**Dr Grant’s Indigenous Cultural Analysis Matrix**

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| --- | --- | --- | --- | --- |
|  | **Protocols (Ways of being)** | **Values (Ways of valuing)** | **Processes (Ways of doing)** | **Systems (Ways of knowing)** |
| **Land** |  |  |  |  |
| **Language** |  |  |  |  |
| **Culture** |  |  |  |  |
| **Time** |  |  |  |  |
| **Place** |  |  |  |  |
| **Relationships** |  |  |  |  |

**Dr Grant’s Indigenous Cultural Analysis Matrix**

In seeking to undertake an analysis of Aboriginal and Torres Strait Islander perspectives in your curriculum, we propose a cultural matrix tool to **measure both breadth of content and depth of perspective.** For breadth and integrity of Aboriginal content, we employ Uncle Ernie Grant’s Indigenous framework from far north Queensland. Dr Grant’s framework is highly regarded and widely used in Queensland and beyond. It comprises **six content descriptors**:

**Land**

**Language**

**Culture**

**Time**

**Place**

**Relationships**

For depth of Aboriginal perspectives, we employ **four aspects** of Aboriginal ways of valuing, being, doing and knowing:

**Protocols**

**Values**

**Processes**

**Systems**

In this way:

Protocols *= Ways of being* (rules that tell us how to live/be in relation to people and country)

Values = *Ways of valuing*

Processes = Ways of doing

Systems = *Ways of knowing*

**Content Descriptors:**

**Land**: Encompasses perspectives on landscape, nature and natural phenomena.

**Language**: Relates to perspectives on contemporary and historical communication forms.

**Culture**: Relates to both tangible and intangible aspects of lived realities and expressions of ways of being, knowing and thinking.

**Time**: Relates to perspectives on sequencing, chronology, temporal realities and cause and effect relationships.

**Place**: Refers to the narrative, ritual and cultural meanings enfolded in spaces and landscapes through long term occupancy and custodianship of land.

**Relationships**: Relates to perspectives on the dynamic interaction between all the other elements, and the connections within and between human, spiritual and ecological systems.

**Using the Analysis Tool**

Simply review your unit of work, placing a mark in the appropriate box in the matrix for each Aboriginal perspective item you find. For example, for a lesson on Aboriginal family structure, you would place a mark in the box where the Relationships row meets the Systems column. Continue the analysis in this way, then at the end examine the distribution of scores overall.

Should you see all your scores building up around Culture, you might consider increasing the breadth of your Aboriginal perspectives to include time, place, land, language and relationships. If you see that most of these are occurring at the level of Processes and Systems, then you might seek to increase the depth of your Aboriginal perspectives by including more values and protocols.

(<https://www.8ways.online/cultural-analysis-tool>)