



Australian
National
University

Reading and Notetaking Strategies

ANU Academic Skills



We acknowledge and celebrate the First Australians on whose traditional lands we meet today, the Ngunnawal and Ngambri peoples, and pay our respect to elders past and present.

We acknowledge and respect their continuing culture and the contribution they make to this city and the ANU.

What are some effective reading strategies you have used in the past?



Types of reading you'll be doing at ANU



High achieving students	Low achieving students
Use readings to learn and understand, actively engaging with the source.	Use readings only to make an output product. Forage for resources without understanding their purpose.
Take notes as they read.	Don't take notes as they read.
Develop a consistent strategy for organising and using their resources and notes.	Don't know what to do with the readings—frantically search for something that might fit without active engagement.
Spend a lot of time planning their writing.	Spend more time composing than the high achievers, but don't plan.

Research presented at the AALL conference, 2019, by Dr Rowena Harper.



Read with a
purpose

Have a strategy

Engage!

Read with a PURPOSE:

Why am I reading this?

What information do I need?

How much time and energy is it worth?

Always have a question!

Many possible purposes

Background
info

What are the
arguments and
key points?

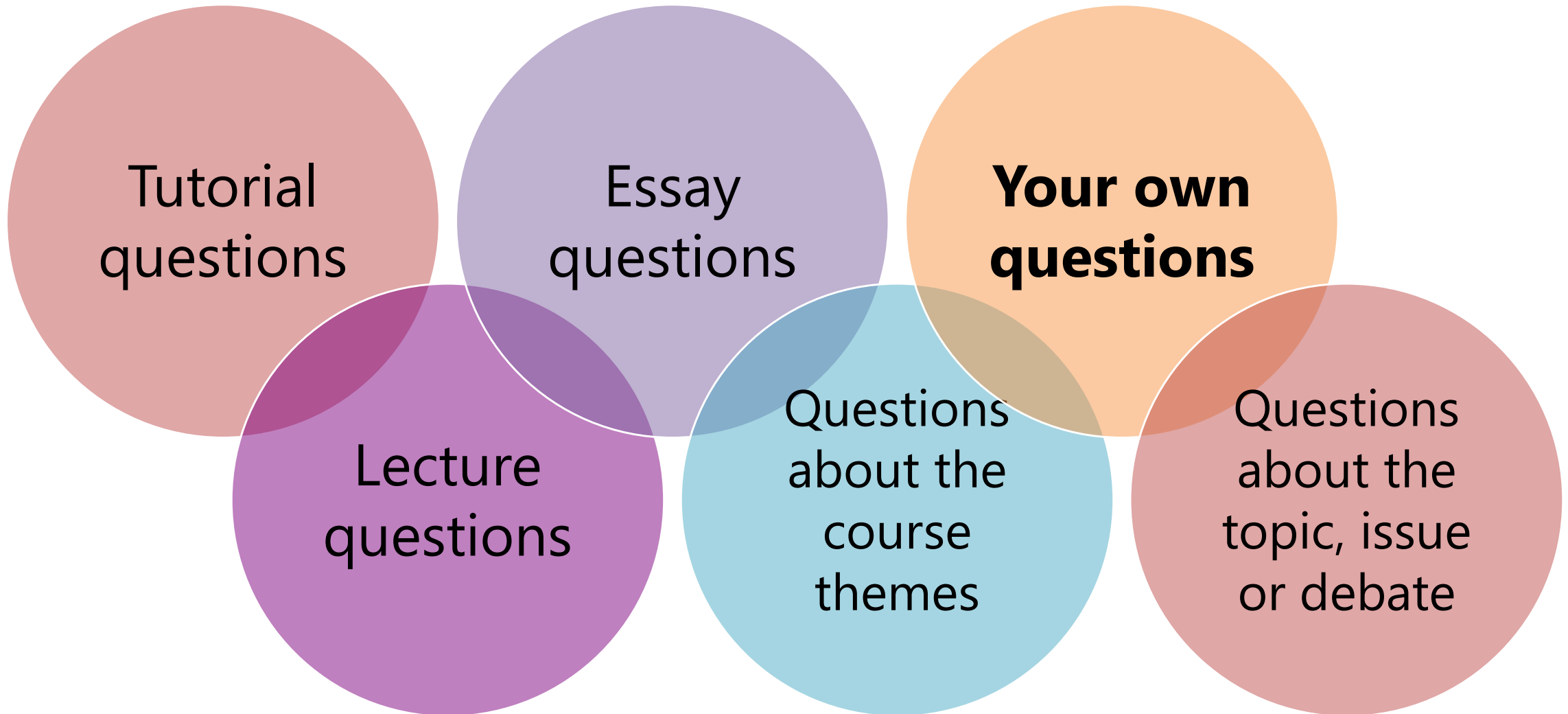
Why do they
argue this?

