggest that one of the major learning goals of Indigenous communities be communicative competence, which matches with Tomlinson's (2016) emphasis. Additionally, comprehensibility is the most salient issue of learner's guides at present. To compare the insights of the interviewees in this study and the results of the learner's guides evaluation, it is found that the SLA frameworks adopted in this study can indeed inform future development of learner's guides for Australian Indigenous languages, but the application requires modifications in order to achieve cultural appropriateness, especially considering the colonial history of Australia. Beyond learner's guides *per se*, the governing principle of future learner's guides development is to have community consultation, involvement, and ideally, initiation. Positioned as an initial attempt to bridge language revitalisation and SLA, this study provides novel perspectives to both fields, introducing a theoretically and practically informed approach to develop pedagogical materials for Indigenous languages and an insight into a less studied audience in SLA research.

Declaration

I hereby declare that this minor thesis contains only my original work, except for the references that have been appropriately acknowledged. This thesis does not contain any of my work that has been presented at conferences or appeared in previous publications.

The length of this thesis, exclusive of tables, references and appendices, is approximately 13,000 words.

Yu-Ting Chiang

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Chapter 1: Introduction

Since the first encounter with the European settlers in the 1780s, Australia has experienced drastic language loss. Upon the earliest settlement, an estimated number of 250 distinct languages and 700–800 language varieties were spoken in Australia (Walsh, 1993; Koch & Nordlinger, 2014). Due to historical suppression of Australian Aboriginal and Torres Strait Islander languages by the colonial government, and the continuous promotion of English monolingualism into the recent decades (see e.g., McKay, 2008, for the seven historical stages of language policy in Australia), at present, only 13 of the some hundreds of Indigenous languages are still considered strong and steadily passed on to younger generations (Marmion, Obata, & Troy, 2014, p. xii). The importance and significance of preserving, maintaining and revitalising languages has recently gained more public and governmental attention (Walsh, 2014). In the academic field of linguistics, on the other hand, linguists have dedicated themselves to documenting languages for decades in an effort to preserve the knowledge system and cultural heritage embodied in the language.

In recent years, some attention has turned to revitalising languages that are no longer spoken. In the context of language revitalisation, the development of language learning materials is a crucial step for communities to (re)learn their language. Currently, a number of learner's guides to Australian Indigenous languages are available, credited to linguists' good intentions to contribute to communities' needs. Learner's guides are essentially a type of pedagogical grammar that involves both grammar description of the target language and the goal to transmit metalinguistic knowledge to learners (Yeh, 2015). However, among existing learner's guides, several issues are of interest from an applied linguistic perspective. For example, while compiling a learner's guide, chances are

linguists refer to their specialised linguistics knowledge to explain language (e.g., de Reuse, 1997; Warner, Geary, & Butler, 2018; see also Stebbins, Eira, & Couzens, 2018). There would thus be an issue as to whether the materials are easily accessible for learners without formal linguistics training, especially in terms of comprehension of disciplinary terminology (see Czaywoska-Higgins, 2009; Rice, 2006). After all, as a pedagogical device, a learner's guide ought to be able to fulfil its purpose of effectively facilitating users' learning. This very position, according to Penfield and Tucker (2011), is where applied linguists and their expertise in language acquisition should step in to transfer linguistic documentation into effective learning materials for community-wide language revitalisation (see also Anderson, 2011).

According to language acquisition theory, the learners' role is central to the learning process (see Larsen-Freeman, 2011). This current mainstream stance in the field emphasises the activeness and autonomy of the learners, as well as their needs and purposes of learning. In order to develop learner-centred materials, applied linguists suggest that meaningful, authentic materials be adopted, such as Tomlinson (2010, 2011, 2016). Yet, research on materials development for second language acquisition (SLA hereafter) is largely rooted in English learning, and discussion of Indigenous languages in the discipline of SLA is scarce. In the field of language documentation and revitalisation, there is also a paucity of discussion on language learning materials (Penfield & Tucker, 2011). Having acknowledged this gap and given the importance of learner's guides for Australian Indigenous languages, the present study is set out to respond to Penfield and Tucker's (2011) call for more applied linguistic perspectives in endangered language studies by investigating whether—and how—current materials can meet users' learning needs and goals. More specifically, since SLA theory has evidently insightful implications for the learning of languages other than English, such as Japanese (e.g., Ohta, 2001), this

study aims to probe how theories and methods of developing and evaluating English as a second language (ESL hereafter) materials can relate or be extended to Australian Indigenous language learning materials.

Despite the potential applicability of SLA theory to developing learner's guides, certain risks of this approach cannot yet be overlooked, including the great contextual differences between the learning of endangered languages and that of major languages (Penfield & Tucker, 2011). In addition, particularly because of the colonial history of Australian Aboriginal and Torres Strait Islander peoples, the writing of learner's guides as a linguistic practice should consciously work towards the goal of decolonisation (see Stebbins *et al.*, 2018). One of the means to decolonising is self-determination of Indigenous communities, which is widely emphasised by community-based linguists, such as Bischoff and Jany (2018). By working and consulting with Indigenous communities, as well as community workers who have extensive experience in undertaking Indigenous language revitalisation projects, a learner's guide is essentially able to take learner's needs into account at the same time.

With the awareness of decolonisation, this study adopts a qualitative approach and consists of two aspects of research: evaluation of existing learner's guides and interviews with community linguists who have firsthand experiences in using such materials. In the next chapter, I review the historical background and current state of Australian Indigenous language revitalisation, which is especially linked to the global context from the perspective of community-based linguistics. In Chapter 3, I review current discussion on ESL materials development and evaluation, along with language learning materials for Indigenous languages of the world. The lack of linkage between these two areas is identified, followed by the research questions I wish to investigate in this study. In Chapter 4, the methodology is stated, including the coding scheme for materials evaluation

and the details of interviews. I then present the findings from the materials evaluation and interviews in Chapter 5 and discuss them with regard to previous studies in Chapter 6, suggesting improvements for future development in this area accordingly. In Chapter 7, after summarising, I provide a list of recommendations for future learner's guide development, discuss the implications and limitations of this study, and propose directions for future research.

Chapter 2: Language Revitalisation in Australia

2.1 From the perspective of community-based linguistics

To situate this study on language learning materials in the Australian Indigenous context, first of all, it is important to acknowledge the relationship between language, land and people in Indigenous Australia. For many of the Indigenous communities, language is directly linked to land, with the link between language and people derived from their connection to land (Koch & Nordlinger, 2014; Rumsey, 1993; Sutton, 1997). This concept has its root in a belief that creator figures ‘planted’ different languages onto different areas while travelling across the landscape. As Rumsey (1993) explains, taking the Jawoyn in the Northern Territory for example, “Jawoyn people are Jawoyn not because they speak Jawoyn, but because they are linked to places to which the Jawoyn language is also linked” (p. 200). Based on this ideology, a language is owned by the people who are linked to a particular area of land and inherited from generation to generation (Rumsey, 1993; Sutton, 1997). Since language bears such strong connection to history and ancestry, being essentially a vehicle for culture, language is a very important part of identity for many Indigenous people (see Simpson, Caffery, & McConvell, 2010; Walsh, 2014, 2018). As Sharpe (1993) observes, for instance, Bundjalung people from New South Wales showed strong desire to revitalise their traditional language in order to reconnect to their heritage. Furthermore, the positive correlation between language revitalisation and well-being has been established in a number of studies (e.g., Walsh, 2018). On the other hand, in light of the Indigenous worldview, it may only make sense if the community of the target language is included and/or consulted when any practice is to be done related to the language. Community-based linguistics, emphasising close relationship with communities, can thus be argued as a culturally appropriate approach and an ideal form of linguistic

practice dealing with Indigenous languages. Not only in Australia, this stance is now widely shared across the globe in the field of linguistics (see Bischoff & Jany, 2018). For example, from Rice's (2018) observation in Canadian Indigenous communities, social justice is a ground for community-based research. Community workers and linguists strongly advocate that the 4R principles underlie community-based practice, including "respect, relevance, responsibility, and reciprocity on the part of the participants" (Rice, 2018, p. 34). McCarty (2018) also overviews revitalisation works in numerous Indigenous communities of the world, suggesting seven principles for practising community-based language planning (pp. 30–31). A core message from the principles is that communities' needs and values should be centred and prioritised in language works. This is not always an easy task and can be challenging at times. For instance, Adley-SantaMaria (1997), a Native American linguist, and de Reuse (1997), a non-Indigenous linguist, have already pointed out the inevitability of compromising their respective ideology during their collaboration on a Western Apache textbook. Particularly, as Rice (2006) later observes, "the grammatical models that linguists are interested in are not necessarily appropriate models for language teaching" (p. 148; see also Czaywoska-Higgins, 2009). Various other issues may also emerge, such as the fact that the 'difficult' metalanguage or language being taught in learning materials may discourage those without formal linguistics training and familiarity with linguistic jargon (Rice, 2006; Stebbins *et al.*, 2018). Such potential issues indicate the importance of considering the communities' needs when researchers conduct any relevant linguistic practice.

In the Australian context, in addition to the traditional cultures, the historical and political complexity cannot be overlooked, either. Different from some Indigenous communities having undergone colonisation as well, such as the Māori of New Zealand, the Australian government does not have treaty-making with local nations in history

(Hobson, 2018). This leads to continuing nuanced tensions between Indigenous and non-Indigenous groups to date. Linguists thus emphasise the significance of decolonising language research more than ever (e.g., Stebbins *et al.*, 2018). ‘Decolonialism’ (termed as ‘decolonisation’ in the present study), as Leonard (2018) defines, from an emic perspective as a citizen of the Miami Tribe of Oklahoma, USA, “is a way of thinking and acting that emphasizes the sovereignty, peoplehood, intellectual traditions, and cultural values of groups that experience colonialism” (p. 56). Leonard’s (2018) definition corresponds to the stance of Stebbins *et al.* (2018) “that language revitalisation is very largely a reclamation of the right to knowledge—of a form of sovereignty, in the sense of authority over one’s own business” (p. 49). In other words, to achieve the goal of decolonisation, self-determination of Indigenous communities should be applied as a framework for language research (Stebbins *et al.*, 2018).

2.2 From language documentation to learning materials

The extent of language loss in Australia means that for many Indigenous languages, there are no longer any fluent speakers. Such languages have come to be called ‘sleeping’ languages (Amery & Gale, 2008), and this language status poses adversities for revitalisation works and language materials development. Under such circumstances without first language speakers modelling the language, Amery and Gale (2008) suggest that “the original source materials, in the absence of other information, [be] the ultimate authority” (p. 343) that language workers refer to as authentic materials (see also Amery, 2018). This type of material can “give an insight into fluent discourse, in a way that is now impossible to do with live speakers” (Sharpe, 1993, p. 80). However, it is not always so straightforward since for many languages, there is a lack of documented materials (e.g., Amery, 2018; Amery & Buckskin, 2012). This relates to the oral tradition of Australian Aboriginal and Torres Strait Islander languages. Only with the arrival of the Europeans

did languages start to be recorded in written form. Early documentation made by non-Indigenous scholars was very scarce and unsystematic (Oates, 1990; Singer, 2018), and early recordings were made usually “under poor [recording] conditions with background noise” (Sharpe, 1993, p. 81). Indigenous people were not likely to record their language heritage in the climate where the language was considered of less value due to legislative suppression and English dominance (Oates, 1990, discussing two exceptions). It was not until the 1970s that the awareness of language endangerment was raised globally, and that documentation works on Indigenous languages started to grow substantially both in quantity and quality in Australia (Singer, 2018).

Despite numerous obstacles discussed above, successful examples of language revitalisation can still be found all over the world. For example, the formerly sleeping Wampanoag spoken in south-eastern New England, USA, is now being taught to community members of all ages (McCarty, 2018). As McCarty (2018) notes, the revitalisation work was initiated by an individual, jessie little doe baird¹, who began in 1992 to work with linguists and learn through historical documents (see also Penfield & Tucker, 2011). In Adelaide, South Australia, Jack Buckskin exemplifies another success with the Kaurna language (Amery & Buckskin, 2012). While Kaurna has embarked on its revival journey since 1990 already with song writing and language courses (Amery, 2018), Jack Buckskin represents a new generation of revitalising Kaurna. According to Amery and Buckskin (2012), working through documented works and developing contemporary materials are meaningful and useful steps to (re)learn the language. On the other hand, in the case of Kaurna, the local language centre plays a significant role in the revitalisation work (Amery & Buckskin, 2012). In fact, regional language centres in Australia are at a unique position in language works (see Amery & Gale, 2008; Walsh, 2014). As “a key

¹ jessie little doe baird spells her name without capitalisation (Lutz, 2007).

meeting point for academic linguists and Indigenous communities” (Singer, 2018, p. 268), language centres are a safe and ideal place for non-Indigenous linguists and Indigenous communities to conduct linguistic practice side by side.

2.3 Summary

In sum, because of the centrality of language to individual identity for Australian Indigenous people, many individuals and communities hope to (re)learn and revitalise their traditional language in order to reconnect to their heritage. Given language loss resulting from the colonial history, without fluent speakers in communities, people may need to start their (re)learning from documented materials. There is thus a need to develop learning materials catering to these learners’ needs, especially when historical documentation may not be easily accessible for community people due to the often-sketchy conditions and scholarly nature. Both the current state of languages and the colonial history are particular challenges for developing Australian Indigenous language materials and applying SLA theory primarily built upon acquisition of English as a second language. However challenging, inspired by the successful progress of several Indigenous communities’ revitalisation works across the globe and in Australia in particular (see Walsh, 2014), this present study contributes to the field of language revitalisation by discussing learning materials, also known as learner’s guides, from an SLA perspective. The next chapter will thus discuss language learning materials drawing from the literature of materials evaluation, as well as from previous studies on materials developed for Indigenous languages of the world.

Chapter 3: Language Learning Materials

3.1 Learner-centred language acquisition

Having acknowledged that fluent speakers are often not easily found in many Australian Indigenous communities in the previous chapter, this study focuses on the context where communities or individuals wish to (re)learn their languages chiefly through learner's guides. This setting, while similar to second language learning in the sense that not much of target language input is available from the environment², differs from second language learning that usually takes place under instruction (see Yeh, 2015). Namely, the (re)learning of an Indigenous language is assumed to be an uninstructed self-learning setting outside of classrooms. Note that, in any case, the motivations, purposes and goals of (re)learning an Indigenous language and those of learning a major language are essentially different (Penfield & Tucker, 2011). For those who aim at an Indigenous language, "learning the language is not the entire goal in itself, [but] it is a means to cultural revitalization" (Warner *et al.*, 2018, p. 221). Take Mutsun native to California, USA, for example; learners' goals vary from becoming a fluent speaker to having the ability to recite a prayer in the language (Warner *et al.*, 2018). The (re)learning is a way to reconnect to one's own traditional culture, community and identity. In comparison, learners of, say, English, are often motivated for educational, vocational and recreational purposes, and so on. Such learning goals are usually based on the need or want to be part of a new speech community (e.g., Dörnyei & Ryan, 2015; Gardner & Lambert, 1972).

² In the field of language acquisition, some researchers distinguish 'second language' from 'foreign language,' with the former being learned in the target speech community whereas the latter, outside of the target speech community. Therefore, foreign language learners do not have access to the target language via environmental input and usually rely on classroom instruction or various language materials. Such a distinction is not the focus of this present study; the rather generic term 'second language' is thus adopted.

In SLA research, learners' motivations, needs, purposes and goals are all important elements that cannot be ignored (e.g., Council of Europe, 2001). The currently shared stance in the field of SLA emphasises that the learner's role is positioned at the core of language learning where they "are active through experimentation, problem-solving, and dialoguing" (Larsen-Freeman, 2011, p. 162). In addition, language is widely regarded as a social fact which goes beyond the structures and other linguistic features of language *per se* (Larsen-Freeman & Freeman, 2008; Larsen-Freeman, 2011). Thus, the focus of SLA research has shifted from being merely on linguistic competence (i.e., language *per se*) to focusing more on communicative competence pertinent to a broader social context (i.e., language use). Proposed by Hymes (1972) to supplement Chomsky's (1965) notion of linguistic competence as static knowledge of language structure, 'communicative competence' has been built upon over the decades. To inform SLA pedagogy, for example, Celce-Murcia, Dörnyei, and Thurrell (1995) suggest five components encompassed in the communicative construct, including:

- Discourse competence: the ability of selecting and arranging words, structures and sentences into a cohesive text;
- Linguistic competence: the knowledge of lexical, phonological and grammatical systems;
- Actional competence: the ability of conveying intention with appropriate linguistic form and understanding others' intention by recognising the utilised linguistic form, i.e., pragmatic competence;
- Sociocultural competence: the knowledge of the appropriate ways to express messages in a specific social and cultural context;
- Strategic competence: the knowledge of communication strategies and the appropriate ways to use them

In short, communicative competence captures “the knowledge of when and how to say what to whom” (Larsen-Freeman, 2011, p. 157). The Douglas Fir Group (2016) further proposes a three-level framework to explain the multilayered nature of second language learning, including the learner’s cognition at the micro level, the social context at the meso level, and the macro level of “large-scale, society-wide ideological structures with particular orientations toward language use and language learning” (p. 24). Namely, within a certain culture, “people express themselves and interpret the expressions of others” according to certain cultural values resulting from their shared “social space and history” (Larsen-Freeman, 2011, p. 156).

