<https://mobile.abc.net.au/news/2020-07-13/stan-grant-black-lives-matter-four-corners/12429206?nw=0&pfmredir=sm>

This text is a digital text that captures the way racism allows producers to blend genres into an engaging text, achieving the purpose of encouraging people not to ignore the issue of racism towards people of colour due to pride or humbleness via the incident of the death of George Floyd.

The personal essay style written component of the text tells the story of several lives lost due to police brutality and then the author tells the story of his own experience with racism. This fulfills the purpose of encouragement as well as creating emotional impact as we’re confronted by the distressing stories of racism.

6 techniques:

* Inclusive language.
* Repetition.
* Motif.
* Connotation.
* (Medium angle?) Camera angle.
* Symbolism.

Throughout the text, Grant uses inclusive language, using word such as “we” and “us” repeatedly. This can be seen when he writes “And we fail to stop it”, “In his cries, we hear the cries of hundreds of years and the unknown dead”, “Now we are joining our voices with the voices of black America”, “Those who say Black Lives Matter is a movement we are importing from America know nothing of who we are”, “Ours was the little mission church where my uncle was the black pastor and these men were our patron saints”, "Sometimes we go through these dark periods”, “Once our eyes are open to the world around us, we can never see the world in the same way again”, “I was about 15 years old when we moved to Canberra, and my sister and I were now the only Aboriginal kids in the school”, “For generations we, the First Nations people, have spoken truth to white power”, “We cannot close the gap and our people too often remain out of sight and out of mind to most Australians”, “We learn to continue to believe in ourselves, in our strength, our resilience, our determination for change. And we can change”, “It is our people who refuse to stop being who we are, despite all efforts to take everything from us”, “We have all lost family members, those snatched from their loved ones, from their culture”, “We survived. And we are still surviving today so it's just a matter of time”, “A deep love of each other and our country, and how we love our country, even if we love it with a broken heart”, “We will win this war. It is a war. It's a cultural revolution”, “We'll survive through it all. We will keep our hopes alive” and “We will not surrender our hope”. This has the effect of emphasising the fact that this isn’t a problem that just Grant experiences – it is a problem that we all face as a species. This works to inspire the audience to induce change since Grant, a person who is inducing change, is on the same level as the audience.

Throughout the video in the text, the video is shot at an eye-level camera angle with Grant. This works to suggest equality between the viewer and Grant, again inspiring change since it suggests that the audience can cause just as much change as Grant can.

Grant also uses an allusion to achieve the text’s purpose. He does this when he writes “There, captured on video, was every person enslaved. Every person in chains. Every person who lived under the whip. Every person lynched from a tree or ordered to the back of the bus”. This is an allusion to the mistreatment of slaves in the past. Since most people recognise America’s past with slavery as a severe violation of human rights, this allusion works to relate police brutality towards people of colour to racism-induced police brutality, thus conveying the message that change still needs to be induced, therefore achieving the purpose of the text, that is, to awaken and inspire movement towards equal treatment of people regardless of race.

Throughout the text, Grant uses repetition of the word “hope”. This can be seen when he writes “This is where our hope comes from”, “We will keep our hopes alive” and “We will not surrender our hope”. This use of repetition has the effect of emphasising the overarching message, that is, to awaken and inspire movement towards equal treatment of people regardless of race.

Throughout the text, Grant uses symbolism to indicate that Floyd’s death represents the decades of the slavery of people of colour. This can be seen through the quote “There, captured on video, was every person enslaved. Every person in chains. Every person who lived under the whip. Every person lynched from a tree or ordered to the back of the bus”. This shows that Floyd’s death captures every slave’s life in the hands of white supremacy. Since slavery is seen by most people as a severe violation of human rights, this use of symbolism works to relate police brutality towards people of colour to racism-induced police brutality, thus conveying the message that change still needs to be induced, therefore achieving the purpose of the text, that is, to awaken and inspire movement towards equal treatment of people regardless of race.

Teacher’s notes:

Whenever Grant speaks to the camera, his tone is always calm, serious and intimate. His pace is slow, his voice well-modulated and clear. It seems like he is asking us to be respectful of the issue through his calm and serious tone. His voice is consistently personal, creating a sense of close understanding between the audience and himself. This personal voice is constructed through the use of his own anecdotal experienceand and that of his family. The repetition of personal pronouns such as "I" and "my" create the same kind of personal voice. At times, Grant uses metaphors that have an emotive effect, for example he uses the metaphor of a volcano that “erupts" to explain a rage that "never really leaves us". Wile Grant himself doesn't exhibit such volcanic rage, the metaphor effectively conveys the feeling that some Aboriginal people have due to the history of racism. Another metaphor repeated is that Aboriginal people face "a weight of history", conveying history of racism. The literary style of language is formal without being overly complex and works to create an educated, serious voice. The structure of the text shows Grant links BLM protests in America and those in Australia to prove Aboriginal people face similar issues of injustice in Australia. His voice shows that he seeks to educate Australians, almost teaching us in his serious, calm tone.

Through Grant's serious, concerned, personal and calm voice in this text, we see he places high value on educating Australian people about the experience of being Aboriginal. He clearly believes that Australian people can work together to bring about justice for Aboriginal people and to eliminate racism. His focus on explaining and interpreting current global events and his educated voice may challenge some opinions about the BLM protests, particularly where we saw anger and rage in action during some protests. His calm manner of speaking takes the rage and makes it intellectual, something we can reason and understand. This creates a more supportive attitude towards BLM protests where we may have been inclined to feel shocked.

This text is a speech in the form a poem that captures the way racism allows producers to blend genres into an engaging text, achieving the purpose of encouraging people to not judge half-cast individuals based on their mixed ethnicity.

The speech component tells the story of the speaker’s experience as a half-cast and how people judged him because he was half-cast. The poem component appeals to readers because they like rhymes.

6 techniques:

* Rhyme.
* Repetition.
* Connotation.
* (Chopped) Diction.
* Metaphor (roots).

The text “Real” by Stephen Oliver uses rhyme to inspire change regarding judgement towards half-cast individuals. Throughout the text, Oliver uses rhyming couplets to make the message more memorable, as rhymes are generally more easily remembered. This can be seen through the last word of each line, such as “me”, “Aborigines”, “outback”, “black”, “explain”, “disdain”, “suppose”, “nose”, “aback”, “black”, “see”, “me”, “guy”, “justify”, “identity”, “Aboriginality”, “voice” and “choice”, along with more throughout the whole text. This works to make the message more memorable, thus achieving the text’s purpose, that is, to inspire change regarding judgement towards half-cast individuals.

Oliver also uses repetition to inspire change against judgement towards half-cast individuals. This can be seen when Oliver writes “I wasn’t even black”, “To this obvious expert on everything black”, “He can’t understand what it means to be black” and “But to say that I’m less because my skin’s not as black”. This repetition of the word “black” works to emphasise the topic of the speech – that he is being judged for not being of fully black descent. Undeserved judgement has negative connotations to it and thus this emphasis has the effect of reminding the audience that this judgemental behaviour and way of thinking is a detriment to the health and wellbeing of half-cast individuals, therefore achieving the purpose of the text, that is, to inspire change against judgement towards half-cast individuals.

Oliver also uses connotations when he writes “McGuire or Tomic or Andrews or Lee… Yet you are Australian to your very core” to achieve the text’s purpose. These names have connotations to different nationalities and thus this use of connotations works to emphasise that no matter the nationality of an individual, if they live in Australia then they deserve to be able to label themselves as an Australian, thus achieving the purpose of the text, that is, to inspire change against judgement towards half-cast individuals.