Finding
specific
information

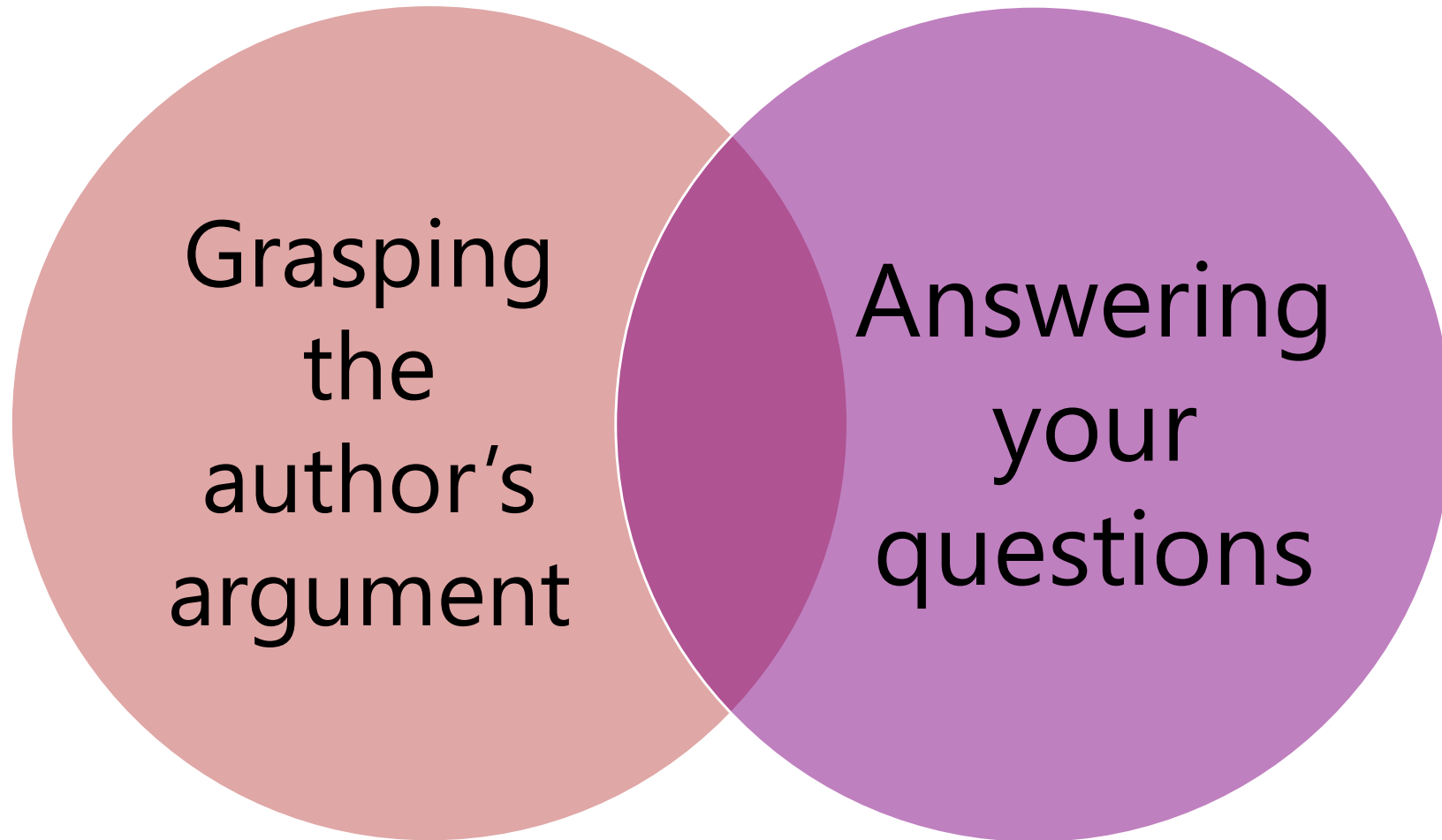
Which theories
/ frameworks
are used?

**Why is this
relevant to
my work?**

Use questions to guide your reading



Ultimately, you're reading for two main goals:



PURPOSE – Why am I reading this? What information do I need? How much time and energy is it worth?

1. Search

How is the article laid out?
What are the sections?

2. Skim

What are the key ideas in the abstract, key words, intro, headings, topic sentences?

3. Select

Which sections or paragraphs are relevant to me?

4. Study

Closely read the relevant parts and take notes.

Reading for an essay

Question:

Should artists and creators have complete freedom to represent/tell stories about cultures and customs that are foreign to them?

Research will help you develop your response and provide evidence for your answer

Hurley AW (2007) 'Whose Dreaming? Intercultural appropriation, representations of Aboriginality, and the process of film-making in Werner Herzog's *Where the Green Ants Dream* (1983)', *Studies in Australasian Cinema*, 1(2):175-190.

Whose Dreaming? Intercultural appropriation, representations of Aboriginality, and the process of film-making in Werner Herzog's *Where the Green Ants Dream* (1983)¹

Dr Andrew W. Hurley *Lecturer in European studies,
University of Technology, Sydney*

Abstract

In 1983, the German film-maker Werner Herzog realized a decade-long ambition to create a film thematizing the struggles of Aboriginal groups against mining companies in Northern Australia. *Where the Green Ants Dream* (1984) was ultimately reviled by Australian pundits and also disappointed international critics. However, the film and the story behind its making raise important issues, not only about the creative appropriation of Aboriginal mythology, and the filmic representation of Aboriginality and of the struggle for Aboriginal land rights, but also about the intricacies of cross-cultural collaboration. This article reveals how Herzog relied upon the first land rights court case (*Milirrpum v Nabalco*) in writing his film script. In doing so, he came up with a hybrid ambiguously situated between documentary and feature film, something which proved uncomfortable for the lead Aboriginal actors Wandjuk and Roy Marika, who had both been players in *Milirrpum v Nabalco*. This article analyses Herzog's mix of documentary and fiction, examines the film's reception—both by white Australian critics and by Aboriginal Australians—and argues that, while the film may be flawed, it is valuable because it threw (and continues to throw) light on the processes and pitfalls of cross-cultural collaboration.