3.2 Materials development and evaluation for English learning

With an aim to better match learning materials with SLA theory in general, Tomlinson (2016) outlines five principles for materials development and evaluation, as follows:

- Principle 1: That the learners are exposed to a rich, re-cycled, meaningful and comprehensible input of language in use;
- Principle 2: That the learners are affectively engaged;
- Principle 3: That the learners are cognitively engaged;
- Principle 4: That the learners are sometimes helped to pay attention to form whilst or after focusing on meaning;
- Principle 5: That the learners are given plentiful opportunities to use the language for communication (pp. 20–23)

To situate Tomlinson’s (2016) principles in the Douglas Fir Group’s (2016) framework, the five principles overall focus on the micro level and its correlation to the meso level by establishing learners’ communicative competence. In Principle 1, Tomlinson (2016) suggests that teachers provide a real-world text at the start of a lesson, such as a poem or a

story. Such materials provide ‘rich’ amount of language in use, as well as structural repetitions in text composition, which can be ‘re-cycled’ by learners in a sense that they are exposed to abundant models of contextualised language and can revisit them during and after the lesson. This type of material is considered authentic and ‘meaningful,’ for it reflects real-world language in use and culturally relevant topics that possibly resonate with learners’ life experiences (see also Larsen-Freeman, 2011). Being meaningful further relates to Principle 2, which is set on the basis that any emotion aroused “whilst learning or experiencing the target language is a powerful facilitator of language acquisition” (Tomlinson, 2016, p. 22). As for the ‘comprehensible’ feature of Principle 1, it has a strong linkage to Principle 3 addressing learners’ cognitive capacities. Specifically, learning materials should consist of “challenging but achievable tasks which require high-level, critical and creative thinking” (Tomlinson, 2016, p. 22). Corresponding to this principle, the Common European Framework for Reference for Languages also recommends a staged design for language learning materials catering to learners of different proficiency levels (Council of Europe, 2001; see also Tomlinson & Masuhara, 2017). On the other hand, with a focus on communicative competence, Principle 4 suggests that learners be first provided with meaning-based texts and to identify the modelled structures on their own from the given contextualised language; meanwhile, or afterwards depending on learners’ needs, the instructor or material guides their attention to a target structure of study where necessary. With rich input, Principle 5 proposes that learners should have plenty of practice to produce meaningful language in socialised and contextualised interaction (see also Ohta, 2001).

Tomlinson’s (2016) principles and most SLA studies primarily focus on instructed classroom learning settings. Yet, the five principles can in fact be considered universal for both instructed and uninstructed learning. For example, the richness of authentic,

culturally relevant materials is already celebrated in Kane's (1998) review on a 'teach yourself' guide for Cantonese. The essence of the five principles has also been reiterated in Tomlinson's (2010, 2011) guidelines for self-access materials development³ (see also Tomlinson & Masuhara, 2017). Additional features that Tomlinson (2010, 2011) proposes for self-access materials are 'open-ended' and 'text-driven.' On the one hand, without instruction, learners need even richer models available to correct their own performance. These models should not be constrained to only one correct answer set but include a variety of examples showing how native speakers or other learners may perform, namely, 'open-ended' answers (Tomlinson, 2010, 2011). On the other hand, Tomlinson (2010, 2011) highlights the role of texts in self-learning settings. It is recommended that authentic texts be the start point and main source of learning, providing learners with "an experience which engages them holistically (e.g., listening to a song) . . . and finally invit[ing] [them] to return to the experience in order to focus on a specific linguistic or pragmatic feature of [the texts]" (Tomlinson, 2010, p. 76). Apart from Tomlinson's (2010, 2011) guidelines for self-learning materials development, Kane (1998) also states that the content of self-guided learning materials should be as 'accessible' and 'practical' for learners as possible. In other words, the use of plain language is preferred considering comprehensibility, and expressions reflecting real-world language use should be the learning target in terms of practicality, unlike formal descriptive grammars addressed to linguists (Kane, 1998).

3.3 Learning materials for Indigenous languages of the world

SLA frameworks are largely built on research into English learning, as reviewed in the previous section, while also having been extended to the learning of other modern languages, such as Japanese (Ohta, 2001), Chinese (Chen, Wang, & Cai, 2010) and

³ Note that the materials Tomlinson (2010, 2011) discusses are specifically developed for self-access language learning centres in the USA, where learners either partially or fully self-direct their learning with access to extrinsic support, such as feedback from centre faculty and technological devices.

European languages (Council of Europe, 2001). The application of SLA theory to developing learning materials for Indigenous languages of the world is very limited. A notable exception is Yeh's (2015) study where she draws from SLA theory to develop a learner's guide for Hla'alua, native to Taiwan. She proposes a flow chart for the early stages of learner's guides development (Figure 1), emphasising the investigation of users' needs. Warner *et al.* (2018), on the other hand, acknowledge their lack of consultation with SLA frameworks while designing pedagogical materials for Mutsun since the goal of producing any materials was prioritised. Despite not having recruited experts in SLA materials development, Warner *et al.* (2018) designed their second textbook according to their own experiences with university textbooks for European languages (cf. their first design resembles more a simplified descriptive grammar as they describe).

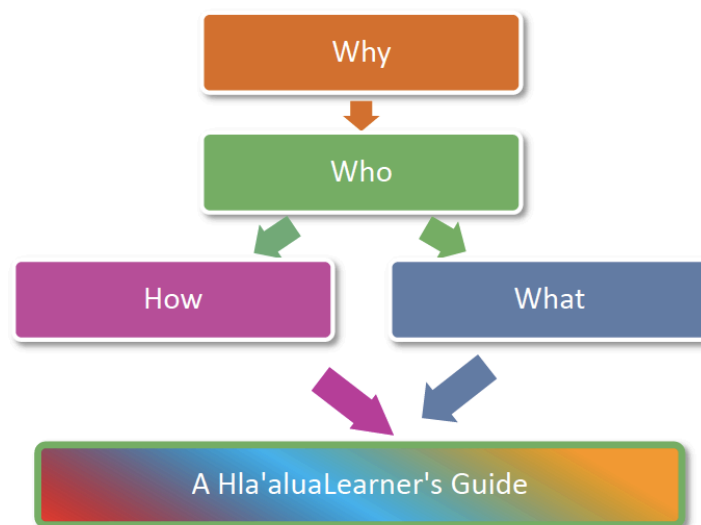


Figure 1. Yeh's (2015, p. 85) flow chart for developing a Hla'alua learner's guide.

While only a few researchers explicitly call for the adoption of SLA theories and methods in materials development for Indigenous languages, such as Hermes, Bang and Marin (2012, on Ojibwe native to northern America) and Penfield and Tucker (2011), many other studies on Indigenous materials have in fact touched on topics discussed by

SLA researchers. For example, the significance of learners' needs is raised by Adley-SantaMaria (1997) working on Western Apache. Only when the audience and their needs are identified can developers have clear directions in what to include in and how to construct learning materials. Where applicable, a needs assessment can be informative prior to materials design (Malone, 2003, on a Yup'ik maintenance program in USA). In addition, materials should be both linguistically and culturally authentic, for language and culture are inseparable (Siekman, Webster, Samson, & Moses, 2017). In terms of linguistic authenticity, de Reuse (1997) and Hermes *et al.* (2012) advocate the application of everyday language (see also Amery & Gale, 2008; Christie, 2017, in the Australian context). De Reuse (1997), being non-Indigenous, further notes that, while developing a textbook for Apache, he collected language models from community members instead of trying to produce any on his own. As for cultural authenticity, Siekman *et al.* (2017) recommend adopting in materials development culturally responsive frameworks that "reflect and accurately represent ancestral knowledge and worldview" (p. 2; see also Christie, 2017, complying with traditional learning metaphors in Yolŋu). On the other hand, the use of multimedia technology can be useful to facilitate learning by providing rich language models. Examples include the demonstration of three Irish dialects in the pedagogical materials reviewed by Hickey and Stenson's (2016) and that of correct pronunciation in Yeh's (2015) Hla'alua learner's guide sample.

Among various types of pedagogical materials for Indigenous languages, de Reuse (1997) observes that those integrating the teaching of grammar and other language skills such as speaking are especially successful in the Native American context. Linked to Tomlinson's (2016) principles for SLA materials development, such integration roughly aligns with Principle 4 that the teaching of grammar should supplement the teaching of communicative competence where appropriate. Compared to others that either only teach

grammar or avoid grammar, the integrated model matches better with SLA theory at a quick glance, assumed to have a better capacity of facilitating language learning. However theoretically promising, to draw the materials of Warner *et al.* (2018) with de Reuse's (1997) observation, the grammar-oriented material is reported to be preferred by learners of Mutsun to the integrated type. This mismatch of expectations for materials between the developers and learners marks the importance of investigating the learners' needs.

3.4 Summary of gaps in the literature

Concluding from the review of English as a Second Language (ESL) and Indigenous language materials development, there appears to be a potential linkage between the two traditionally independent academic areas. Particularly, in spite of the fact that most of the material developers for Indigenous languages of the world do not explicitly consult with SLA theory, researchers from the two areas both emphasise the significance of learners' needs and goals, the inextricability of learning language and culture, as well as features that materials should possess in order to effectively facilitate learning. It is also worth noting that, similar to the literature of ESL learning materials, the majority of previous studies on Indigenous language learning materials emerge from instructed learning settings, such as immersion programs or community/university language classes. On the other hand, while a number of materials aiming at adult learners are addressed here, including Adley-SantaMaria (1997), de Reuse (1997) and Warner *et al.* (2018), existing materials for Indigenous languages of the world are primarily designed for children as Yeh (2015) identifies (e.g., Long, 2007, student workbooks for Gumbaynggirr in New South Wales; see also <https://bit.ly/2Tj8U05> for Taiwanese Indigenous language materials). These observations suggest that more studies on self-learning materials for Indigenous languages targeting adults (e.g., Yeh, 2016) are required, especially given the decreasing number of speakers in Indigenous communities across the globe.

3.5 Research questions

From Chapters 2 and 3, a gap is identified in the literature of materials development for adults' self-learning of Indigenous languages of the world, alongside the lack of consultation with SLA theory. Particularly in Australia, where many of the Indigenous communities are losing fluent speakers, there appears to be a necessity of building useful learner's guides that cater to learners' needs and goals and facilitate the (re)learning of heritage languages and, eventually, language revitalisation. Therefore, this study aims to evaluate the current state of learner's guides for Australian Indigenous languages and to propose potential improvements for the field. To this end, the study will focus on the following research questions.

RQ1: How are the features of existing learner's guides for Australian Indigenous languages meeting users' learning goals and needs?

RQ2: How can existing frameworks in SLA materials development inform the development of learner's guides for Australian Indigenous languages?

RQ3: How can learner's guides for Australian Indigenous languages be improved?

Chapter 4: Methodology

In order to address the research questions raised in the previous chapter, I applied two qualitative research approaches: materials evaluation of existing learner's guides and interviews with community language workers. The materials evaluation can inform RQ1 in terms of the current state of learner's guides, as well as RQ2 based on analyses adopting SLA frameworks, whereas interviews are analysed to address RQ1 in regard to the learning purposes and needs of learner's guide users. Note that the target audiences of learner's guides may vary depending on language statuses. This study particularly conducts the investigation from the community users' perspective and in revitalisation settings. Findings from both approaches are discussed to answer RQ3 in Chapter 6.

4.1 Materials evaluation

4.1.1 Source of data

A total number of nine learner's guides for Australian Indigenous languages were collected and evaluated for the purpose of this study. The materials were accessed from the libraries of the University of Melbourne, collections of the Resource Network for Linguistic Diversity (RNLD), and personal collections of one of my supervisors Professor Rachel Nordlinger. I targeted materials labelled as a learner's guide or a 'teach yourself' guide for adult learners (cf. Long, 2007, for children). Among the materials used in this study, the publication years range from the late 1970s to early 2010s as listed in Table 1 along with a brief introduction of each language and its speech community. The evaluated guides present a fair chronological distribution, providing an overview of the current state of learner's guides over the past four decades.

Table 1

List of evaluated learner's guides (in chronological order)

Author(s)	Year	Page#	Language and the community
<i>Teach Yourself Wangkatja: An Introduction to the Western Desert Language (Cundeelee Dialect)</i>			
Vászolyi	1979	211	This variety of the Western Desert Language (Pama–Nyungan family) is spoken in Cundeelee, located east of Kalgoorlie and Perth, Western Australia. The latest census reports a total number of 225 Wangkatja (Wangkatha) speakers (ABS, 2016).
<i>A Learner's Guide to Warumungu</i>			
Evans	1982	77	This Desert Nyungic language (Pama–Nyungan family) is traditionally spoken in and around Tennant Creek in the Northern Territory. By the time when the learner's guide was published, there were about 400 speakers (Evans, 1982, p. 2). The number of 321 native speakers is reported in the latest census (ABS, 2016).
<i>A Learner's Guide to Pitjantjatjara/Yankunytjatjara</i>			
Goddard	1993	48	These two regional varieties of the Western Desert Language (Pama–Nyungan family) are mutually intelligible, named after the respective term for 'coming/going' (Goddard, 1993, p. 2). The language is traditionally spoken in the northwest of South Australia, with Pitjantjatjara east of Yankunytjatjara. About 3,125 native Pitjantjatjara speakers and 420 native Yankunytjatjara speakers are reported in the latest census (ABS, 2016).
<i>A Learner's Guide to Warlpiri: Wangkamirlipa Warlpirilki</i>			
Laughren, Hoogenraad, Hale, & Granites	1996	218	This Ngarrkic language (Pama–Nyungan family) is spoken in the region to the northwest of Alice Springs and east of the border of the Northern Territory and Western Australia. It is one of the largest Australian Indigenous languages in terms of its current number of

			speakers at around 2,304 (ABS, 2016). By the end of last century, there were estimated at least another 1,000 second-language speakers of Warlpiri (Laughren <i>et al.</i> , 1996, p. 1).
<i>A Learner's Guide to Basic Wambaya</i>			
Nordlinger	1998	56	This West Barkly language (Mirndi family) is traditionally spoken around the areas of Brunette Downs Station and Anthony Lagoon Station in the Northern Territory. By the time when the learner's guide was written, there were about 10 to 15 fluent speakers (Nordlinger, 1998, p. 1). The latest census reports a total number of 61 speaking Wambaya at home (ABS, 2016).
<i>A Learner's Guide to Kaytetye</i>			
Turpin	2000	184	This Arandic language (Pama–Nyungan family) is traditionally spoken around the region 300 kilometres north of Alice Springs in the Northern Territory. By the time when the learner's guide was published, there were about 250 speakers estimated (Turpin, 2000, p. 1). The latest census reports a total number of 122 speaking Kaytetye at home (ABS, 2016).
<i>A Learner's Guide to Warumungu: Mirlamlajinjiki Warumunguku Apparrka</i>			
Simpson	2002	198	(See the description of the Warumungu language for Evans's guide above)
<i>A Learner's Guide to Eastern and Central Arrernte: Revised Edition</i>			
Green	2005	97	These two dialects of Arrernte (Pama–Nyungan family) are closely related despite local variation of pronunciation and vocabulary. They are spoken in and around Alice Springs in the Northern Territory. The number of speakers of Eastern and Central Arrernte is estimated to be about 1,500 to 2,000 (Green, 2005, p. 2); the latest census only has the record of Eastern Arrernte with 385 speakers (ABS, 2016).

<i>Kulurdu Marni Ngathaitya! Sounds Good to Me! A Kurna Learner's Guide</i>			
Amery & Simpson	2013	229	This Thura-Yura language (Pama–Nyungan family) is traditionally spoken on the Adelaide Plains in South Australia, ranging from Crystal Brook and Clare to Cape Jervis (Amery & Simpson, 2013, p. 3). Kurna once ceased to be spoken in the 19 th century but started on its revival in 1990 (Amery, 2018). Now, Kurna is being taught in schools at all levels, and hopefully, the first native Kurna speakers in this century are emerging (Amery & Simpson, 2013). The latest census reports a total number of 53 speaking Kurna at home (ABS, 2016).

4.1.2 Analytical approach

This study follows a coding scheme with eight principles to evaluate learner's guides for Australian Indigenous languages, with Tomlinson's (2016) five principles for developing language learning materials as the fundamental framework (i.e., Principles 1–5 in Table 2). Since the principles are established with the intention of matching learning materials better with SLA theory, the application suits the goal of the present study to contribute SLA research findings to language revitalisation. Note that in Principle 1, the feature of comprehensibility originally only focuses on the contents and tasks involved in materials. In this study, this feature is supplemented by the comprehensibility of metalanguage (see Kane, 1998), responding to field researchers' concerns about existing learning materials for Indigenous languages (de Reuse, 1997; Rice, 2006; Stebbins *et al.*, 2018; Warner *et al.*, 2018).

To further complement Tomlinson's (2016) principles targeting instructed learning, the coding scheme includes the two distinctive features that Tomlinson (2010, 2011) suggests for self-guided learning materials, namely, being open-ended (Principle 6) and

text-driven (Principle 7). The nature of learner's guides as a medium for uninstructed (re)learning can thus be more specifically examined. Additionally, considering the cultural appropriateness of developing learner's guides on the basis of Indigenous worldviews and cultural values (Christie, 2017; Siekmann *et al.*, 2017), the coding scheme incorporates the Douglas Fir Group's (2016) framework. Specifically, since Tomlinson's (2010, 2011, 2016) principles represent more of the micro and meso levels of language learning in social contexts, the macro level of ideological structure is particularly addressed and set as the last principle (Principle 8).