Introduction

In recent years, a number of protocols governing the interaction between white film-makers and Indigenous communities have been drafted for bodies such as SBS Independent and the Australian Film Commission (Mackinolty and Duffy 1987; Bostock 1990 [1997]; Johnson 2001; Janke 2003; among others). These non-binding documents have focused on questions of respect and consultation during all stages from scriptwriting to post-production. Whilst they are to be commended at the level of principle, some doubt remains about their efficacy when translated into practice and about whether they might not also have unfortunate side effects. Frances Peters-Little has questioned, for example, whether requirements to involve

Keywords

German cinema
cross-cultural
collaboration
Aboriginal history
authorship
cross-cultural
protocols
docufiction

1. An earlier version of this article was included in the proceedings of the PASSAGES conference on law, aesthetics and politics held at the University of Melbourne on 13–14 July 2006 (see Hurley 2006b).

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Read actively: engage!

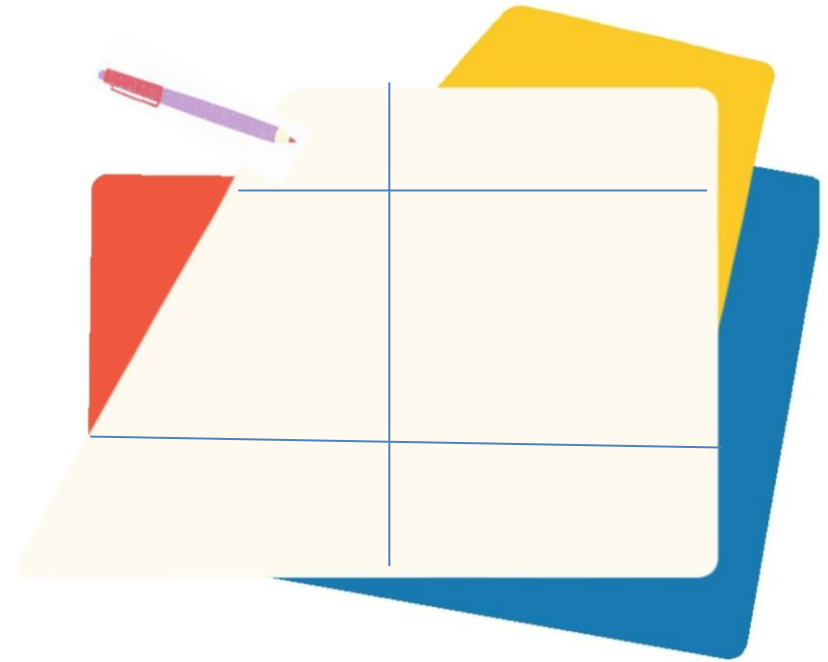
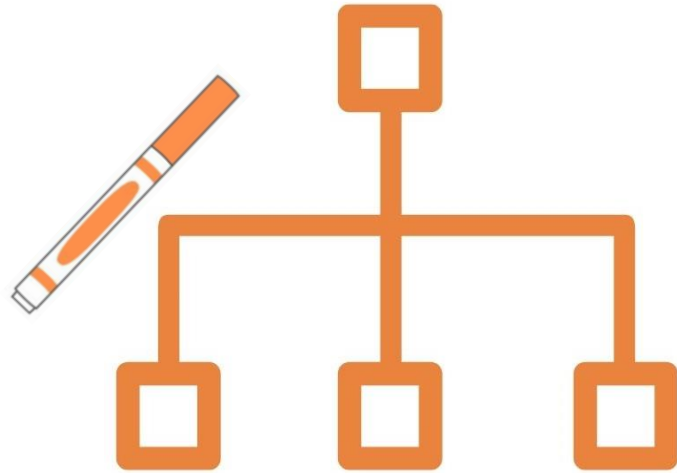
- Question the text
- Take notes

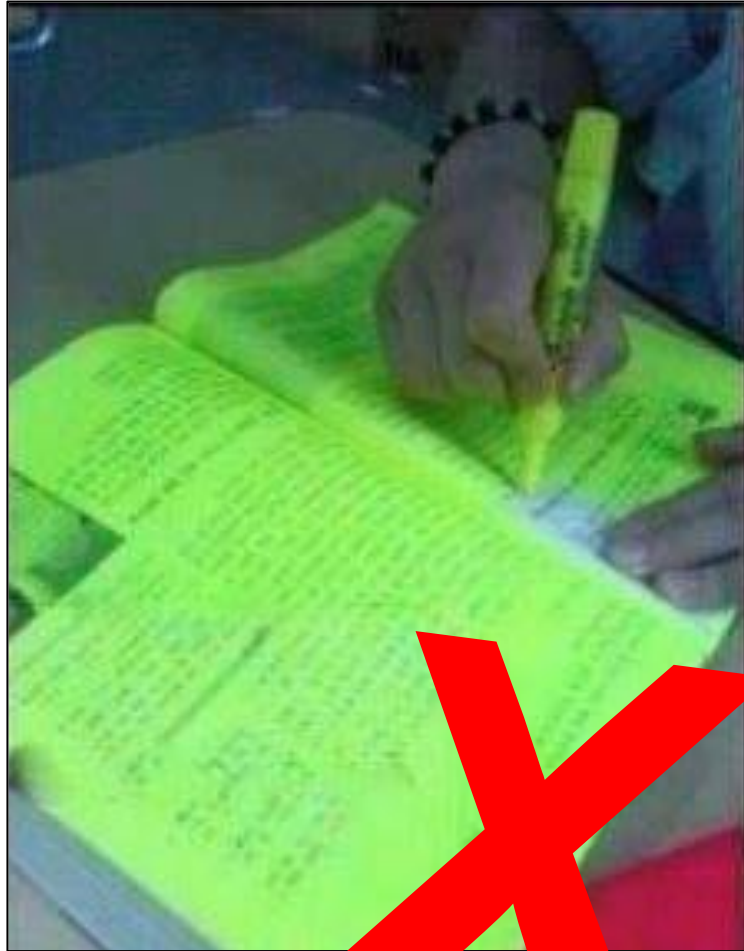


What are some note-taking strategies you have used in the past?



Note-taking ideas





that 'security architecture' be (or as if) the result of a conscious act could be interpreted as rigidly implying a structure that is meticulously planned and the work of a single 'master builder.' The aforementioned analysis of Mauli is pertinent to this concern, and the RSCs of **Buzan and Waever** at least envision a largely self-contained and relatively concrete complex of regional interaction that resembles a grand design. Yet, we certainly recognise that the process of architecture building is not always inherently neat and tidy. Our suggested guidelines therefore leave open the possibility that 'security architecture' can emerge from the work of two or more competing architects and can be worked out on a 'bottom-up' basis over time. The experience of ASEAN's security discussions eventually morphing into the ARF as a means of engaging great power regional interests and agendas illustrates this point. Frost offers the metaphor of a 'jumbled' Asian architectural construct to which numerous conference rooms are allotted 'to help tame the many bilateral rivalries that are in the region' and that facilitates a 'variable geometry approach' of countries participating only in those deliberations that are most critical to their own national security concerns.⁷¹

different from other views?

(5) nation can be broad

Fifth, the term 'security architecture' should only be used with reference to a structure that addresses specific functional needs. The range of functions that 'security architecture' might conceivably perform – including collective defence, collective security, crisis management and the protection of members against non-military security challenges – can be quite broad. Under the terms of our guidelines, the composite elements of 'security architecture' should certainly interact in such a way that collectively and coherently contributes to specifically designated policy objectives. It is possible that a range of different functions may be assigned to various components of the architecture – a division of labour that has been characterised by analysts of European regional security politics as 'functional differentiation'.⁷² Our suggested guidelines also do not overlook the possibility that the purpose and function of 'security architecture' can evolve over time, both as a consequence of changing internal architectural preferences or in response to significant shifts in the regional and/or global strategic environment. Nevertheless, we suggest that 'security architecture' cannot exist simply for 'security architecture's sake, and that the embodiment of purpose ought to be regarded as an indispensable feature of any structure to which the terminology is legitimately applied.

what other purposes?

(6) not just about security

Sixth, although the purpose or function of 'security architecture' ought to be security-related, this does not mean that its various components need necessarily be limited to security mechanisms. This observation is especially pertinent to the Asian region, where understandings of security have tended to be comprehensive, and where economic institutions are so often used for security ends. The APEC process, for example, is ostensibly a vehicle for trade facilitation but began with an oblique security function – that of 'enmeshing' and 'tying down' the region's great powers – and has taken on additional security functions as it has matured. Vinod Aggarwal and Min Gyo Koo have characterised this process as creating 'impetus' for organisational transformation in response to external shocks to the region that

example?