With the coding scheme, every learner's guide was closely examined and described. Examples from the guides for the features were identified and further linked to the interview data where appropriate.

Table 2
Coding scheme for evaluating learner's guides

Principle	Feature	Operationalisation
1	Rich	Is there rich input of language in use? Whether examples reflect contextualised language; Number of examples for each structure; Whether audio input is available
	Re-cycled	Are there repetitive language models? Whether a structure occurs only in a single instance or reoccurs in multiple instances throughout the learner's guide; If contextualised texts are available: Whether structure is modelled repetitively in a text
	Meaningful	Does the content reflect real-world language in use? Are the given materials related to learners' life? Type of content, e.g., general activities, specific events and/or for specific purposes; Whether the content is culturally specific and relevant to the traditional lifestyle;

		Whether the contemporary lifestyle is referenced; Whether the sources are from native speakers and/or the community
	Comprehensible	Is the content of language in use comprehensible for learners? Level of difficulty and complexity; Whether examples are enough to demonstrate structure; Whether word-for-word glosses are provided
		Is there substantial use of terminology? Are the disciplinary terms clearly explained? Whether assumed metalinguistic knowledge is referred to; Whether supplementary techniques (e.g., glossary, graphs and audio input) are adopted to enhance the comprehensibility of jargon; Whether the metalanguage addresses users and draws their attention to the more complex content
2	Affectively engaging	Is the content able to arouse emotions, e.g., being amused, excited, sad or sympathetic? Whether contextualised examples are provided; Whether culturally relevant materials are provided; Whether the metalanguage addresses users; Whether supplementary techniques (e.g., activities and illustrations) are adopted
3	Cognitively engaging	Are the tasks in the material achievable? Whether the guide is task-based; Level of difficulty and complexity; Whether the guide is developed in a staged sequence
		Are the tasks challenging? Do they require high-level, critical and creative thinking?

		Types of the tasks provided, e.g., drill-and-practice, translation and communicative tasks; Level of difficulty and complexity
4	Addressing learners' attention to form whilst or after focusing on meaning	Is there explicit teaching of structure emerging from a given meaning-based text/activity? Sequential organisation of the guide; Whether and how summary tables and/or block notes are provided
5	Providing plentiful opportunities for communication	Are there plenty of communicative practising tasks? Number of communicative tasks provided; Whether explicit instructions are given to practise with native speakers or other learners If yes, what are the communicative activities?
6	Open-ended	Are there multiple modelling answers for each practising item? Types of the tasks provided (linked to Principle 3); Types of answers, e.g., fixed answers, answer sets or no answers given
7	Text-driven	Is the content rooted in authentic texts? Whether contextualised texts are provided and designed as the start point of learning
8	Culturally appropriate	Is the content constructed within and referring to the belief system and cultural values of the speech community? Types of chapter/section division, e.g., based on grammatical features or topics; Whether the traditional worldview and cultural values are acknowledged and referenced

4.1.3 Analytical procedures

Starting with Principle 1, I first identified whether contextualised language was provided in each guide. If there are only or mostly out-of-context examples in a guide, the

content was examined as to whether it demonstrated common and/or situational usage that reflected real-world language. Guides with contextualised texts and/or more than four phrasal or sentential examples for each structure were considered to provide fairly ‘rich’ input (e.g., Amery & Simpson, 2013). When several examples for each structure are provided and structures are modelled recurringly in texts, the guide was assessed as having ‘re-cycled’ materials (e.g., Vászolyi, 1979). To pass for being ‘meaningful,’ a guide is expected to include content relevant to users’ life (e.g., Turpin, 2000, referencing both the traditional and contemporary lifestyles). Learner’s guides, such as Vászolyi’s (1979), are also regarded as meaningful because they include authentic content made by community members. The ‘comprehensible’ feature is divided into two subsets, including comprehensibility of content and that of metalanguage. For the former, when a guide is developed for beginners or provides examples conveying basic meanings, the guide is considered comprehensible (e.g., Laughren *et al.*, 1996, based on a tape course for beginners). As for the latter, I marked a guide comprehensible when disciplinary terms were replaced with plain English (e.g., Nordlinger, 1998, p. iii, stating imperative as “to tell someone to do something”) or when terms were used but clearly explained (e.g., Simpson, 2002). In addition to metalanguage, I also searched for supplementary techniques for enhancing comprehensibility, such as graphs or notes. When examining the guides with Principle 2, for those without much contextualised language, I evaluated them as having minimal potentiality to arouse emotions and to affectively engage users (e.g., Evans, 1982). In comparison, guides containing culturally specific examples may be found relatable by Indigenous users. If a user does not perform traditional practice anymore, a sense of nostalgia or homesickness may be aroused (e.g., Green, 2005). On the other hand, I also considered it affectively engaging where the metalanguage directly addresses users

and draws from their learning experience, and where supplementary techniques such as illustrations are adopted (e.g., Turpin, 2000, with comics).

Principles 3, 5, and 6 are dependent and were examined consecutively. Firstly, I identified whether a guide is task-based and if yes, what types of tasks are utilised. Generally, tasks like listen-and-repeat, fill-in-the-gap, and translation are considered achievable because language models are provided prior to the tasks, but among the three types of tasks, only translation requires higher-level thinking because users need to be able to analyse structure and produce language that is not modelled word-for-word previously. To translate from English into the target language (e.g., Nordlinger, 1998) is more challenging than the other way around (e.g., Laughren *et al.*, 1996). Creative thinking, however, is assessed as absent. The available fill-in-the-gap and translation tasks are only for the purpose of practising vocabulary and grammar, and their de-contextualised nature fails to facilitate communicative skills (Carreres & Noriega-Sánchez, 2011; Laufer & Girsai, 2008). In comparison, I evaluated communicative tasks as the most cognitively challenging type since it involves more linguistic skills, including vocabulary, grammar, and interactive skills (e.g., Amery & Simpson, 2013, including role plays and map games; linked to Principle 5). As for Principle 6, in cases where no tasks are designed (e.g., Goddard, 1993) and where tasks require either right or wrong answers, this principle is not applicable. Where applicable, I also regarded situations where no answers were given for communicative tasks as open-ended (e.g., Simpson, 2002). I did not, however, consider it open-ended when no answers were given for translation tasks because there are no alternative models available other than previously given examples (e.g., Vászolyi, 1979).

The next step is to examine the sequential organisation of a guide (Principle 4) and particularly, whether the teaching emerges from contextualised language (Principle 7). The target feature would be a meaning-based text being placed at the start of a section,

modelling target structures, and being closely accompanied with the teaching of structures. Lastly, to examine whether and how a learner's guide meets Principle 8, I looked at both the micro- and macro-level development of a guide. Specifically, at the micro level, I searched for instances referring to the influence of culture on linguistic features and *vice versa* (e.g., Simpson, 2002). Regarding the macro level, Amery & Simpson (2013) well exemplifies a topical development constructed according to the target cultural values in social relations, including chapters themed around talking to different interlocutors. For other guides without prominent reflection of cultural values in the materials development, I nevertheless evaluated as culturally appropriate those acknowledging the worldview of the target speech community (e.g., Goddard, 1993).

Full evaluations can be found in Appendix A: Materials Evaluation of Existing Learner's Guides. In the next chapter, I discuss these results in more detail.

4.2 Interviews

4.2.1 Participants

A total number of four participants were recruited for this study. They are Documenting and Revitalising Indigenous Language (DRIL) trainers at the Resource Network for Linguistic Diversity (RNLD). One of the trainers is a Yorta Yorta woman, and the others are non-Aboriginal, including a male and two female participants. All the participants have field and/or academic linguistics training backgrounds, and one of them also hold a degree in applied linguistics. Except for one participant having worked as an ESL teacher, the others' language relevant work experiences are with Indigenous communities and languages.

The Melbourne-based organisation, RNLD, works closely with Indigenous communities across Australia. Their mission is to support linguistic diversity and

sustainability both nationwide and worldwide (Penfield & Tucker, 2011) by running DRIL workshops with communities or with individuals to deliver training and transmit language and linguistic skills required for maintaining and/or revitalising languages (Florey, 2018; Gessner, Florey, Slaughter, & Hinton, 2018). As a former volunteer with RNLD, I learned about an ongoing project the trainers have been working on, that is, to create a learner's guide template for Pama–Nyungan languages. With their experiences with communities and learner's guides in particular, the trainers are suitable candidates to respond to the research questions. On the other hand, RNLD, as a hub connecting Indigenous communities and language centres (Gessner *et al.*, 2018) unaffiliated with any academic institution, can be considered an appropriate “meeting point for academic linguists and Indigenous communities” (Singer, 2018, p. 268). Being a safe place to address Indigenous language materials, RNLD is further justified to be the site for participant recruitment.

4.2.2 Instruments

Semi-structured interviews were conducted based on sixteen pre-set questions (see Appendix B: Interview Protocol). The interview questions focused on three main aspects: the interviewees' own experience using learner's guides, their observation of Indigenous communities' or individuals' experiences with learner's guides, and their insights as template developers. To collect data, the built-in application Voice Memos on iPhone XR was utilised to audio-record the interviews. For data analysis, the recordings were converted from M4A into WAV files with the audio editor software Audacity® 2.2.2 (2018). The annotation software ELAN 5.6-FX (2019) was later employed to transcribe the recorded interviews.

4.2.3 Data collection procedures

An individual interview was conducted with each participant, and each lasted for between forty minutes and one hour. To cater to the participants' convenience and preferences, two of the interviews took place in the RNLD offices, one in a quiet library project room at the University of Melbourne, and one via online video call. Before the interviews, the participants had received and approved the interview questions along with a plain language statement explaining the study and details about participation. A consent form was also signed by each participant prior to the individual interview. The interviews were fully transcribed afterwards, and the contents were reviewed and approved by the participants (see <https://bit.ly/31CdLdd> for Electronic Appendix: Interview Transcripts).

4.2.4 Analytical approach

A simple text analysis approach was adopted, and the coding of the interview data was based on seven major themes, including:

- Current position of learner's guides, i.e., how they are perceived and used by community language workers;
- Pros of existing learner's guides;
- Cons of existing learner's guides;
- Community members' learning needs;
- Community members' reactions to existing learner's guides;
- Suggestions of the reference group of the RNLD template;
- Suggestions of the interviewees based on their experiences working with communities and notes for non-Indigenous developers

4.2.5 Ethical considerations

Potential risks of this study are minimal, and ethics approval was obtained from the Faculty of Arts HEAG Human Ethics Advisory Group of the University of Melbourne prior to the start of data collection (ethics ID number: 1953988).

Chapter 5: Results

In this chapter, the findings of the interviews with community linguists and of the materials evaluation are presented in two consecutive sections.

5.1 Materials evaluation

5.1.1 Common characteristics of the evaluated learner's guides

From the data analysis, the nine learner's guides are found to share seven major characteristics. First, they are generally developed in a grammar-oriented structure where the chapters are organised according to grammatical features. An exception is Amery and Simpson's (2013) Kaurna guide, where they separate theme-based materials from the grammatical description. The grammar-oriented characteristic is not described in the coding scheme but, from my observation, is very different from ESL pedagogical materials.

Second, they are considered comprehensible when examined with Principle 1 in terms of content. Specifically, all of the learner's guides are designed for beginners and positioned as a tool to equip learners with basic abilities to advance their learning beyond the guides. The guides therefore only introduce simple grammatical structures and recommend further readings such as descriptive grammars. In cases where slightly more complex structures are covered, they are touched on either towards the later parts of a guide or intermittently as side notes. An example is Turpin's (2000) Kaytetye guide, where she introduces basic demonstratives first in Lesson 2 and then advanced demonstratives later in Lesson 6. As for the other aspect of comprehensibility, metalanguage, although some of the guides may be more challenging to comprehend than the others, every developer of the evaluated learner's guides evidently makes efforts to

explain linguistic concepts in plain English and draws from users' metalinguistic knowledge of English. Many of the developers note in their books that they try to avoid using jargon in order to make the materials accessible for self-guided learners without linguistics training. In reality, some developers adopt jargon substantially and with explanation, some mainly use disciplinary terms as section headings, and some largely reduce the use of such terms and replace them with a plain definition. Distinctive examples to address the comprehensibility of metalanguage are Simpson (2002) and Amery and Simpson (2013), who particularly set out a separate section to define terminology in detail. The underlying rationale, according to Amery and Simpson (2013), is that understanding linguistic terminology is useful when learners are interested and perhaps more advanced, but terminology should not be a primary concern of learners.

The third shared characteristic comes from the identical approach of affectively engaging users (Principle 2) by directly addressing them as 'you,' navigating them through the learning process, and where necessary, directing their attention to more difficult parts. Encouraging language is commonly utilised, for example, to tell users not to worry about not being able to learn something quickly. In Nordlinger's (1998) Wambaya guide, she especially draws from her own experience in learning the language, as in, "If you're not used to it, it is sometimes difficult to hear the difference between the *d*, *n* and *l* (well, it is for me anyway!)" (p. 7). This kind of metalanguage can be a good technique to reduce the possible off-putting effect when users encounter obstacles during the learning process.

Fourth, the developers of the evaluated guides all emphasise in one way or another the importance of practising communicative skills with native speakers and/or fellow learners. This characteristic aligns with the emphasis of Principle 5 on communicative competence. However, whether the learner's guides do provide relevant activities, as Principle 5 suggests, to facilitate this purpose is presented in the next section.

The fifth shared characteristic is that the developers are also evidently aware of and acknowledge the inextricability of language and culture and the significance of showing respect to the worldview of the community where the target language belongs. This can link to Principle 8 and again, the realisation of this ideology varies across the learner's guides, for which I provide more detailed findings in the next section.

As for the sixth characteristic, the contents of the nine learner's guides are authentic in the sense that they are based on previous documentation by field linguists, and most of them are developed with the assistance of community members. For example, Vászolyi's (1979) Wangkatja guide comes with four audio cassettes made with two native Wangkatja speakers (p. 18). The recordings include two narratives of them recounting incidents interacting with some non-Indigenous people at Cundeelee Mission (pp. 180–186). Such materials related to the community members' life experiences can be considered to fulfil the 'meaningful' feature of Principle 1. It is also worth noting that most of the evaluated learner's guides (six out of nine) have such accompanying audio recordings, which provides various degrees of 'rich' input of authentic language models.

Apart from the six positive characteristics, a major shared drawback of the nine learner's guides is that, when examined with Principle 6, they generally lack open-ended answers to the given tasks (cf. that no answers given to communicative activities is considered open-ended; see Section 4.1.3). This characteristic mainly results from the fact that many of the available tasks in the guides require either right or wrong answers, such as fill-in-the-gap activities. Translation tasks are also commonly seen, but they are provided either with fixed answers or no answers at all.

5.1.2 Observed tendency towards alignment with SLA frameworks

From the examination of the differences among the learner's guides, there is an overall tendency that the more recent guides match better with the principles encompassed

in the coding scheme, including characteristics of multimedia techniques to enhance comprehensibility, of meaning-based texts, of communicative tasks, and of cultural relevance and appropriateness. To start with, in addition to the aforementioned techniques of addressing comprehensibility (Principle 1), some of the recent guides further employ graphs particularly to make the teaching of sound systems more understandable, including those of Turpin (2000), Green (2005), and Amery and Simpson (2013). Specifically, with graphs of the vocal tract demonstrating places and manners of articulation, users are likely to have a better grasp of the phonetic and phonological terminology than with the analogy drawn from English pronunciation.

Second, by applying Principle 1 as well, meaning-based texts are more frequently found in the recent guides. Specifically, only two of the five guides published before 2000 provide a fair amount of such materials (i.e., Vászolyi, 1979; Laughren *et al.*, 1996), as opposed to all of the four learner's guides published in the recent two decades (i.e., Turpin, 2000; Simpson, 2002; Green, 2005; Amery & Simpson, 2013). Additionally, 'richer' input indicates more 're-cycled' language models available, such as the song in Green's (2005) repetitively modelling "Where are you from?" (pp. 92–93). These materials are also closely related to the 'affectively engaging' feature of Principle 2; Turpin's (2000) comic illustrations are a good example making the learning fun and amusing. The most common types of meaning-based texts are dialogues and lists of useful phrases for various scenarios whereas fewer guides provide narratives. Among the available texts, illustrations and song lyrics are the rarest, with the former type only abundantly provided in Turpin's (2000) and Amery and Simpson's (2013) and the latter minimally in Turpin's (2000) and Green's (2005).

Note that, among these guides with meaning-based texts, Turpin's (2000) and Amery and Simpson's (2013) are especially text-driven materials, meeting Principle 7,

while in three of the rest, the texts are rather attached at the back of a lesson or the entire guide than being the start point of learning (cf. the Warlpiri guide of Laughren *et al.* (1996) is partially text-driven; see Appendix A). Further linked to Principle 4, only Turpin's (2000) Kaytetye guide is identified as meeting the principle. Specifically, each lesson of the guide starts with a comic illustration and an accompanying audio-recorded dialogue, followed by explanations on the modelled structure. Block notes and summary tables are inserted intermittently where necessary to address learners' attention to more explicit teaching of form. In comparison, although Amery and Simpson's (2013) Kaurna guide is also largely driven by meaning-based texts and activities, the guide is divided into two parts as described in the previous section. In this organisation, there is only the process of addressing learners' attention to form 'after' focusing on meaning, but the 'whilst' process is absent.