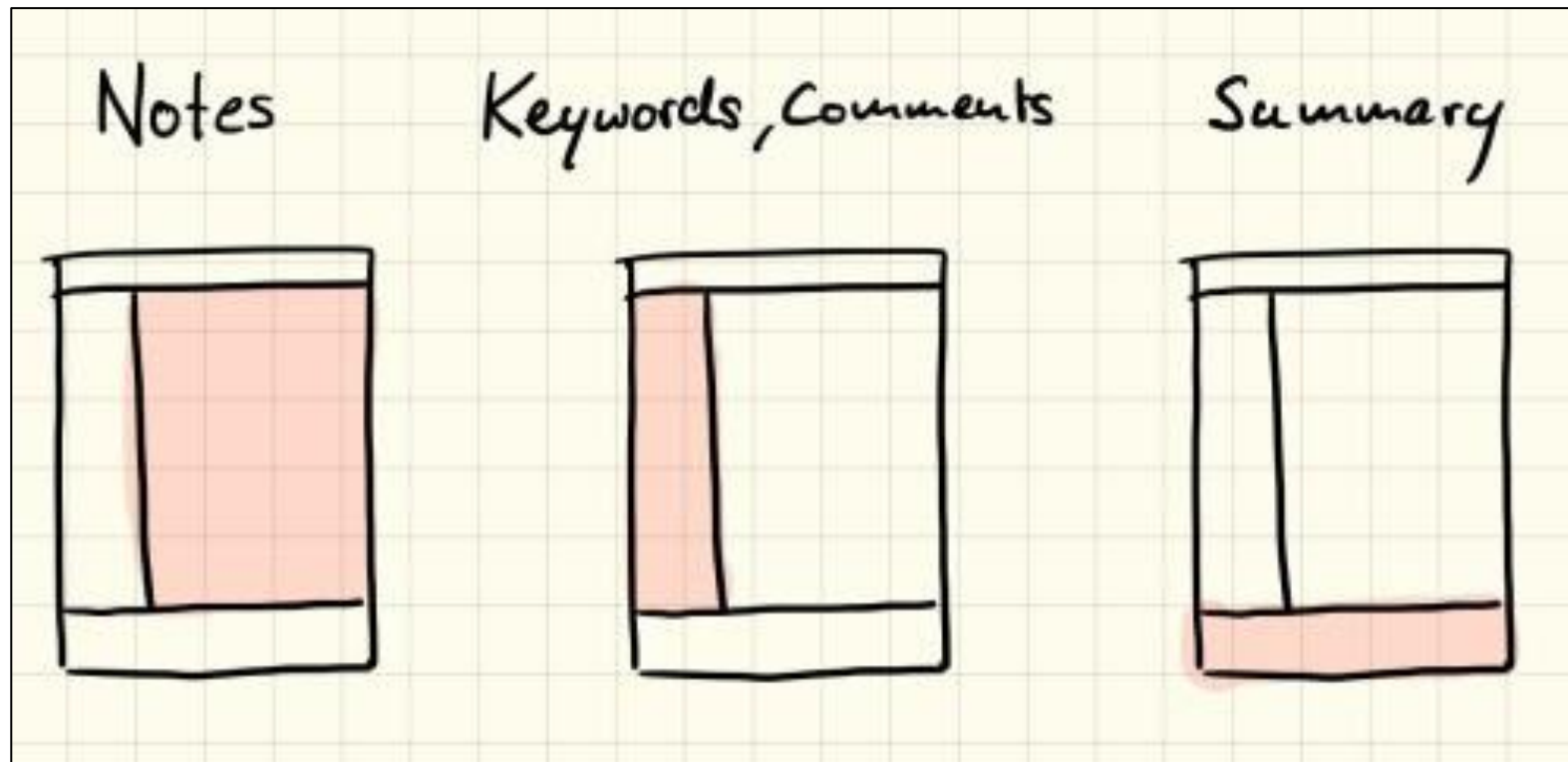
follow up

⁷¹ *Ibid.*, p. 148.

⁷² See Carsten Tams, 'The Functions of a European Security and Defence Identity and its Institutional Form', in Helga Haftendorn, Robert O. Keohane and Celeste A. Wallander (eds), *Imperfect Unions: Security Institutions over Time and Space* (Oxford: Oxford University Press, 1999), pp. 80–103.

Summary: security architecture can be defined with seven characteristics which refer to the design, function and structure. Should be uniting, bottom up, not focused just on security.