As for the third characteristic, communicative tasks are only designed in three of the nine guides, including Nordlinger's (1998), Simpson's (2002), and Amery and Simpson's (2013); only one communicative task is spotted in Vászolyi's (1979). The number of communicative tasks appears to increase in the newer guides, showing a tendency towards better alignment with Principle 5, which suggests plentiful opportunities for communication. The increasing utilisation of communicative tasks also indicates that the more recent guides match better with Principle 3 since communicative tasks require more of high-level and creative thinking. In comparison, in the other guides with tasks available, the more common type of task is translation of de-contextualised phrases, merely able to reinforce vocabulary and grammatical knowledge (see Section 4.1.3).

Regarding the fourth characteristic, cultural relevance and appropriateness, although the developers usually introduce the cultural values shared by the target speech community at the beginning of their guide, plentiful reference to the traditional cultures in

the content is not commonly found in the earlier guides. For example, in Evans' (1982) and Goddard's (1993), only a few instances referring to regional animals and cultural items are in place. On the other hand, reference to the contemporary lifestyle is increasingly evident in the newer ones as well. For example, Simpson (2002) includes some examples regarding schools and shops whereas Amery and Simpson (2013) talk about modern housing and technology. These observations indicate that the 'meaningful' feature of Principle 1 is better fulfilled in the newer guides where the contents relate with users' life experiences more closely. Among all, only the most recent guide, Amery and Simpson's (2013), profoundly reflects the cultural values in its overall construction and meets the essence of Principle 8 by organising the guide according to topics such as talking to the Elders versus to friends.

5.2 Interviews

5.2.1 Learning goals and needs of Indigenous users

From the interviewees' firsthand community experiences, they observed varying goals and needs with respect to language learning across communities and individuals, depending on a range of factors from the language status of a community to the preferred learning style of an individual. Despite the possible differences, the core purpose is for self-empowering and identity by means of language learning, including achieving communicative competence, learning about cultural knowledge, and acquiring accurate pronunciation. To fulfil these goals, an essential need is to have access to comprehensible learning materials.

The identified purposes and needs are found throughout the four interviews. When the interviewees were asked about pertinent observations, one of the first things coming to mind was that, generally speaking,

I think really, they want to just, um a lot of the time, you know, be able to have a conversation, and- and so something that tells them how to have basic conversations and- and build up from those conversations [is what communities essentially need].

(Parncutt⁴, lines 088–091, Interview 4)

The purpose of (re)learning one's heritage language is usually not just limited to language ability but is also about retrieving the "history and cultural knowledge" (Joachim, line 171, Interview 3) embedded in the language. As the interviewees remarked, language and culture are "so intertwined" (Parncutt, line 226, Interview 4) that they cannot be separated when one tries to (re)learn language. A major goal is to find "[the] piece of the puzzle that is missing" (Joachim, line 169, Interview 3), and ultimately, (re)learning the language is about the completing of an individual's or a community's collective identity. Given the significance of culture, learners usually wish to have cultural materials provided in language resources. For example, Murphy recounted from an event she hosted on the topic of learner's guides,

somebody said to some Aboriginal people, you know, 'What do you wish the linguists would've done?' And she said, 'I wish they put songs in there.' (lines 152–153, Interview 1)

Yet, not every community or individual would feel comfortable about placing such materials in a publication, depending on the community circumstances. As Joachim notes, future learner's guide developers should be aware that

There's this fear of how it's gonna be used and who's gonna be using it, and you know all of that kind of stuff. (lines 319–320, Interview 3)

⁴ Given the specificity of the participant recruitment, the participants gave consents to the identification of their identities; pseudonyms are thus not applied. They have also approved the direct quotes drawn from the interviews.

In addition to traditional culture, the interviewees noticed that some communities would like to be able to talk about contemporary life, including “football and things around the house and doing the laundry” and other topics as such that are covered in Amery and Simpson’s (2013) Kaurna guide (Tanner, lines 856–858, Interview 2).

Regarding the learning of language *per se*, it was a consensus among the interviewees that communities need accessible learning materials that start off simple without excessive grammatical complexities and incomprehensible terminology. As a core aspect of language, “pronunciation . . . for a lot of people, it’s a big thing” (Parncutt, line 96, Interview 4). For instance, Joachim pointed out that she aimed to pronounce the sounds of her language Yorta Yorta as accurately as possible and to reduce the influence of English pronunciation (lines 423–426, Interview 3). On the other hand, in terms of grammar, community learners oftentimes want to have instructions on “what to do [and] how to communicate,” as well as clear explanations on everything presented in a learner’s guide (Murphy, lines 283–294, Interview 1). In order to learn how to structure and produce sentences, Murphy observed that, in an early stage of learning,

people would really like examples of, you know, natural conversation and phrases and so on, so that you can very early on master some sentence or some conversational skill, without having to first read the whole noun’s chapter and then the whole verb’s chapter so that you can put together a whole sentence. (lines 128–133, Interview 1)

This observation reveals a certain mismatch between learners’ needs and the current state of learner’s guides pointed out by Murphy, which is reported in detail in the following section. Nevertheless, it is suggested by some of the interviewees that after the initial effort of (re)learning a language, people would need more learning of grammar, as in Parncutt’s experience working with an Aboriginal man, “he’s finding by learning more of

the grammatical stuff, then he can say more” (lines 628–629, Interview 4). It is usually more so in a revitalisation situation where no fluent speakers are around that people need grammatical knowledge “to know how they put those sentences together” (Murphy, line 600, Interview 1).

5.2.2 Issues with existing learner’s guides for users

Based on the interviewees’ experiences, two major issues with learner’s guides emerge regarding comprehensibility and community involvement. Before introducing the findings on the identified issues, I first noticed substantial variations among the learner’s guides that the interviewees have seen and used. For instance,

Some of them are very um I guess they are very basic. They don’t go into a lot of detail about the phonology or um explain in detail how the grammar works. Um it might just have some example sentences, not even clear whether the- is the word order flexible or not . . . and then on the other end of the scale, you got the ones that are closer to academic grammars . . . I think . . . they’re much richer sources for learners, but they’re also more intimidating and- and less transparent. (Tanner, lines 241–254, Interview 2)

There are also “ones that have lots of examples,” which “really helps people . . . understand how those grammatical aspects work” (Tanner, lines 414–419, Interview 2), and “some different ones that use conversation as the . . . basis, [such as] the Kaytetye one [by Turpin (2000)] . . . and then bring words out of that” (Parncutt, lines 370–374, Interview 4). Despite varying types, overall, “[learner’s guides] seem to be organised around linguistic features or parts of speech rather than a more pedagogical approach” (Murphy, lines 89–91, Interview 1). This grammar-oriented characteristic is found distinctive from more commonly seen language learning materials by interviewees with experiences in learning and/or teaching a major language (e.g., Russian ‘teach yourself’

guides, Tanner, Interview 2). According to Tanner, the foundational difference between Australian language learner's guides and materials for major languages

could be that mostly [learner's guides are] written by linguists . . . whereas . . . if a Spanish language guide is being written, that might be written by a native speaker of Spanish who has a teaching background. (lines 132–139, Interview 2)

The disciplinary training of the developers of Australian learner's guides, from Tanner's and Murphy's observations, is key to the distinct position of the materials since "[linguists] know how to analyse [language]" (Tanner, lines 521–522, Interview 2), but "there's a less specialty in language acquisition and language teaching" (Murphy, lines 506–507, Interview 1).

The backgrounds of material developers, identified as an influential factor in the issue of comprehensibility, is related to the use of jargon in learner's guides. According to the interviewees, the incomprehensibility of jargon is a recurring obstacle in community users' learning, which can be "disempowering," "insulting," "frustrating," "confusing," "intimidating" and "daunting" (adjectives occurring in Interviews 1, 2, and 4) for people without linguistics training. To address this issue, the interviewees noticed that some guide developers, as well as themselves when working on the learner's guide template, do make efforts to explain linguistic concepts in plain English. Yet, plain language can lead to another problem, especially when clear explanation usually also "means [that] you have to use a lot more words" (Murphy, line 721, Interview 1). For those who wish to (re)learn their language, it is likely to end up that

people just look at all these texts, and . . . it's such a put-off like uh so long . . . something so text-heavy is- is just gonna be so daunting [as well]. (Parncutt, lines 472 –745, Interview 4)

Consequently, at DRIL workshops where trainers help communities search for language information in their learner's guides,

sometimes I'll- I'll see um Aboriginal people just flicking through things just like that and they're trying finding example sentences. (Parncutt, lines 384–386, Interview 4)

Another controversy with the use of plain language comes from the way developers describe sounds by drawing from learners' phonological knowledge of English and "[get] people to say approximate sounds, not the actual sounds . . . like the [first] 'n' in 'onion.'" From Parncutt's experience, "that's a different sound for most people" (lines 102–113, Interview 4). Even though the general perception is that existing guides are still too technical, Joachim did encounter "some [learner's guides that] are really clear and . . . written in a really nice way" (lines 032–033, Interview 3). It is also noted by Murphy that even that very same resource with an organisation like RNLD or with a linguist sitting down explaining to them, it can then become incredibly empowering for them to actually understand what it means and realise, 'Oh actually I do understand that.' (lines 200–203, Interview 1).

Joachim's and Murphy's comments suggest that the metalanguage may not always be the sole factor in the issue of comprehensibility. Other factors, such as the organisation of learner's guides and users' educational backgrounds can also be relevant. Take Simpson's (2002) Warumungu guide for example, which "was something most people in the group found accessible" (lines 077–078, Interview 2) already; "there's still a barrier there to a lot of community members" (line 420, Interview 4). Particularly,

if you look at the Warumungu guide and you read the first two chapters, you might learn something about the sound system and something about the word order, but

you won- you wouldn't be able to learn anything that you can use yet. (Tanner, lines 297–300, Interview 2)

This perceived barrier is commented on by some of the interviewees as a mismatch with common language learning processes. On the other hand, the fact that the trainers having used the guide had a different impression of the material from the community users implies the effect of educational backgrounds on content comprehension. With formal linguistics training background themselves, Tanner and Parncutt found the Warumungu guide useful as a reference grammar. Parncutt further pointed out that how they considered it “straightforward and simple” (line 419, Interview 4) was probably “from [an] . . . educated . . . non-Indigenous perspective” (line 457, Interview 4). In comparison, let alone linguistics training,

a lot of people trying to learn their language again haven't gone through traditional schooling system or- or, you know, don't have a great education to begin with (Parncutt, lines 422–424, Interview 4)

As for cultural appropriateness, the other major issue emerging from the interviews, there is a perception that learner's guides development lacks community involvement at times. As Joachim explained,

I think learner's guides are done very much by one person or a couple of people, and it's done in a way where some consultations happen within the community, but . . . it's not enough sometimes. (lines 232–234, Interview 3)

Regarding this, Parncutt also noticed that “some of the issues were not giving proper acknowledgement to the speakers of the language or um the country where the language is from” (lines 073–075, Interview 4). In addition, many of the learner's guides and other resources include originally Westernised concepts in the materials, such as time expressions, which may require more effort from Indigenous users to understand the

content. This can especially be an issue in a revitalisation setting where “the language is stuck in a time where it never evolved” (Joachim, line 097, Interview 3). Take Joachim’s personal experience for example;

I get a bit sometimes- I don’t get confused but it’s just like it’s a bit more to take to . . . comprehend how you’re gonna do that and how you’re gonna talk about that in- in an Indigenous language, especially when it’s coming from English. (lines 107–110, Interview 3)

5.2.3 Suggestions of community language workers

Throughout the interviews, the interviewees have suggested several points to improve the current state of learner’s guides in regard to the macro structure of materials, micro components in materials, and the process of materials development. Take the learner’s guide template they are working on for example; the RNLD trainers and their Aboriginal reference group came to an agreement on a guide combining a phrasebook in the front and an introduction to grammar as the second part. They suggested that the first part of a guide be arranged around topics relevant to learners’ life and that the (re)learning be driven by texts such as conversations. Not only does this arrangement match better with users’ learning needs, but it is also a means to make the guide more comprehensive and cover more aspects of language and domains of language use. As Murphy described,

based on what I know now about wh- how people use [learner’s guides], having a couple of chapters that are more phrasebook-like or more, you know, here’s how you do a Welcome to Country in the language or here’s a conversation between a mother and a child in the language. Um I think that sort of thing could help ’cause it’s like whole language and people start to see the pattern in the language. (lines 135–140, Interview 1)

This arrangement is also comprehensive in the sense that “it’s catering to two different groups of learning styles or people and . . . interests” (Joachim, lines 294–295, Interview 3), including those who only aim to know what to say and those who are also interested in the underlying grammatical system. With grammar provided,

It’s just to spark that interest. Then people get more interested in linguistics and want to learn more, and which makes them learn more about the language, which is really nice. (Joachim, lines 291 –294, Interview 3)

As for micro material components, activities are recommended for users who prefer learning through practice. With some practising tasks, it may “make it a learner’s guide that you can actually use and learn from” (Joachim, lines 629–630, Interview 3). In addition to the function of “reinforc[ing] the learning,” providing activities also “helps [a learner’s guide] to engage people” (Parncutt, line 169, Interview 4). As Parncutt remarked, the inclusion of activities, as well as illustrations and colours, can be an approach to address the issue of text-heaviness (line 482, Interview 4). Regarding exercises, Tanner, on the other hand, suggested that feedback be an important component to be included because generally speaking, “[learners] need to know whether [they’re] on the right track or not” (lines 463–464, Interview 2) even though it could be a challenge, especially

if it’s . . . a reclamation language, often whoever’s writing the guide would- won’t necessarily know what- it might be impossible to say what is correct, what might be a range of possible correct answers . . . so . . . maybe you have to invent a new kind of standard or something. (line 456–461, Interview 2)

Another component that the interviewees considered helpful in facilitating language learning is audio materials, especially for pronunciation.

Then people can be hearing at it [*sic*], and . . . if there’s audio of, you know, native speakers, then that would be ideal. (Parncutt, lines 259 – 260, Interview 4)

However, the inclusion of audio recordings can raise several concerns according to the interviewees. First, audio documentation of native speakers may not always be available in revitalisation situations. Under such circumstances, if a guide developer would like to build audio materials,

it's tricky 'cause I think a lot of people are- um don't wanna record themselves . . . in case it's not right . . . maybe I guess in that situation if they're not quite sure is to really get that kind of linguistic advice as to how the sounds would've been pronounced would probably be um the best way to go about it. (Parncutt, lines 280–284, Interview 4)

Second, to involve early documentation needs to be assessed with extra care

because . . . documentation done by certain people- you don't know their agendas, you know, of them wanting to document the language. You don't know what their past was . . . You need to understand . . . the relationship that the [community] people had with these people going through their countries documenting them because sometimes they have self-agendas that won't necessarily [*sic*] in favour for us. (Joachim, lines 448–469, Interview 3)

This advice puts an emphasis on cultural appropriateness in the process of learner's guides development which reoccurs frequently throughout the interviews. Similar to Joachim's stance that developers “can't take past documentations as gospel sometimes” (line 443, Interview 3), Tanner noted that developers, when including cultural materials, should avoid “giv[ing] the impression . . . that culture equals authenticity” (lines 372–373, Interview 2). Particularly in revitalisation situations where some cultural knowledge “is lost to history” (line 353, Interview 2),

you can't include a lot of cultural information that's closely tied in with language because it's not- just doesn't necessarily exist anymore . . . maybe then you have the

question of ‘Well, if I don’t follow this culture, then I’m not authentically speaking the language,’ or . . . ‘If I don’t follow exactly how my ancestors did these things, then is there something wrong with my Aboriginality or my sense of identity?’ . . . So that can be a little bit dangerous maybe in some situations. (lines 359–370, Interview 2)

The only way to address such complexity is to consult with communities, which is highlighted by the interviewees because “it wouldn’t be a non-Aboriginal person deciding what was culturally important or appropriate or publicly acknowledged” (Murphy, lines 167–168, Interview 1). For instance, in the RNLD learner’s guide template project, the trainers with linguistics backgrounds

[have] been really guided by the reference group of Aboriginal people coming from a few different reclamation languages . . . [for the RNLD trainers,] [their] job is just to try to make what they want [the trainers] to make. (Murphy, lines 556–558, Interview 1)

Ultimately, the goal is that learner’s guides “[are] written by communities” for themselves (Joachim, lines 593–594, Interview 3). It is especially important that communities make decisions for and on their own regarding their languages before things are to be put into a guide or any publications. Speaking from Joachim’s own experience with Yorta Yorta, some of the theories that have been written um are- don’t have enough evidence to support that it’s actually a feature that actually happen in a language. It’s just the theory. It’s only been recorded by one or two people, and . . . it’s a decision that we’re gonna have to make as a language community. Like oh okay, do we use this suffix? Are we agreeing to use this suffix? . . . was this suffix used in this way that’s been written? (lines 535–540, Interview 3)

As Joachim suggested, “coming from a revitalisation language, . . . [communities] should be entitled to be able to evolve [their language] and learn it first” (lines 558–562, Interview 3) through this process of decision making. Given constant language evolution, consequently, there is always a need to have new editions of learner’s guides because

What’s in one publication necessarily isn’t what’s happening with the language right now. You know, that publication could’ve been done ten years ago. This language’s evolved in that time. There’s new words; there’s new language structures; there’s new- everything. (Joachim, lines 207–212, Interview 3)

Chapter 6: Discussion

In this chapter, I draw from the literature review on Australian language revitalisation and language learning materials in Chapters 2 and 3, along with the results in Chapter 5, to discuss the three research questions set out for this study respectively.