Cornell note-taking system

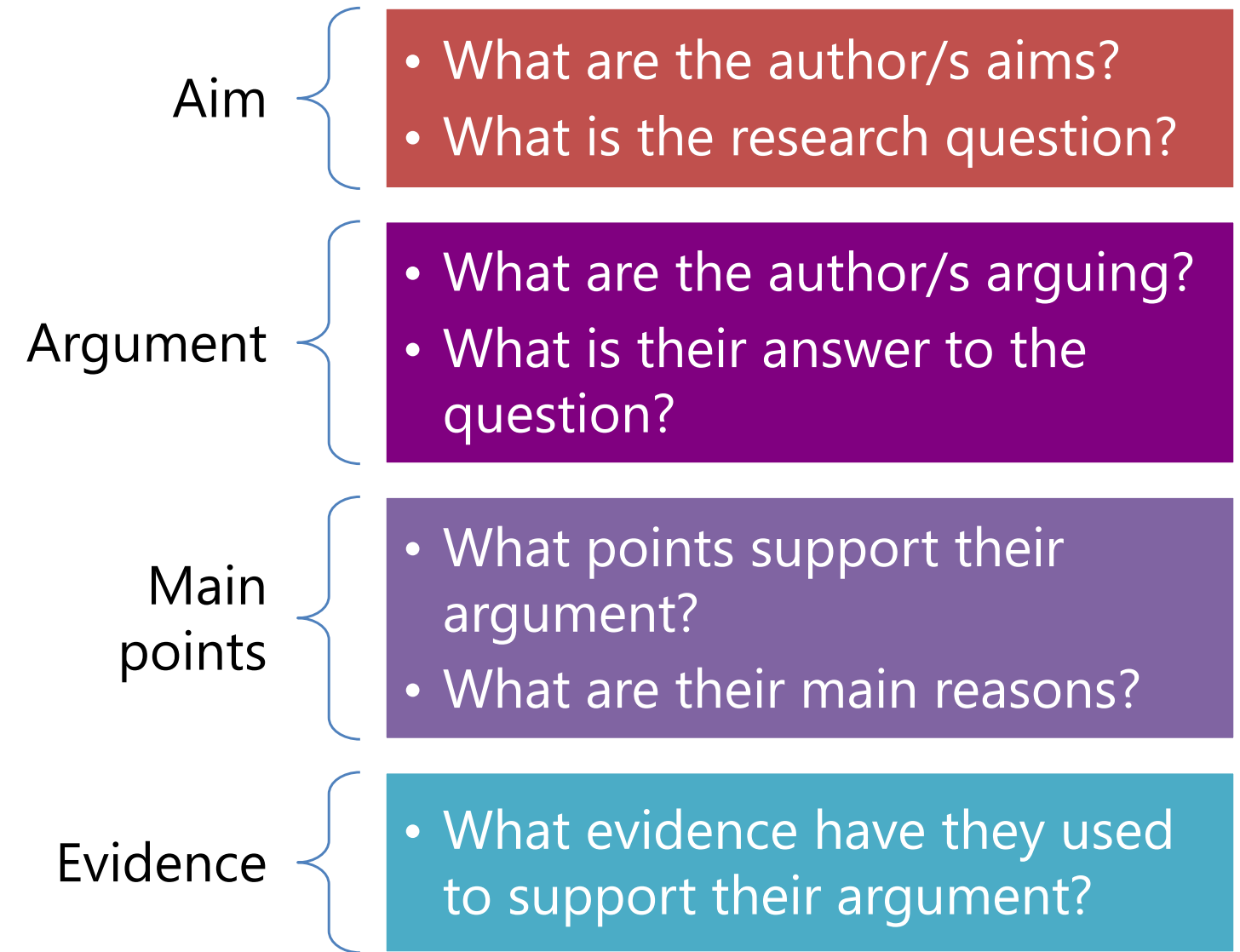


From: <https://medium.goodnotes.com/study-with-ease-the-best-way-to-take-notes-2749a3e8297b>

Cue column – your ideas

- Strengths and weaknesses?
- How valid are the research methods?
- How strong/compelling is the evidence?
- How logical is the argument and subsequent conclusion?
- How does this fit in to other research in the field?

Notes column – authors' key points



Summarise how the argument and ideas and apply to your questions.

Adapted Cornell Method

October 3

Cue Column

Types of Leadership Theory

Pg. 127

MASLOW

self-actualization

Esteem

Social

Security

Physiological

Pg. 122

Why do some believe in Theory X and others Theory Y?

Motivational Theories -

- Explain how human relations affect motivation.

Note-Taking Area

Maslow's Hierarchy of needs (motivational theory)

1. Physiological Needs - survival, food, shelter
2. Security Needs - stability and protection
3. Social Needs - friendship and companions
4. Esteem Needs - status and recognition
5. Self-Actualization - self-fulfillment

* Developed By Abraham Maslow

* Must meet lower needs first.

Theory X - holds that people are naturally irresponsible.

Theory Y - holds that people are naturally self-motivated and responsible.

* Developed by Douglas McGregor


* What type of leader you are is determined by which theory you believe in.

Summary Area

Motivational theories explain how and why people are motivated. 2 motivational theories are Maslow's hierarchy of needs and Theory X and Y

"The process whereby social life [dominant social relations] is converted to a natural reality" (Sapient 1981, viii)

Sound familiar?



Eg we take comporce for granted

Times Square - epitome of capitalism

Ideology - things we take for granted

Capitalism is an ideology *

Eg. ~~capitalism~~

we are brought up within ideologies

Eg - capitalism, religion, heteronormativity


IDEOLOGY

Naturalisation of Social Processes & Relations

- Ideology with big 'I': overall process
- Ideology with small 'i': specific content which changes

What examples of ideology can you think of? How do they illustrate an overall process, i.e. Ideology?

The work of ideology is to smooth over real contradictions in social life.



How was slavery allowed to happen? (Ideology of racial discrimination)

What are the contradictions in capitalism? - Equality ideals

Enforced through schools, politics, religion, spatial arrangements

inequality in reality

- Not everyone can earn enough money

That is, because we take ideologies for granted, we don't see/question their assumptions

ISA

ISA

ISA

↓

⚡

Understanding connections to place

Moreton-Robinson (2007) articulates how Indigenous peoples' sense of place, home and belonging is configured differently to that of migrants in terms of knowing. She asserts that there is no other homeland that provides a point of origin, or place for multiple identities. Instead our rendering of place, home and country through our ontological relation to country is the basis for our ownership' (Moreton-Robinson 2007:37). Sally Morgan (2008:263) describes this in part when she explains that:

When we experience that deep longing inside ourselves, then we know our country is calling us back. It is time to go home, even if only for a short while. This is because my country is far more than what can be seen with physical eyes. Our country is the home of our ancestral spirits, the place of our belonging. The core of our humanity.