6.1 Research question 1

There is an overall mismatch between the existing learner's guides and users' learning goals and needs, but more recent guides do evidently show increasing awareness of and modification to address this issue. To answer this research question, I discuss the following three keywords identified in Chapter 5 relevant to this topic: comprehensibility, communicative competence, and cultural knowledge and identity.

First of all, the comprehensibility of learner's guides is found to be one of the most salient issues in the results. From the materials evaluation, the nine learner's guides present features that contribute to making the materials comprehensible, including the utilisation of multimedia, explanations in plain English, and the focus on simple grammar. Among the three features, multimedia materials particularly serve users' needs. For instance, audio materials available in most of the guides are a useful technique to supplement the explanations of pronunciation (see Hickey & Stenson, 2016; Yeh, 2015). When recorded narratives or conversations are available, it further "give[s] an insight into fluent discourse, in a way that is now impossible to do with live speakers" (Sharpe, 1993, p. 80). Some of the recent guides also provide graphs to demonstrate places and manners of articulation to enhance comprehensibility. However, regarding the use of plain English, the interviewed language workers and communities that they have worked with have a different experience from the findings of the materials evaluation. The interviewees commented that community users more often than not encounter barriers to access existing

learner's guides and hold a general impression that the materials are either too technical, corresponding to the observations of Rice (2006) and Stebbins *et al.* (2018), or too text-heavy. This impression is related to the fact that learner's guides are rarely developed by experts with SLA backgrounds but by linguists who are trained in analysing languages and oftentimes draw their disciplinary knowledge when developing language materials (see also de Reuse, 1997; Warner *et al.*, 2018). Yet, given the evident efforts that most developers of the evaluated guides have made to explain linguistics concepts, the mismatch appears to have more complexities to it than solely due to the use of jargon.

The focus on grammar can be one possible factor causing the barrier as Rice (2006) suggests. More specifically, the grammar-oriented development of existing learner's guides does not align with SLA learners' staged learning process (e.g., Council of Europe, 2001; Tomlinson & Masuhara, 2017), nor meets Indigenous people's general learning needs (i.e., being able to produce basic conversations at the start). Although some of the guides do try to place more complicated structures towards the end of a section or the book, with more elaboration on grammar than actual language use, learners usually end up ignoring the overwhelming explanations and only searching for the limited number of examples. To address this mismatch, Amery and Simpson's (2013) distinctive model where the syntactic system is described in the second part, preceded by theme- and task-based materials, is considered a potential solution by the interviewees. Another crucial factor of the perceived barrier to accessing learner's guide suggested in the interviews is the educational backgrounds of Indigenous users. As the findings show, many of the community members do not attend standard schooling. This reveals an underlying problem that learner's guides are not designed well enough to serve this audience given that linguistics is itself a complex full-fledged academic discipline. Applied linguists with training in language acquisition should thus get involved in developing learner's guides to

transform sophisticated disciplinary knowledge into accessible pedagogical materials, alongside linguists with specialised knowledge of the target languages (see Penfield & Tucker, 2011).

As for communicative competence, existing learner's guides do not seem capable of meeting this core learning goal and need of Indigenous users. Situated in the model of Celce-Murcia *et al.* (1995), the evaluated guides mostly only address linguistic competence and perhaps a bit of discourse (e.g., how to combine words into a phrase) and actional competences. Yet, the coverage of sociolinguistic and strategic competences is generally absent, with an exception in Amery and Simpson's (2013) guide. Only a few of the evaluated guides provide plentiful communicative tasks while in terms of available meaning-based texts, situational phrases are more often found than conversations. Take Evans' (1982) guide for example; the phrases listed as useful for medical settings do not inform how to appropriately arrange them into a full conversation. Similarly, in regard to tasks, phrasal or sentential translation tasks are more common than communicative ones in the evaluated guides. As Carreres and Noriega-Sánchez (2011) and Laufer and Girsai (2008) suggest, the de-contextualised nature fails to facilitate communicative skills overall. Despite the paucity of communicative tasks, the more recent guides evaluated in this study show a tendency of increasing in the number of such tasks. Amery and Simpson's (2013) guide have a particularly wider variety, including role plays and map games, compared to the other guides. The teaching of how to talk to different interlocutors is, on the other hand, an evidence of addressing sociolinguistic competence as part of global communicative ability. Note that, the more recent guides also have a greater capacity to fulfil the need of talking about contemporary life as they include more relevant references, being more meaningful for learners as well.

The third key aspect, cultural knowledge and identity, is an important component in the context of (re)learning an Indigenous language, distinguishing from second language learners of major languages (see Penfield & Tucker, 2011). In particular, “learning the language is not the entire goal in itself, [but] it is a means to cultural revitalization” (Warner *et al.*, 2018, p. 221) and to identity construction (Sharpe, 1993; Simpson *et al.*, 2010; Walsh, 2014, 2018). The interviews in this present study show similar findings, including the identity building and empowering effects the (re)learning process could bring to Indigenous people and communities as a whole. From the materials evaluation, the desire to retrieve cultural knowledge through (re)learning language may be possibly achieved as some of the evaluated guides do include cultural information, such as kinship systems, and a few of the guides do tap into how culture influences linguistic features and *vice versa*. However, being non-Indigenous, I cannot assert to what extent existing learner’s guides are able to fulfil this goal, as well as to further reach the ultimate purpose of completing one’s identity (Joachim, Interview 3; Sharpe, 1993; Walsh, 2018). Speaking from my observations from evaluating the nine learner’s guides, though, Amery and Simpson’s (2013) guide appears to have greater potential to meet this need compared to the others, with the evidence that it consists of community members’ and Elders’ relevant experiences as part of the book.

6.2 Research question 2

From the findings of the materials evaluation and interviews, current frameworks in SLA materials development are generally applicable in the Australian Indigenous context whereas some aspects require adjustment in order to be culturally appropriate by considering the status of revitalisation languages. The possible application of SLA theory to learner’s guides development supports previous studies that recommend consultation with SLA theory for developing Indigenous language learning materials (Hermes *et al.*,

2012; Penfield & Tucker, 2011; Warner *et al.*, 2018; Yeh, 2015). To discuss the SLA frameworks adopted in this present study in particular, Tomlinson's (2010, 2011, 2016) principles for developing self-access and classroom materials match Indigenous learners' needs fairly well, including comprehensible content, achievable tasks, and plentiful opportunities for communication. Principles that emphasise rich and meaningful input of contextualised language and text-driven materials are especially informative and align with Indigenous learner's needs as discussed in the previous section. For example, from the interviews, multiple rather than single instances of language modelling are what community people would appreciate and what can help reinforce the learning of structure. This finding is also in accordance with previous studies on Indigenous language materials where language in use is highly valued (e.g., Amery & Gale, 2008; Christie, 2017; de Reuse, 1997; Warner *et al.*, 2018). Other features encompassed in Tomlinson's (2016) principles, such as being re-cycled, affectively engaging, and cognitively challenging, can also inform learner's guides how to better facilitate learning, which is discussed more in detail in the next section.

Despite the overall applicability, two of the principles proposed by Tomlinson (2010, 2011, 2016) adopted for materials evaluation in this present study may require modifications or supplementary guidelines for Australian Indigenous language learner's guides. First, it is necessary to consider the comprehensibility of metalanguage when the 'comprehensible' feature of Tomlinson's (2016) Principle 1 is applied. I made this adjustment for the evaluation scheme in response to field researchers' concerns about existing Indigenous learning materials (de Reuse, 1997; Rice, 2006; Stebbins *et al.*, 2018; Warner *et al.*, 2018), which is later found to be a major issue that community members and language workers have identified (see Chapter 5). Second, the feature of open-ended answers valued by Tomlinson (2010, 2011) for self-access learning materials may

encounter challenges in the Indigenous context. Specifically, since there are usually no fluent speakers or sufficient documented resources available for a revitalisation language (see also Oates, 1990; Singer, 2018), it may not be possible to provide a range of modelling answers in a learner's guide. However, learners may still need feedback; thus, even a set answer provided for a task item would still be valuable. Regarding this issue, as Tanner proposes, developers and community members would "have to invent a new kind of standard" (line 461, Interview 2). In addition to Tomlinson's (2010, 2011, 2016) frameworks, the Douglas Fir Group's (2016) framework is able to inform the significance of constructing learner's guides within or referring to cultural values of the community where the target language belongs. The inclusion of this macro-level aspect in the coding scheme supports the stances of Christie (2017) and Siekmann *et al.* (2017) that materials for Indigenous languages should be developed on the basis of Indigenous worldviews. The findings of this present study also show that cultural values are essential for Australian Indigenous communities and that cultural knowledge is required by many communities in learner's guides.

There are however two particular differences found between the adopted SLA frameworks and the interviews in this study that are worth discussing. First, different from Tomlinson's (2016) Principle 4, addressing learners' "attention to form whilst or after focusing on meaning" (p. 22), the Aboriginal reference group of the RNLD learner's guide template project decided on a material structure similar to Amery and Simpson's (2013) learner's guide, combining a phrasebook and a reference grammar. In this organisation, yet, the 'whilst' process is absent (see Section 5.1.2). Additionally, there is no apparent connection between the meaning-based and grammar-oriented parts; users may thus need to make some effort looking for the target structure modelled in a text in the first part. In comparison, Turpin's (2000) text-driven model matches Tomlinson's (2016) guidelines

better, with the meaning-based and grammar materials tied to each other in every chapter. If Amery and Simpson's (2013) model is to be adopted, a possible improvement can be a paralleled structure where the chapters in the two parts closely correspond to each other. Second, while the inclusion of cultural materials can be meaningful for learners (Tomlinson, 2016), it is not always suitable and should be done in consultation with communities so as to achieve cultural appropriateness. Because of the worldview that a language belongs to a particular area of land (Koch & Nordlinger, 2014; Rumsey, 1993; Sutton, 1997), some communities may not feel comfortable with publishing such information and running the risk of improper use by other people. Moreover, in the Australian Indigenous context, cultural materials and early documentation do not necessarily equal authenticity (Joachim, Interview 4; Tanner, Interview 2), which may appear counterintuitive from an SLA perspective but is very important to be acknowledged when it comes to developing learner's guides. This finding presents an insight into the complex colonial history of Australia and its consequences (e.g., McKay, 2008; Hobson, 2018). Given the complexity, decolonising linguistic practice as Leonard (2018) and Stebbins *et al.* (2018) suggest should be complied with in developing learner's guides by ensuring community involvement and self-determination (Joachim, Interview 3). Amery and Gale's (2008) claim to position "the original source materials, in the absence of other information, [as] the ultimate authority" (p. 343) should thus be revised subject to communities' ideologies and needs.

6.3 Research question 3

To better achieve the pedagogical purpose (see Yeh, 2015), this present study suggests that staged learning should be the fundamental structure, and that grammatical lessons be rooted in and/or closely linked to meaning- and theme-based textual materials. Specifically, it is found that learner's guides should provide meaning-based texts at the

start of a learner's guide or a lesson, supporting Tomlinson's (2016) principles. The findings of this study also suggest that a topical structure would better facilitate learning, meet the learning needs, and reflect real-world language that are meaningful for learners, rather than developed based on grammatical features (see Kane, 1998; Rice, 2006). As a result, Turpin's (2000) and Amery and Simpson's (2013) text-driven guides can serve as suitable models to be further developed upon to cater to different community needs.

Regarding how to better design a learner's guide at the micro level, as discussed in the previous section, learner-centred SLA materials development frameworks can be useful references. For example, examined with Tomlinson's (2016) Principle 2, techniques of affective engagement available in existing learner's guides are usually limited to directly addressing users and drawing from their learning experience. If more activities, cultural materials (e.g., songs, Murphy, Interview 1) and delightful illustrations (Parncutt, Interview 4) are provided, learners would be less likely overwhelmed and discouraged by excessive texts and grammatical complexities. To improve a learner's guide by abiding with this principle, multimodal and culturally relevant materials from, for instance, the Living Archive of Aboriginal Languages (see Bow, Christie, & Devlin, 2014) can be a good resource for learner's guides development. On the other hand, to refer to the 'cognitively challenging' feature of Tomlinson's (2016) Principle 3, existing learner's guides generally fail to provide tasks that require higher-level or critical thinking. This can also be linked to Tomlinson's (2016) Principle 5; if a greater variety of communicative tasks are designed, the (re)learning of an Indigenous language can not only be more engaging but more comprehensive, for it would require different aspects of language competence.

Beyond learner's guides *per se*, to improve the materials, the governing principle is to have community consultation, involvement, and ideally, initiation throughout the

process of materials development. Since every Indigenous community or individual may have different needs, it is necessary to conduct needs assessments before the development of learner's guides (see also Adley-SantaMaria, 1997; Malone, 2003; McCarty, 2018). As Parncutt (Interview 4) and Warner *et al.* (2018) point out, a learner's guide that may be theoretically promising may not necessarily be as well received by the target audience. This finding supports Yeh's (2015) flow chart for developing her Hla'alua learner's guide, which proposes the investigation of 'why,' 'who,' 'how,' and 'what' at early development stages. On the other hand, the significance of community consultation and involvement is evidenced with the tendency that the newer learner's guides evaluated in this present study meet communities' needs better. Specifically, some developers of the recent learner's guides have dedicated themselves greatly to the target language and community, such as Amery and Simpson (2013, pp. xxxvii–xxxviii) to Kaurna and Turpin (2000) to Kaytetye (Parcutt, Interview 4). In comparison, the developer of the first Warumungu guide, Evans (1982), for example, had not had extensive experience and involvement with the community when the book was published (R. Nordlinger, personal communication, April 30, 2019). This observation further supports Joachim's (Interview 3) suggestion that new editions always be required. With constant revision and needs assessment, developers can have a better idea of how a learner's guide can match learner's needs and up-to-date cultural values and resources. A good example is Green's (2005) guide for Eastern and Central Arrernte, where she revises her earlier edition published in 1994 and draws from earlier learner's guides like Goddard's (1993). Simpson's (2002) Warumungu guide consults previous guides as well, including Evans' (1982) for the same language and three of the guides evaluated in this study. Eventually, according to the findings from the interviews, the ideal form of learner's guides development is that the materials are initiated by Indigenous communities. This also entails that Indigenous communities can

regain self-determination regarding their languages, especially when the complicated history of Australian Indigenous communities and languages cannot be ignored (Joachim, Interview 3; Stebbins *et al.*, 2018; see also Bischoff & Jany, 2018; Leonard, 2018, for decolonisation). This may lead to a chicken and egg situation, as in, communities need to understand their languages so that they can compile a good learner's guide, and when communities have a good learner's guide, their (re)learning of languages can be better facilitated. Albeit paradoxical, the process for communities to work through documented materials and to make decisions regarding their languages is essential and meaningful according to Joachim (Interview 3), similar to jessie little doe baird's (McCarty, 2018) and Amery and Buckskin's (2012) experiences.

Chapter 7: Conclusion

7.1 Summary of the study

In response to Penfield and Tucker's (2011) call for applied linguists with an expertise in language acquisition to step into the area of materials development for Indigenous languages, this present study aims to investigate the current state and possible improvement of learner's guides for Australian Indigenous languages. To this end, firstly, I adopted the learner-centred SLA stance and interviewed four community-based language workers having experiences with learner's guides to identify the goals and needs of Indigenous learners. Meanwhile, I evaluated nine existing learner's guides published over the past four decades with Tomlinson's (2016) five principles outlined for SLA materials development as the fundamental framework. Based on the literature review, the framework was further modified and supplemented with Tomlinson's (2010, 2011) guidelines for self-access SLA materials and the Douglas Fir Group's (2016) three-level framework for language learning.

The findings show that there is an overall mismatch between existing learner's guides and the learning purposes of Indigenous communities. Comprehensibility of the materials is the most salient issue, closely related to the academic training of material developers, the grammar-oriented nature of materials, and the educational backgrounds of learner's guide users. Communicative competence, on the other hand, is a major learning goal and need of Indigenous communities suggested by the interviews. Yet, from the learner's guides evaluation, it is found that existing guides are not usually designed to meet this purpose due to the lack of communicative tasks. In addition, where appropriate, cultural materials provided in existing learner's guides do not often suffice, and, generally, communities would prefer more cultural content. To improve the current state of learner's

guides, this present study suggests that SLA theory has the capacity to inform future development but requires modifications in order to achieve cultural appropriateness. In brief, a topical and staged model that provides task- and meaning-based textual materials is recommended. Beyond learner's guides *per se*, needs assessments for community learners are essential for the purpose of improving the pedagogical materials since every Indigenous community and individual may have varying learning needs and available resources. Eventually, the governing principle of future learner's guides development is to have community consultation, involvement, and ideally, initiation.

7.2 Recommendations for future learner's guide development

To conclude the findings of this study, a list of recommendations for future development is summarised as below:

- Process of development:
 - Needs assessment prior to the development;
 - Community involvement, consultation, and initiation;
 - Involvement of applied linguists and their expertise in language acquisition alongside linguists with specialised knowledge in the target language;
- Macro material structure:
 - Staged structure;
 - Text-driven: Turpin's (2000) model or Amery and Simpson's (2013) model;
- Micro material components:
 - Meaning-based and cultural materials, e.g., conversations and songs;
 - Communicative tasks;
 - Multimedia materials, e.g., audio materials and illustrations;

- Materials evaluation: Adopting Tomlinson's (2010, 2011, 2016) frameworks

Supplements: Comprehensibility of metalanguage; the macro-level cultural values of the target language and its speech community;

Modifications: Open-ended answers being less feasible for revitalisation languages; whether inclusion of cultural and/or documented materials is appropriate and authentic being subject to each community

7.3 Implications

First, the findings of this study imply that there are universal learning needs among learners regardless of broader contexts (e.g., for language revitalisation or for educational motivation), such as communicative competence. In light of the universality, SLA theory can be extended to self-directed learning materials for Indigenous languages, but adjustment is required subject to cultural appropriateness. Second, this study contributes some insights for materials development targeting a less studied audience in the field of SLA, that is, Indigenous users wanting to (re)learn and revitalise their heritage languages. This audience group who may not often have standard schooling experience also differs from the better studied group of learners who are usually well-educated. Due to the difference in educational backgrounds, for example, the comprehensibility of material metalanguage is consequently recommended to be taken into consideration. Third, the emphasis on community consultation, involvement and initiation of this study further supports the significance of community-based approach for linguistic practice. It is especially true for the Australian Indigenous context given the historical complexity.

7.4 Limitations and directions for future research

This study is a preliminary attempt to contribute some perspectives of SLA theory to the development of learner's guides for Australian Indigenous languages, and thus can only touch on a broad discussion about the learning goals and needs of communities, as well as an overview of the current state of learner's guides. Therefore, further research and needs assessments targeting specific communities and learner's guides are required in order to investigate how a guide should be exactly developed to cater to which kind of learning purpose. Additionally, the interviewees recruited in this study are community-based language workers with linguistics training backgrounds, which entails a possible gap between the findings drawn from their observer's perspective and the actual experience of community users. Evaluation based on how materials are received by Indigenous users of learner's guides would be necessary.

To address some of the unresolved issues and challenges of this study, future studies on how to best employ plain English and disciplinary terminology to explain linguistic concepts are important. Furthermore, given the grammatical complexities of Australian Indigenous languages as distinct from English, such as rich morphology (Yallop, 1982), case stacking (Sadler & Nordlinger, 2006) and ergativity (Bittner & Hale, 1996), there is a need to investigate how such complexities can be developed in a staged manner in order to better align with learning process. With this future research, the field of SLA could be enriched with more perspectives compared to the current English- or major languages-centric focus.

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Appendix A: Materials Evaluation of Existing Learner's Guides

Vászolyi (1979)

Teach Yourself Wangkatja: An Introduction to the Western Desert Language (Cundeelee Dialect)

Principle	Feature	Description	Examples
1	Rich	A fair amount of language in use is provided. Although most of the examples provided are phrases or sentences out of context, they demonstrate common usage. Towards the end of the learner's guide, there are a short and a long narrative, providing input of contextualised language. On the other hand, this learner's guide is developed as a "talking book" (Vászolyi, 1979, p. 17), based on tape recordings by Brian and Dawn Hadfield, Jerome Anderson and John Brown (p. 18); the tapes and the guide come as a kit. The cassette tapes provide rich audio input demonstrating real-world language.	Pp. 180–186, narratives (with translation on pp. 186–191).
	Re-cycled	A fair amount of repetitive language modelling is available., including several examples for each structure (with the supplementary "grammar drill" sections) and reoccurred structures modelled in the narratives on pp. 180–186. There are also explicit instructions guiding learners to revisit previous content.	P. 36: "Listen, listen, mimic promptly and listen again to each item as many times as necessary."

	Meaningful	Although the contents include more of single phrasal or sentential examples, instances of contextualised language are evident, including the narratives on pp. 180–186 (incidents interacting with non-Indigenous people at Cundeelee Mission). In addition, the cassette tapes <i>per se</i> are authentic, for two of the developers (or informants according to the guide), Anderson and Brown, are native Wangkatja speakers (Vászolyi, 1979, p. 18). Overall, the content is based on general activities that are roughly related to learners' life, with a few instances focusing on specific events. Few examples are culturally specific and relevant to the traditional lifestyle, referencing the kangaroo, boomerangs, and so on.	Pp. 130–131, on how to make polite implication; p. 114: “The witchdoctor is listening to the man (hears the man).”
	Comprehensible	The content is assumed to be comprehensible for learners since Vászolyi consciously set out “detailed explanation of the problems arising from the units” and plentiful exercises and tables “to assist comprehension and reinforcement” (p. 19). The phrasal and sentential examples provided also convey general and basic meanings.	
		Phonetics and phonology: The use of disciplinary terms is minimal, and concepts are explained in detail with plain English. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool for explanation. Cassette tapes are provided to demonstrate pronunciation, enhancing the comprehensibility of the metalanguage.	P 28: “a tiny puff of air, technically termed ‘aspiration’”; p. 85, on affirmative and interrogative: “In English, . . . As you will

		Grammar: The use of jargon is minimal. The concepts are clearly explained and demonstrated with plain language, examples and assumed English knowledge. According to Vászolyi, this learner's guide is written in a way that is "intelligible without any previous training in linguistics" (p. 17) and "self-explanatory as far as possible" (p. 18) because chances are learners may not have access to native speakers' assistance. Thus, "everything has been explained at length and without employing technical terms common in linguistics but cryptic to the non-linguist" (p. 19). Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	have noticed, in Wangkatja"
2	Affectively engaging	Since most of the examples are out of context, the content appears unlikely to arouse emotions. If any, the few instances of culturally specific examples and the narratives by Anderson and Brown may be found relatable by Indigenous users, or if an Indigenous user does not perform traditional cultural practices anymore, such examples may arouse a sense of nostalgia. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from their learning experience.	P. 21: "For a start, you will Get your tape . . . you are expected to hear . . . Off we go, then."
3	Cognitively engaging	The major type of tasks is translation (Wangkatja into English and English into Wangkatja). These tasks are supposed to be achievable since the target structure and vocabulary are already modelled prior to the tasks.	Pp. 124–126, 16 exercise sets for Unit 22 on verbless sentences, a possessive marker,

			demonstratives, derivative suffixes and negation.
		Translation tasks require certain levels of high-level and creative thinking, especially when learners are to translate English sentences into Wangkatja, since exercise items are not modelled word-for-word previously; only the structure and vocabulary that may be useful are provided.	
4	Addressing learners' attention to form whilst or after focusing on meaning	The focus of this learner's guide is essentially on structure. Although there are meaning-based texts and activities available, they are rather supplemented after the teaching of structure in each unit and attached towards the end of the guide (narratives on pp. 180–186). Sections titled “points of interest” are usually inserted after “grammar drill” sections (phrasal or sentential modelling of structure) to address learners' attention to further information.	
5	Providing plentiful opportunities for communication	There are no communicative practising tasks provided in this learner's guide, except for one instance where Vászolyi suggests a potential communicative practice (p. 48).	
		The suggested communicative practice is potentially a role-play of giving commands and responses.	P. 48: “If you have a native Wangkatja speaker to assist you or a partner also learning

			Wangkatja, you might improvise a little play . . .”
6	Open-ended	There are no multiple modelling answers provided for practising items, nor any answers provided for the exercises in this learner’s guide. For the given translation tasks in particular, although learners will thus need to figure out the answers on their own by exploring through the materials available throughout the learner’s guide (this feature, linked to Principle 3, is challenging and requires high-level cognitive skills), there are no alternative models available.	
7	Text-driven	This learner’s guide is not driven by texts but by the grammar. The authentic texts available (i.e., narratives on pp. 180–186) are attached towards the end of the guide but not the start point or source of learning.	
8	Culturally appropriate	Overall, the contents do not explicitly reflect the cultural values of the Wangkatja speech community, but few instances do briefly reference the socio-cultural aspect of linguistic features of the language.	Pp. 130–131, on implicature; p. 142, on compulsive vs. polite commands.

Evans (1982)

A Learner's Guide to Warumungu

Principle	Feature	Description	Examples
1	Rich	Not much of language in use is provided. Single phrasal or sentential examples out of context are in place instead.	Pp. 16–17, on the dative case, e.g., “This is good for pain” and “for a woman.”
	Re-cycled	Only minimal repetitive language models are available. There are usually only a few phrasal or sentential examples for each structure. Each instance of modelling also only occurs once throughout the whole guide, instead of repeating over and over after its first occurrence.	
	Meaningful	The contents include more of single phrasal or sentential examples similar to those found in descriptive grammars rather than contextualised language in use. The examples in this learner's guides are authentic in a sense that they are collected from native speakers by field linguists (p. 2). Overall, the content is based on general activities that are roughly related to learners' life, but not focusing on specific daily events such as greeting or doing everyday chores. Yet, Appendix 2 provides a short list of 34 useful phrases specifically for medical settings. Few examples are culturally specific and relevant to the traditional lifestyle, referencing the kangaroo, the possum, spears and boomerangs.	Few examples on pp. 22, 23, 34, 35 & 46 refer to culturally relevant events; Appendix 2 (p. 77).

	Comprehensible	While not much of input of language in use is provided, the phrasal and sentential examples are presumably comprehensible because of the rather general and basic meanings they convey. In addition, all examples are given glosses with word-for-word translation and syntactic information. However, since there are only minimal examples for each structure, whether the actual realisation of the structures is adequately comprehensible can be in question.	
		Phonetics and phonology: Disciplinary terms are used moderately and with plain explanation. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool to explain jargon. Grammar: Jargon is mainly used as chapter or section titles. The concepts are clearly explained and demonstrated with plain language, examples and assumed English knowledge. Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	P. 6, on lamino-palatal sounds; p. 25, introduction to tense and mood. Para 2, p. 5, “You have already met another ‘retroflex’ sound which is very easy for English speakers”; para 5, p. 5, “Another sound that may cause problems is ng [voiced velar nasal].”
2	Affectively engaging	Since the examples are out of context, the content appears unlikely to arouse emotions. If any, the few instances of culturally specific examples may be found relatable by Indigenous users, or if an Indigenous user does	P. 52, e.g., “They (two) are hitting each other with boomerangs”; “A big mob of them (they) are fighting, hitting

		not perform traditional cultural practices anymore, such examples may arouse a sense of nostalgia. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from their learning experience.	one another”; pp. 18–21, on transitivity and ergativity, e.g., “You may be wondering how you’ll ever learn all these different forms” (p. 19).
3	Cognitively engaging	This learner’s guide is not task-based but rather a simplified descriptive grammar. The content, on the other hand, is assumed to be achievable when learners are engaged because the guide is roughly designed in a graded sequence (Evans, 1982, p. 3). Evans suggested that, while the later chapters are more difficult, learners should be able to gradually learn more and more if they are dedicated to constantly returning to the more challenging parts.	
		While not being task-based, the content is challenging to some extent, for example, “Warumungu has many sounds that can be quite difficult for an English speaker” (p. 4). Yet, the requirement for critical and creative thinking abilities is not prominent.	
4	Addressing learners’ attention to form whilst or after	The focus of this learner’s guide is essentially on structure; there is no meaning-based text or activity available. As Evans stated, a major purpose of this guide is to “[explain] the ‘grammar’ as clearly as possible” (p. 2). The tables attached in the appendix showcase a clear demonstration and summary for some of the important structures taught in the guide.	Appendix 1 (pp. 68–76).

	focusing on meaning		
5	Providing plentiful opportunities for communication	There are almost no communicative practising tasks provided in the learner's guide because Evans did not position it as a self-learning material. Rather, as Evans explained, the guide aims at learners living among fluent speakers. An exception is found at the end of the chapter on phonetics and phonology; a brief section of "practice expressions" is designed, listing 17 basic phrases that may be useful for communicative purposes. Despite the lack of practices available in this guide, learners are explicitly advised to practise the language with native Warumungu speakers (Evans, 1982, p. 2). This feature is not applicable.	P. 8, practices on pronunciation, e.g., "Are you well?", "I don't know."
6	Open-ended	There are only two practices found in this learner's guide for understanding meanings of different structures. Due to the nature of the practices, there are only fixed answer sets provided instead of multiple modelling answers.	P. 64, on switch-reference, and p. 66, on relative clauses; answers on p. 67.
7	Text-driven	This learner's guide is not driven by texts but by the grammar. It is explained by Evans in the first chapter where how to use the guide is introduced by noting that there are no "stories, and not much on idioms or customs" (Evans, 1982, p. 2).	
8	Culturally appropriate	Overall, the contents do not explicitly reflect the cultural values of the Warumungu speech community.	

Goddard (1993)

A Learner's Guide to Pitjantjatjara/Yankunytjatjara

Principle	Feature	Description	Examples
1	Rich	Not much of language in use is provided. Single sentential examples out of context are in place instead.	P. 30, on circumstantial clauses: “We went home on foot, because the car broke down.”
	Re-cycled	Only minimal repetitive language models are available. There are usually only one or two sentential examples for each structure. Each instance of modelling also only occurs once throughout the whole guide, instead of repeating over and over after its first occurrence.	P. 26, on serial constructions (combination activities), with four examples (60–63).
	Meaningful	The contents include more of single sentential examples similar to those found in descriptive grammars rather than contextualised language in use. Overall, the content is based on general activities that are roughly related to learners’ life, but not focusing on specific daily events such as greeting or doing everyday chores. A few examples are culturally specific and relevant to the traditional lifestyle, referencing the kangaroo, boomerangs, windbreaks, and hunting.	Examples 4–7 (pp. 8–9) resembling examples in descriptive grammars, e.g., “The dog bit the child”; examples 66, 74–77 (pp. 29, 31–32), being culturally relevant and meaningful.
	Comprehensible	While not much of input of language in use is provided, the sentential examples are presumably comprehensible because of the rather general and	Pp. 34–35, on question words, e.g., “What’s this?” (example

		basic meanings they convey. However, since there are only minimal examples for each structure, whether the actual realisation of the structures is adequately comprehensible can be in question.	83), “Why did he get sick?” (example 87).
		Phonetics and phonology: Disciplinary terms are used substantially but with plain explanation. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool to explain jargon. Grammar: Jargon is also used substantially but with explanation and examples along the way. Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	Para 2, p. 5, on “the teeth sounds (laminodentals)”; para 2, section 3.1, p. 25: “If you compare the two sentences you will see that they differ in only one respect.”
2	Affectively engaging	Since the examples are out of context, the content appears unlikely to arouse emotions. If any, the few instances of culturally specific examples may be found relatable by Indigenous users, or if an Indigenous user does not perform traditional cultural practices anymore, such examples may arouse a sense of nostalgia. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from their learning experience.	Example 34 (p. 18): “I built a windbreak, for grandfather”; example 82 (p. 33): “(She’s) making an artefact, so (they) will give (her) money.”
3	Cognitively engaging	This learner’s guide is not task-based but rather a simplified descriptive grammar. As Goddard explained, “in some places, to make thing simpler to	Para 3, p. 31, on the variations of the nominalised form of

		take in, only part of the grammatical facts are presented. . . . This is by no means a complete or detailed grammar” (p. iv). Yet, there are some explicit indication in the metalanguage about the achievability of the structure included.	verbs: “For the learner it is very little trouble because it is a natural tendency.”
		Despite not being task-based, the content is challenging and require more of high-level cognitive skills rather than critical and creative thinking. The challenging nature is explicitly identified by the author by, for example, stating that “I think it would be fair to say that this system of ergative marking is somewhat strange for language learners” (p. 23).	Section 2.6 (p. 23), on the split case system.
4	Addressing learners’ attention to form whilst or after focusing on meaning	The focus of this learner’s guide is essentially on structure; there is no meaning-based text or activity available. As Goddard stated in the preface, “[t]he aim is to explain the basics of the grammar in a clear way” (p. iv).	
5	Providing plentiful opportunities for communication	As Goddard explained, this learner’s guide targets at users living among fluent speakers; thus, “[t]here are no exercises or conversational hints, as it is assumed that most users will be hearing Yankunytjatjara or Pitjantjatjara spoken every day” (p. iv).	
		This feature is not applicable.	

6	Open-ended	Since there are no practising items, this principle is not applicable.	
7	Text-driven	This learner's guide is not driven by texts but by the grammar.	
8	Culturally appropriate	Overall, the contents do not explicitly reflect the cultural values of the Pitjantjatjara and Yankunytjatjara speech communities. Yet, some cultural values are referred to metalinguistically, such as the importance of learning kinship terms and emotion terms (p. 37). Semantic differences between English and Pitjantjatjara/Yankunytjatjara are also explained by drawing upon different worldviews (p. 36).	Pp. 36–37, on “some interesting things about P/Y words.”