The realities of Indigenous place and Indigenous ownership of place remain unchanged, even though the processes of colonisation in Australia have dispossessed and displaced Indigenous peoples and may have altered Indigenous connections, access and control within and of place. In urban localities, as in other geographic localities, Aboriginal peoples still have Indigenous belonging and Indigenous ownership of place. This exists regardless of whether multi-storey buildings, freeways, sports grounds, houses and places of worship have been built within that geographic locality. It exists regardless of whether individual Australians claim ownership. Non-Indigenous territorialisation of sites and land holdings is only possible through the dispossession and de-territorialising of Aboriginal people from their land.

Within urban localities, a multiple realities, and connections to place can exist. This includes the Aboriginal ownership of place and the non-Indigenous attachment and connections to place - which may be farred depending on that urban centre's history and economic situation. Sommerville (2010) contends there are a mixture of complex political realities of Indigenous/non-Indigenous relationships in place and that some places offer multiple and contested stories of experiences of that place. Sometimes, the experiences

'We don't leave our identities at the city limits'

of place contain deeply held beliefs and emotions, and people may display emotional behaviour in relation to place - such as reflection, nostalgia or dislike (Memmott and Long 2002). Furthermore, as emotions and behaviours develop, they may also then be 'maintained by groups of people having collective experiences at those parts of the environment and reinforced through feedback from ongoing experiences at such places' (Memmott and Long 2002:40). Through this process, it is possible that places can enact the politics of inclusion and allow for multiple identities and marginalised groups (Sibley 1995) or enact 'a place-based politics which is reactionary, exclusionary and blatantly supportive of dominant regimes' (Baker 1997:526). That is, places can enact feelings of welcome, belonging and inclusion, or feelings of being unwelcome and excluded.

De Certeau (1984) book The Practice of Everyday Life constructs the notion of belonging as a sentiment that develops over time through everyday activities. For De Certeau, simple everyday activities are part of the process of appropriation and territorialisation. He suggests that, over time, belonging and attachment are established and built on memory, knowledge and the experiences of everyday activities. This is seen in the experiences of non-Indigenous Australians, who have developed attachment and belonging to places based on the dispossession of Aboriginal people and on their everyday activities over the past 200 years. During this time, non-Indigenous people have marked their appropriation and territorialisation with signs, symbols, representations and images. In marking their attachment, they also define how they position Indigenous people - both by our presence and our absence.

The concepts of place and space are closely related Sommerville (2010:327) argues that place and space are so 'deeply implicated in one another it is difficult to consider one without the other'. Mills (2006) explains that 'space is a question of relations: perceptions of and actual relations between the individual, the group, institutions and architecture, with forces being perceived as restricting or enabling movement or access'. Gupta and Ferguson (1992:8) state that 'an identity of a place emerges by the intersection of its specific involvement in a system of hierarchically organised spaces with its cultural construction

Australian Aboriginal Studies 2013/1 7

Summary: @1c places = spaces hold and enact so many emotions both positive + negative, they can never be neutral. For Aboriginal people, these emotions are primarily belonging + dispossession, making their relationship to space political.

inter personal leadership business

COMPETENCIES

framing building social capital mobilising

people concern for products innovation emerging country chips middle class no test team

1. Job centred dimension
2. Employee centred dimension

Analysed Practical Creative

bad leadership

Incompetence
derail not
not meet objectives
not build skilled teams
not build relationships
not adapt

Five factor theory

1. Openness
2. Conscientiousness
3. Extraversion
4. Agreeableness
5. Neuroticism

Change

character

Theory X
Theory Y

Veterans
Baby Boomers
gen-Xers
nexters/millennials

Advantageous context
Displacement of responsibility

implicit predispose
ingroup bias
overriding credit
collects of inherent

Assess

360° feedback

Change

1. action learning
2. development planning
3. Coaching
4. Mentoring

Behaviour

Emotional Intelligence

Motivation

Maslow

Self-actualised
self-esteem
belongness
security
physiological

Attributes

Cognitive Resources Theory

Ethics values attitudes

Vision
Empathy
Caring
Integrity

Power & Influence

Supervisors
Understand supervisor world
Adapt to supervisor style

Power & Influence

Expert power
Referent power
Legitimate power
Reward power
Coercive power
Personalised
Socialised

Punishment

Mixing performance administration

Influence tactics

rational persuasion
inspirational appeals
consultation
ingratiation
personal appeals
exchange
coalition tactics
pressure tactics
legitimising tactics
hard
soft
rational LMX

Achievement

Goal Setting

Empowerment

Teams

Operant approach

Reward
Punishment
Contingent
Non-contingent
Extinction

Teams

Teamwork

Team characteristics

Group roles

task role
relationship
dysynchronising

Teams

Team leadership model - TLM

Group processes

Leadership

"the process of influencing an organised group toward accomplishing its goals"

process not position
science and art
rational + emotional
Different but complementary to management