Laughren, Hoogenraad, Hale, and Granites (1996)

A Learner's Guide to Warlpiri: Wangkamirlipa Warlpirilki

Target audience: English speaking learners.			
Principle	Feature	Description	Examples
1	Rich	A fair amount of language in use is provided. Although most of the examples provided are phrases or sentences out of context, they demonstrate common usage. In Part Five (the last chapter), there are 21 short dialogues, providing input of contextualised language. On the other hand, this learner's guide is based on a tape course for beginners recorded by Hale and Granites, namely, audio tapes are available. The tapes	P. 9: A short Warlpiri conversation is recorded in the tape course.

		correspond to Part Four and provides rich audio input demonstrating real-world language.	
	Re-cycled	A fair amount of repetitive language modelling is available, including several examples for each structure and some reoccurred structures modelled in the short dialogues in Part Five. Although most of the modelled structures only occur once throughout the whole guide, there are explicit lesson instructions guiding learners to revisit previous contents.	P. 6: “Revise and review”; p. 41: “Now go back to the beginning of lesson one and revise everything up to here.”
	Meaningful	Although the contents include more of single phrasal or sentential examples, instances of contextualised language are evident, including the dialogues in Part Five. In addition, the tape course itself is authentic, for one of the developers, Granites, is a Warlpiri man from Yuendumu (Laughren <i>et al.</i> , 1996, p. v). Overall, the content is based on general activities that are roughly related to learners’ life, with few instances focusing on specific events. Several examples are culturally specific and relevant to the traditional lifestyle, referencing the kangaroo, boomerangs, hunting activities, and so on.	P. 25, the section “Your teacher might use expressions like the followings”; dialogues 19–21 (pp. 183–185), on hospital, clinic and shop settings, respectively.
	Comprehensible	The content is overall comprehensible for learners since this learner’s guide is developed based on the tape course made for beginners. The phrasal and sentential examples provided also convey general and basic meanings.	P. 82, glosses for on ergative endings.

		Several examples are given glosses with word-for-word translation and syntactic information.	
		Phonetics and phonology: Disciplinary terms are used moderately and with plain explanation. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool to explain jargon. Sound files are provided to demonstrate pronunciation, enhancing the comprehensibility of the metalanguage. Grammar: Jargon is mainly used as section titles in Part Four. The concepts are clearly explained and demonstrated with plain language, examples and assumed English knowledge. Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	P. 15, on palatal sounds, e.g., “The Warlpiri sound written <i>j</i> may sound something like the English <i>ch</i> or <i>j</i> sounds”; p. 84, “Learning hint.”
2	Affectively engaging	Since most of the examples are out of context, the content appears unlikely to arouse emotions. If any, the few instances of culturally specific examples may be found relatable by Indigenous users, or if an Indigenous user does not perform traditional cultural practices anymore, such examples may arouse a sense of nostalgia. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from their learning experience.	Pp. 116–117: Examples referencing shooting the kangaroo; p. 102: “In the sentences . . . , you can hear”

3	Cognitively engaging	There are three types of tasks provided, which are all supposed to be achievable. Firstly, for the translation (Warlpiri into English) and fill-in-the-gap tasks, the grammatical features are already modelled prior to the tasks. As for the listen-and-repeat tasks, the content is repetitive and recyclable.	P. 102: Fill-in-the-gap task, “Listen carefully and write in the appropriate form of the dative ending.”
		The requirement for high-level, critical and creative thinking is not prominent in order to complete the fill-in-the-gap and listen-and-repeat tasks because of the drill-and-practice nature. In comparison, for the translation tasks, higher-level thinking, as well as creative thinking may be required since exercise items are not modelled word-for-word previously; only the structure and vocabulary that may be useful are provided.	Pp. 32, 34 & 37, translation exercises; pp. 147–149: 23 items for a listen-and-repeat task on pronominals.
4	Addressing learners’ attention to form whilst or after focusing on meaning	The focus of this learner’s guide is essentially on structure, but the organisation of the teaching of structure and meaning-based text/activity is a mix. In some sections, bits of structure are explained first, followed by abundant examples whereas in some other sections, explicit teaching of structure seems to emerge from given meaning-based text/activity. Block notes (titled e.g., “note,” “learning hint” or “further information”) and summary tables are inserted intermittently where necessary to address learners’ attention to more explicit teaching of form or advanced knowledge as well.	Pp. 46–48, on location endings: structure first; Lesson 6 (pp. 125–146), on future and past tenses, continuous vs. non-continuous actions and permissive expressions: phrases first.

		In other words, the lesson structure partially achieves the process of addressing learners' attention to form both <i>whilst</i> and <i>after</i> focusing on meaning.	
5	Providing plentiful opportunities for communication	There are no communicative practising tasks provided in this learner's guide, but learners are explicitly advised to practise the language with native Warlpiri speakers (Laughren <i>et al.</i> , 1996, pp. 6–7).	
		This feature is not applicable.	
6	Open-ended	For the fill-in-the-gap practising items, only fixed answers are provided instead of multiple modelling answers due to the nature of the practices on grammatical features.	P. 194, answers.
7	Text-driven	This learner's guide is to some extents text-driven, with its root mostly in phrasal and sentential examples. However, the more authentic type of text (i.e., dialogues) are attached towards the end of the guide instead of inserted in each lesson of Part Four.	The 16 examples on p. 125 drive the teaching of future tense on p. 126.
8	Culturally appropriate	Although the main body (i.e., Part Four) of the learner's guide do not explicitly reflect the cultural values of the Warlpiri speech community, constructed rather according to grammatical features, there is a moderate amount of reference to the culture at the beginning and end of the guide.	Pp. 3–4, on avoidance, taboo words and names; pp. 186–193, on kin relations.

Nordlinger (1998)

A Learner's Guide to Basic Wambaya

Principle	Feature	Description	Examples
1	Rich	Not much of language in use is provided. A few sentential examples out of context are in place instead. An exception is the mini narrative on p. 3. On the other hand, there is certain amount of audio input demonstrating the language by native speakers Molly Grueman and Judy Holt (Nordlinger, 1998, p. ii), embedded in the pdf file for the mini narrative on p. 3 and Chapter 2 where the sound system is introduced.	
	Re-cycled	Only minimal repetitive language models are available. There are usually a few phrasal or sentential examples for each structure, but each instance of modelling only occurs once throughout the whole guide, instead of repeating over and over after its first occurrence. Yet, there are explicit instructions guiding learners to revisit previous contents before moving on to the next section.	P. 12: "So go back over all of the words and practice reading them and writing them."
	Meaningful	Although the learner's guide includes almost only phrasal or sentential examples (cf. the mini narrative on p. 3), the way Nordlinger draws them from situational contexts indicates certain levels of reflecting real-world language. The content is overall based on general activities that are roughly related to learners' life but not focusing on specific events, such as doing	P. 25, on commands, e.g., "How to tell someone to do something"; p. 36, on negation, e.g., "Sometimes we want to say that someone <i>didn't</i> or

		everyday chores. Only minimal instances are culturally specific and relevant to the traditional lifestyle, referencing spears and camps. On the other hand, the effort to represent real-world language use is evident by noting Wambaya speakers' varied performances of grammatical structures.	<i>won't</i> do something"; p. 56: "You and me will go to camp." P. 32, "further information" on speakers' varied realisation of present tense forms.
	Comprehensible	The content is overall comprehensible for learners as this learner's guide is essentially designed to ensure comprehensibility according to Nordlinger. Specifically, "[m]any aspects of the Wambaya language are not covered in this guide . . . , and some things have been simplified in order to give the learner an easier start" (Nordlinger, 1998, p. 1). In addition, all examples are given glosses with word-for-word translation and syntactic information. Phonetics and phonology: The use of disciplinary terms is minimal. Where necessary, terms are clearly explained. Sound files are available to demonstrate pronunciation. The assumed phonetic and phonological knowledge of Standard Australian English of users are also utilised as a tool to explain jargon. Grammar: Jargon is also used minimally and with explanation and examples along the way. Where necessary, block notes are inserted to explain terminology more in detailed. Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	P. 10: ". . . (although remember that the written <i>r</i> in English often not pronounced, as in words like <i>water</i> and <i>card</i>)"; p. 28, a block note titled "terminology" on auxiliary.

2	Affectively engaging	Since the examples are out of context, the content appears unlikely to arouse emotions. If any, the few instances of culturally specific examples may be found relatable by Indigenous users, or if an Indigenous user does not perform traditional cultural practices anymore, such examples may arouse a sense of nostalgia. On the other hand, in terms of the metalanguage which directly addresses and interacts with users, it can be a technique to affectively engage learners by drawing from their learning experience. Throughout the guide, “[i]deas about ways to make the learning fun are [also] given” (Nordlinger, 1998, p. 2).	P. 7: “If you’re not used to it, it is sometimes difficult to hear the difference between the <i>d</i> , <i>n</i> and <i>l</i> (well, it is for me anyway!)”; p. 20: “Don’t worry if you are finding it hard . . .”
3	Cognitively engaging	The tasks in the learner’s guide are supposed to be achievable. For example, for the translation (English into Wambaya) and role-play tasks, the grammatical features are already modelled prior to the tasks. As for the listen-and-repeat tasks, the content is repetitive and re-cyclable.	P. 12, listen-and-repeat tasks.
		The requirement for high-level, critical and creative thinking is not prominent in order to complete the listen-and-repeat tasks because of the drill-and-practice nature. In comparison, for the translation and role-play tasks, higher-level thinking, as well as creative thinking, may be required since exercise items are not modelled word-for-word previously; only the structure and vocabulary that may be useful are provided.	P. 52, a translation task on tenses.

4	Addressing learners' attention to form whilst or after focusing on meaning	The focus of this learner's guide is essentially on structure; there is almost no meaning-based text or activity available, except for the mini narrative on p. 3, which is however more for the purpose of training listening comprehension. Summary tables and block notes (titled e.g., "note," "further information" or "warning") are inserted intermittently where necessary to address learners' attention to form or advanced knowledge.	Pp. 33–34, a summary table and a block note "further information" on tense inflection of intransitive and transitive <i>do</i> .
5	Providing plentiful opportunities for communication	There is a moderate number of opportunities for practising communicative skills, including role-play tasks and explicit instructions to practise with Wambaya speakers or other learners.	Para 2, p. 2.
		Role-plays are suggested throughout the guide on how to play around the modelled structures and phrases with Wambaya speakers or other learners. In addition, explicit instructions on how to extend the learning into daily life are also evident.	Pp. 13–14, a task for practising greetings in daily life; p. 16, a role-play for asking and answering to questions.
6	Open-ended	There are no multiple modelling answers provided for practising items, nor any answers provided for the exercises in this learner's guide. This feature can be considered open-ended for the role-play tasks since learners thus need to figure out the answers on their own by exploring through the materials available throughout the learner's guide; this feature, linked to Principle 3, is challenging and requires high-level cognitive skills. Yet, for	

		the given translation tasks, this feature fails to be open-ended because there are no alternative models available other than the given contents.	
7	Text-driven	This learner's guide is not driven by texts but by the grammar.	
8	Culturally appropriate	Although overall, the contents do not explicitly reflect the cultural values of the Wambaya speech community, it is explicitly noted that "[l]anguage is inextricably tied up with culture, and a full understanding of the Wambaya language can only be developed through respect and openness towards the culture of the people who speak it" (Nordlinger, 1998, p. 1).	

Turpin (2000)

A Learner's Guide to Kaytetye

Principle	Feature	Description	Examples
1	Rich	A fair amount of language in use is provided, including a dialogue in each lesson in Part Three (12 dialogues in total) and a song. On the other hand, two audio CDs come with this learner's guide, providing rich audio input which demonstrates real-world language. (Note that the CDs are not accessible at RNLD.)	Appendix 6 (pp. 170–179) consists of the transcript of each dialogue and their English translation; p. 180, a Kaytetye song "Artweye erlkwe" by Vincent Janima.

	Re-cycled	There are highly repetitive language models and a structure may occur multiple times throughout the learner's guide, including a few examples for each structure, audio input of a dialogue in each lesson in Part Three, and visual input of the written dialogues (transcripts) towards the end of the guide. Reoccurred structures modelled in the dialogues and song are also evident. Explicit lesson instructions can also be found at the end of each lesson as a reminder to revisit the previous contents.	P. 37: "At this stage go back and revise . . ."; p. 180, the 'where' question and 'heading off / going back to' structure modelled recurrently.
	Meaningful	In addition to the dialogues closely reflecting real-world language in use, the phrasal and sentential examples are also overall based on both general activities and specific events; these are meaningful and related to learners' life. Plentiful culturally specific and relevant language is also present, and more contemporary settings are also included.	Examples 3–5 on p. 34, referencing the bush, the emu and placenames, respectively; p. 95, based on a shopping scenario.
	Comprehensible	The content is overall comprehensible for learners as this learner's guide is essentially designed to ensure comprehensibility according to Turpin. Specifically, "[m]any aspects of the Kaytetye language are not covered in this publication, and others are simplified to give the learner a good start" (Turpin, 2000, p. vii). Few instances which may be beyond learners' comprehension are explicitly marked as "further information." In addition, all examples are given glosses with word-for-word translation and syntactic information. On the other hand, this guide is roughly developed in a staged	P. 39: "Demonstratives can get quite complex. You will learn more about them in chapter 6."

		manner as the more advanced and complicated structures are only touched on in the latter parts of the guide. Phonetics and phonology: Disciplinary terms are used moderately and with plain explanation. For pronunciation unfamiliar for learners, graphs of the vocal tracts are provided to demonstrate the manner of articulation. Plentiful audio demonstration of pronunciation is also available in the CDs. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool to explain jargon. Grammar: As Turpin states, “linguistic and grammar jargon are [consciously] avoided” (p. vii). Where disciplinary terms are necessary and helpful for understanding, they are clearly explained with plain English and examples. The assumed grammatical knowledge of English of users are also utilised as a tool to explain jargon. Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	
2	Affectively engaging	There is a fair amount of culturally specific reference which may be found relatable by Indigenous users. A range of other emotions may also be aroused, such as homesickness and nostalgia. The dialogues and song are likely to affectively engage learners even more. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from	P. 25, on velar sounds, e.g., “in nearly the same place as where the k and g sounds are made in English”; p. 59, on transitive and intransitive verbs. Example 15 on p. 50: “I’m homesick for (my) country”; p. 36, an illustration of a woman hitting a goanna accompanying the explanation of <i>alarrenke</i> meaning either ‘hit’ or ‘kill.’

		their learning experience. Plentiful illustrations are also inserted intermittently to accompany relevant themes; such visual input can be a technique to better engage learners into the experience.	
3	Cognitively engaging	The tasks in the learner's guide are supposed to be achievable. For example, for the translation tasks (mostly Kaytetye into English), the structure and vocabulary required are already modelled prior to the tasks. As for the listen-and-repeat tasks, the content is repetitive and re-cyclable.	P. 103, "Test your skill 8": "Listen to these Kaytetye sentences on the CD and repeat them to yourself. Work out their meaning in English."
		The translation tasks may require more of high-level thinking since exercise items are not modelled word-for-word previously; only the structure and vocabulary that may be useful are provided. Yet, since the learners are assumed to be English speakers, the Kaytetye-to-English translation exercises may not require creative thinking as much.	
4	Addressing learners' attention to form whilst or after focusing on meaning	Explicit teaching of structure emerges from given meaning-based text/activity. Specifically, each lesson of Part Three starts with a comic illustration and an accompanying audio recorded dialogue, followed by explanations on the modelled structure. Block notes (titled e.g., "note," "learning hint" or "further information") and summary tables are inserted intermittently where necessary to address learners' attention to more	

		explicit teaching of form or advanced knowledge as well; summary tables are also attached in Appendix 5 (pp. 167–169). Overall, the lesson structure achieves the process of addressing learners' attention to form both <i>whilst</i> and <i>after</i> focusing on meaning.	
5	Providing plentiful opportunities for communication	There are no communicative practicing tasks provided in this learner's guide, but learners are explicitly advised to practise the language with native Kaytetye speakers (Turpin, 2000, p. 6).	
		Although there are no communicative activities explicitly designed, the rich sources of illustrations nevertheless provide plentiful potential picture-description tasks.	
6	Open-ended	There is only a fixed answer to each translation task provided instead of an open-ended set of answers.	Appendix 6 (pp. 170–179).
7	Text-driven	This learner's guide is text-driven and rooted in authentic texts, including audio recorded dialogues and comic illustrations.	
8	Culturally appropriate	The content is to some extents constructed within the Kaytetye belief system and largely refer to the cultural values of the Kaytetye speech community. The significance of learning the culture is explicitly noted throughout the guide and particularly in Part One, where Turpin explains some of the fundamental cultural features which influence the language and	Pp. 2–3, on different ways of speaking (e.g., with different interlocutors), handsigns and polite ways of communication and names; sections 10.6 & 10.7 (pp. 123–126), on kinship

		directs learners to “[t]ry to understand the logic of the Kaytetye world view” (p. 4).	and skin names and how they influence the pronoun system.
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Simpson (2002)

A Learner’s Guide to Warumungu: Mirlamirlajinjiki Warumunguku Apparrka

Principle	Feature	Description	Examples
1	Rich	A moderate amount of language in use is provided. Although most of the examples provided are phrases or sentences out of context, they demonstrate common usage and a range of different events. Towards the end of each chapter, there is a short conversation or a list of useful phrases, providing input of contextualised language.	Pp. 42–43, greeting phrases.
	Re-cycled	A moderate amount of repetitive language modelling is available., including a few examples for each structure and reoccurred structures modelled in the conversation at the end of each chapter.	
	Meaningful	Although the learner’s guide includes mostly phrasal or sentential examples (cf. the conversations), the way Simpson draws them from situational contexts indicates certain levels of reflecting real-world language. The content is overall based on both general activities and specific events; these are meaningful and related to learners’ life. Plentiful culturally specific and	P. 31, a conversation on self-introduction, e.g., “What’s your skin?”; p. 63: “For hunting” vs. “Why did he give him injections?”; pp. 66–67, a

		relevant language is also present, for instance, referencing skin names, regional animals and traditional items, and more contemporary settings are also included. On the other hand, the effort to represent real-world language use is evident by noting older and younger Warumungu speakers' varied performances.	conversation about cooking; p. 122, block note titled "Warning!" on the different realisations of the suffix <i>-ngara</i> between old and young people.
	Comprehensible	The content is overall comprehensible for learners as this learner's guide is essentially designed to ensure comprehensibility according to Simpson. Specifically, "some things in this book have been simplified" (Simpson, 2002, p. ix). In addition, all examples are given glosses with word-for-word translation and syntactic information. On the other hand, this guide is roughly developed in a staged manner as the more advanced and complicated structures are only touched on in the last chapter.	Chapter 15 (pp. 148–156), on more complicated sentences.
		Phonetics and phonology: Disciplinary terms are used substantially but also clearly explained with plain language. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool to explain jargon. Grammar: Where disciplinary terms are necessary and helpful for understanding, they are clearly explained with plain language and examples. Appendix 7 especially lists a glossary to define terms used in the learner's guide.	Table 1, p. 16, comparing the consonant sounds of Warumungu and English, e.g., fricatives as "hissing sounds"; p. 68, on pronouns, e.g., first person as "the speaker," second person as "the hearer" and third person as "other people."