Leadership

NOT

all common sense
born not made
learned through hard knocks

Interaction Model

Theories

Leaders
followers
situation

Interaction Model

Theories

- Leader member exchange
- role theory
- normative decision model
- levels of performance
- decision quality - accept decision free
- Situational leadership
- task performance
- relationship behaviour
- follower reactions
- Contingency model
- least preferred self
- situational favourability
- Path Goal theory

1. Forming
2. storming
3. Norming

Teams

Group roles

task role
relationship
dysynchronising

Teams

Team leadership model - TLM

Group processes

Teams

Team leadership model - TLM

Group processes

Learning to lead

reflection
experience
education

FORMAL ORGANISATION

levels of authority

SITUATION

situational engineering
role theory
multiple-influence

INFORMAL ORGANISATION

will
trade off
divides

leader
behaviour
followers
situation

Weekly notes

- Lecture notes
- Tutorial exercises
- Readings
- Assessments

Topic summary sheet

- Terms
- Themes
- Theories
- Theorists

Course summary sheet

- Systematic, schematic overview
- Retrieval system to work backwards

Topic 1



Topic 2



Topic 3



Considerations - Format

- Write by hand?
- Electronic?
- Notetaking software/apps?
- How will you organise and categorise your notes?



Considerations - Time

- Reading and note-taking take time!
- Factor into your study schedule
- Select optimal times to focus on these tasks
- Think about proximity to lectures and tutorials



Other relevant workshops

- How to succeed at uni (time management)
- Finding and using sources
- Referencing and academic integrity
- Check the O-Week program

Summing up: Reading and note-taking strategies



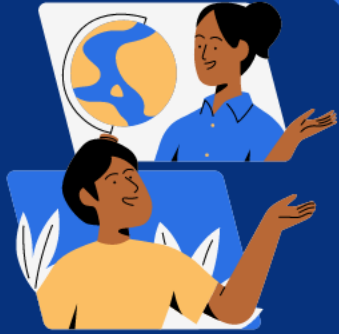
- Read with purpose
- Develop systems
 - Reading
 - Note-taking
- Refine your reading and note-taking skills throughout your degree
- Experiment to see what works best for you



Any questions?



Individual consults to support your academic writing and research skills



LEARNING ADVISERS

- Boost your research and academic writing skills
- Receive expert, individualised feedback to improve your writing
- 45 minute booked consults on Zoom
- Written feedback also available
- Available Mon-Fri throughout the year 9am-6pm



WRITING COACHES

- Check in to see your assignment is on the right track
- Receive individualised feedback to improve your writing
- 30 minute booked consults on Zoom
- Written feedback also available
- Available Mon-Fri during semester 10am-4pm



PEER WRITERS

- Ask a quick question
- Receive immediate feedback from a fellow student on assignments, exams, revision, time management and more
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- At Chifley Library or via Zoom
- Available Mon-Fri during semester 12-2pm



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- Receive support for your thesis and journal article formatting, EndNote reference management and subject-specialist research consultations
- 30 or 60 minute booked consults on Zoom
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Want to view Academic Skills videos?

- If you have access to YouTube
- Browse the site: www.anu.edu.au/academicskills
- If you don't have access to YouTube
- In Wattle, self-enrol in *Academic Skills Orientation 2022*

Home > Current students > Academic skills > Study skills > Becoming a scholar

Becoming a scholar

NEW AT ANU
ANU ACADEMIC SKILLS



New at ANU

When you come to ANU, whether you're arriving from another country, an Australian secondary school, the workforce, or any other pathway, you'll face a period of adjustment to the 'ANU culture'. Things may be different at ANU compared to your past experiences. Being aware of the differences can help you to develop strategies that will assist you during your studies.

There are people and services to help you adjust to the academic culture and to make the transition to study at ANU. These include teaching staff within your courses, [College and central student administration and student support](#), and student associations, [ANUSA](#) (undergraduates) and [PARSA](#) (postgraduates).

Academic expectations

At ANU, lecturers will regard you as a member or potential member of your chosen

Orientation information

Reference documents


[Workshop slides for New at ANU: International](#) (PDF, 2.79 MB)
Use contact details to request an alternative file format.

Academic Skills Orientation 2022

Dashboard / My courses / ASOrientation_2022

Welcome to ANU!

ANU Academic Skills
Helping you to achieve academic success!



Peer Writers	Writing Coaches	Learning Advisers
<ul style="list-style-type: none">• Ask us a quick question• 10-15 min drop-ins• Face-to-face or via Zoom• During semester, Mon-Fri 11am to 1pm	<ul style="list-style-type: none">• Check you're on the right track• 30 min booked appointments• Face-to-face or via Zoom• Written feedback also offered• During semester, Mon - Fri 10am to 4pm	<ul style="list-style-type: none">• Excel in your research writing• 45 min booked appointments• Face-to-face or via Zoom• Written feedback also offered• Throughout the year, Mon - Fri 10am to 5pm

What is ANU Academic Skills?

Academic Skills is a team of experienced advisers at the Australian National University (ANU), who are here to help you throughout your studies. They offer free training, resources and advice for ANU students to support your academic skills development.

What kind of support does Academic Skills offer?

- one-on-one consultations with a Learning Adviser, Writing Coach, or Digital Literacy Trainer
- Peer Writing 'Drop-in' sessions
- workshops and training sessions

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