		Overall, the metalanguage directly addresses users and explicitly explains and draws their attention to the more complex parts.	
2	Affectively engaging	Although most of the examples are out of context, the contents cover a range of events that users might find relatable to the contemporary lifestyle (e.g., schools and shops). Instances of culturally specific examples and conversations may arouse a sense of nostalgia if an Indigenous user does not perform traditional cultural practices anymore. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from their learning experience. Communicative activities may also be able to make the learning a fun experience.	P. 84, a conversation on introducing oneself referring to skin names and the kinship system; section 12.2 (p. 121), on describing actions, e.g., “When we do something, we may do it in a certain way – slowly or quickly, well or badly, correctly or incorrectly.”
3	Cognitively engaging	The tasks in the learner’s guide are supposed to be achievable since the structure and vocabulary required are already modelled prior to the tasks.	
		The tasks overall require high-level, critical and creative thinking since exercise items are not modelled word-for-word previously; only the structure and vocabulary that may be useful are provided.	Pp. 54–55, exercises on analysing structure; p. 85, a translation task (English into Warumungu); p. 114, knowledge checking and brainstorming tasks, e.g.,

			“ Miyil is eye. What are miyili-kari ?”
4	Addressing learners’ attention to form whilst or after focusing on meaning	The focus of this learner’s guide is essentially on structure. Although there are meaning-based texts available, they are rather attached towards the end of each chapter than being drawn upon before the teaching of structure. Summary tables and block notes (titled “note” and “warning!”) are inserted intermittently where necessary to address learners’ attention to form or advanced knowledge; summary tables are also attached in appendices.	Appendices 2–4 (pp. 161–170), on verb forms, actor endings and pronouns, respectively.
5	Providing plentiful opportunities for communication	There is a fair number of opportunities for practising communicative skills, including role-play tasks and explicit instructions to practise with Warumungu speakers or other learners	P. 2: “If you have a friend who is learning Warumungu, practise conversations with them – make up your own, as well as trying the dialogues given in this book.”
		Role-plays are suggested in some of the exercise sections (at the end of each chapter) on how to play around the modelled structures and phrases with Warumungu speakers or other learners.	Pp. 98–99, role-play tasks on practising the use of nouns and pronouns.
6	Open-ended	For tasks like syntactic analysis, brainstorming and translation, there are fixed answers due to the either right or wrong nature. As for role-play tasks, while there are no multiple modelling answers provided, the answers	Pp. 159–160.

		of the exercises in this learner's guide are nevertheless open-ended—no set answers are provided. Learners thus need to figure out the answers on their own by exploring through the materials available throughout the learner's guide; this feature, linked to 3, is challenging and requires high-level cognitive skills.	
7	Text-driven	This learner's guide is not driven by texts but by the grammar. The authentic texts available (i.e., conversations) are attached at the end of each chapter but not the start point or major source of learning (cf. new vocabulary emerging from the conversations).	
8	Culturally appropriate	The content is overall constructed within the Warumungu belief system and largely refer to the cultural values of the Warumungu speech community. The significance of learning the culture is explicitly noted throughout the guide, especially in the preface (p. ix), where the worldview of the Warumungu people in regard to the language is acknowledged and explained.	P. 2: "Memorise people's skin names, and practise relationship terms"; Chapter 4 (pp. 29–36), on the family; para 1, p. 59, on the cultural differences between Europeans and Warumungu people in asking questions.

Green (2005)

A Learner's Guide to Eastern and Central Arrernte: Revised Edition

Principle	Feature	Description	Examples
1	Rich	A moderate amount of language in use is provided. Although most of the examples provided are phrases or sentences out of context, they demonstrate common usage. In Chapter 7 (the last chapter), there are four brief examples of conversations and a song, providing input of contextualised language. On the other hand, an audio cassette comes with this learner's guide, providing rich audio input which demonstrates real-world language. (Note that only the older version of audio cassette is available in the library of the University of Melbourne; this latest version is not.)	Section 2.2 (p. 17): "The most common form of greeting in Arrernte is . . . The common response to this is . . ."; pp. 92–93, an Arrernte song "Unte Nthenhe-arenye?" by Group 9692.
	Re-cycled	Only minimal repetitive language models are available. There are usually only a few phrasal or sentential examples for each structure. Some of the structures are modelled repetitively in the simple dialogues and song in Chapter 7. Other instances of modelling only occur once throughout the whole guide, instead of repeating over and over after its first occurrence.	Pp. 92–93, the song provides repetitive structures of "Where are you from?", "I'm from . . .", and the imperative "Tell me!"
	Meaningful	Although the learner's guide includes mostly phrasal or sentential examples (cf. the conversations and song), the way Green draws them from situational contexts indicates certain levels of reflecting real-world	P. 24, the section "how to tell someone not to do something"; example 75 (p. 36): "We are

		language. In addition, Green does consciously develop the material to authentically reflect “the way Arrernte people speak today”; therefore, “[i]n this learner’s guide we have sometimes used an English word in an example sentence” (Green, 2005, p. 2). Overall, the content is based on both general activities and specific events, such as greeting; these are meaningful and related to learners’ life. A fair amount of culturally specific and relevant language is also present, for instance, referencing placenames, regional animals and traditional items.	going for (witchetty) grubs”; examples 87, 91–93, 95 (pp. 38–41), referencing placenames.
	Comprehensible	The content is overall comprehensible for learners as this learner’s guide is essentially designed to ensure comprehensibility according to Green. Specifically, “[m]any aspects of the Arrernte language are not covered in this publication, and others are simplified to give the learner a good start” (Green, 2005, p. vi). Few instances which may be beyond learners’ comprehension are explicitly marked as “further information.”	P. 60, “further information” on the pronoun system reflecting kinship, e.g., “it is beyond the scope of the beginning learner of these languages to master this system completely.”
		Phonetics and phonology: The use of disciplinary terms is minimal. Where necessary, terms are clearly explained. Otherwise, the content is elaborated with plain language. For pronunciation unfamiliar for learners, graphs of the vocal tracts are provided to demonstrate the manner of articulation. The assumed phonetic and phonological knowledge of English of users are also utilised as a tool to explain jargon.	Pp. 9–10, graphs; pp. 53–54, tables for English pronouns vs. Arrernte pronouns.

		Grammar: As Green states, “linguistic jargon is [consciously] kept to a minimum” (p. 17). Where disciplinary terms are necessary and helpful for understanding, they are clearly explained with plain English and examples.	
2	Affectively engaging	Although the examples are mostly out of context, there is a fair amount of culturally specific reference which may be found relatable by Indigenous users. A range of other emotions may also be aroused, such as homesickness and nostalgia. The dialogues and song in Chapter 7 are likely to affectively engage learners even more. On the other hand, in terms of the metalanguage which directly addresses users, it can be a technique to affectively engage learners by drawing from their learning experience. Some illustrations are also inserted intermittently to accompany relevant themes; such visual input can be a technique to better engage learners into the experience.	Example 79 (p. 36): “I’m homesick for (my) country”; p. 40, e.g., “In 1942 we shifted from Charles Creek to Arltunga”; convo 4 (p. 96), on cooking a goanna. Section 2.4 (p. 18), e.g., “From the above examples you can also see . . .”; “In Arrernte if you want to say . . .”
3	Cognitively engaging	This learner’s guide is not task-based, but the content is assumed achievable given its simplified nature of introducing structure.	
		While not being task-based, the content is challenging to certain extent due to the differences in pronunciation and grammar between Arrernte and English. Yet, the requirement for critical and creative thinking abilities is not prominent.	

4	Addressing learners' attention to form whilst or after focusing on meaning	The focus of this learner's guide is essentially on structure. Although there are meaning-based texts available, they are rather attached towards the end of the guide (Chapter 7) than being drawn upon before the teaching of structure. Block notes (titled e.g., "beware," "note" or "further information") are inserted intermittently where necessary to address learners' attention to form or advanced knowledge.	
5	Providing plentiful opportunities for communication	There are no communicative practising tasks provided in this learner's guide.	
		This feature is not applicable.	
6	Open-ended	Since there are no practising items, this principle is not applicable.	
7	Text-driven	This learner's guide is not driven by texts but by the grammar. The authentic texts available (i.e., four dialogues and a song) are attached towards the end of the guide but not the start point or source of learning.	
8	Culturally appropriate	The content is partially constructed within the Arrernte belief system, especially Chapter 3, where pronouns and kinship are covered. The contents, on the other hand, largely refer to the cultural values of the Arrernte speech community. The significance of learning the culture is explicitly noted throughout the guide and particularly in Chapter 1, where Green directs learners to "[t]ry to understand the logic of the Arrernte	P. 3, on handsigns and polite ways of communicating; p. 4, on naming; p. 23, politeness in imperative; p. 56–63, on kinship.

		world view, and [not to] assume that it is a mirror image of your own” (p. 1).	
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Amery and Simpson (2013)

Kulurdu Marni Ngathaitya! Sounds Good to Me! A Kurna Learner’s Guide

Principle	Feature	Description	Examples
1	Rich	There is rich input of language in use provided, including sentences documented by field linguists and plentiful examples of conversation and contextualised language, such as how to talk with friends. On the other hand, a CD comes with this learner’s guide, including PowerPoint presentations, Kurna sound recordings and interviews with community people and the authors. It provides rich audio input which demonstrates real-world language. (Note that the CD is not accessible in the library of the University of Melbourne.)	Pp. 99–100, from early documentation; Chapter 2 (pp. 60–65), on talking with friends in different occasions.
	Re-cycled	There are highly repetitive language models, including several examples for each structure. A structure may also occur multiple times throughout the learner’s guide.	Pp. 43 & 150–151, on “how many,” “how much,” and “how often.”
	Meaningful	The contents closely reflect real-world language in use and are related to learners’ life, especially in Part 1 of the guide, where each chapter is	Chapter 12 (pp. 66–73), in the home setting, e.g., section 12.2

		themed with a specific social context. Amery and Simpson (2013) also explicitly point out the significance of “learn[ing] the words for things around us” (p. 66). On the other hand, the sources of exemplified language are meaningful and authentic in the sense that they are drawn from previous field documentation.	exemplifies language used for discussing TV shows.
	Comprehensible	The content is assumed to be comprehensible because of the general and basic meanings the examples convey. In addition, repetitive models are available, which can help with reinforcing learners’ comprehension throughout the course of learning. Side notes on the margins are also inserted intermittently to explain advanced information.	P. 99, on intonation and vowel change.
		Phonetics and phonology: Disciplinary terms are used substantially but also clearly explained with plain language. For pronunciation unfamiliar for learners, graphs of the vocal tracts are provided to demonstrate the manner of articulation. The assumed phonetic and phonological knowledge of English or other languages (e.g., Indonesian) of users are also utilised as a tool to explain jargon. Grammar: Where disciplinary terms are necessary and helpful for understanding, they are clearly explained with plain language and examples. Chapter 5 is especially set out to clarify terms used in previous documentation and how jargon will be explained and help the learning. Learners are also advised by Amery and Simpson (2013) “[not to] worry	P. 33, the side note on the margin explaining the voiced velar nasal; p. 26, explaining the abbreviations used by Teichelmann and Schürmann.

		too much about the technical terms. It's more important to follow the examples" (p. 27).	
2	Affectively engaging	The content is very likely to arouse emotions, such as excitement when it comes to themes like football and fishing. Conversations drawn from real-life experience are usually amusing and relatable. The variety of communicative activities may also be able to make the learning a fun experience. On the other hand, plentiful illustrations are inserted intermittently to accompany relevant themes; such visual input can be a technique to better engage learners into the experience.	P. 63, asking a friend out for the film <i>Ten Canoes</i> ; p. 73, bathtime conversation; Chapter 15 (pp. 84–87), on football; Chapter 16 (pp. 88–92), on fishing.
3	Cognitively engaging	The tasks in the learner's guide are supposed to be achievable since the structure and vocabulary required are already modelled prior to the tasks.	P. 92, exercise on sentences that may be used during fishing.
		The tasks require high-level, critical and creative thinking since exercise items are not modelled word-for-word previously; only the structure and vocabulary that may be useful are provided.	
4	Addressing learners' attention to form whilst or after	Explicit teaching of structure emerges from given meaning-based text/activity. Specifically, the learner's guide is designed with two parts, with Part 1 focusing on meaning-based contents and Part 2 explaining structure. In Part 1, for a few instances where explicit clarification of structure is necessary, brief side notes are provided.	Chapters 10 (pp. 46–59) vs. 24 (pp. 178–194), on talking about space and time.

	focusing on meaning	Overall, there is only the process of addressing learners' attention to form <i>after</i> focusing on the meaning, but the <i>whilst</i> process is absent. The two parts do not connect very well, either, given the mismatching chapter division in Part 1 and Part 2.	
5	Providing plentiful opportunities for communication	There are plentiful opportunities for practising communicative skills due to the highly conversation-oriented nature of the material. Some communicative practising tasks are consciously designed.	
		The communicative activities are overall based on scenarios or illustrations, getting learners to make use of their real-life experience to practise the structure. The rich sources of illustrations also provide plenty of potential picture-description tasks.	Section 10.2.2.3 (p. 52): a game on asking for directions based on a map on p. 51; p. 64: a role-play practice for talking on the phone.
6	Open-ended	While there are no multiple modelling answers provided for practising items, the answers of the exercises in this learner's guide are nevertheless open-ended—no set answers are provided. Learners thus need to figure out the answers on their own by exploring through the materials available throughout the learner's guide; this feature, linked to Principle 3, is challenging and requires high-level cognitive skills.	Pp. 36–41, 49 & 92.
7	Text-driven	This learner's guide is overall text-driven and rooted in authentic texts, including conversations, email letters and comic illustrations. Although	Pp. 47, 60 & 83: comics; p. 65: emails.

		relevant vocabulary and expressions are usually provided in advance, the learning is largely focused on the texts.	
8	Culturally appropriate	The content is overall constructed within the Arrernte belief system and largely refer to the cultural values of the Kaurna speech community. As Amery and Simpson (2013) note, information included in this learner's guide "has been gleaned from every known Kaurna source recorded and <i>set against knowledge still retained by members of the Kaurna community</i> " (p. xiii, emphasis added).	Chapters 11 (pp. 60–65), 13 (pp. 74–79) & 14 (pp. 80–83), respectively on talking with friends, children and Elders according to cultural values.

Appendix B: Interview Protocol

1. Background information: Can you briefly describe your academic linguistics training background and what kind of language works you have done with Indigenous communities?
2. What kind of experience do you have with learner's guides?
3. Have you tried to learn a language on your own with any learner's guides?
4. Could you briefly describe some of the pros and cons of the learner's guide(s) that you have seen/used?
5. What challenges or potential issues have you encountered when using a learner's guide?
6. From your experience, what are the learning purposes and needs of Indigenous communities that you have worked with?
7. Do you think existing learner's guides could serve to their needs?
8. What kind of modification would you suggest in order to meet users' needs?
9. What is your opinion about incorporating cultural materials in learner's guides?
10. From your experience working with Indigenous communities, what aspects of current learner's guides can effectively facilitate learning?
11. What kind of challenge would communities likely encounter with using learner's guides when they do not have formal linguistics training? More specifically, e.g., the learning of grammar, phonetics and phonology, vocabulary?
12. With linguistics background yourself, how would you react to such issues to facilitate the learning with current materials?
13. In your own experience in developing a learner's guide template, what are your main concerns and focuses?
14. What efforts have you made in order to improve the current state of learner's guides?
15. Is your template similar to the structure of existing learner's guides? Or more like a college language textbook for, say, Spanish, with lots of activities?
16. Have you encountered any challenges during the process of creating the template, especially when there are no fluent speakers or no sufficient materials around?