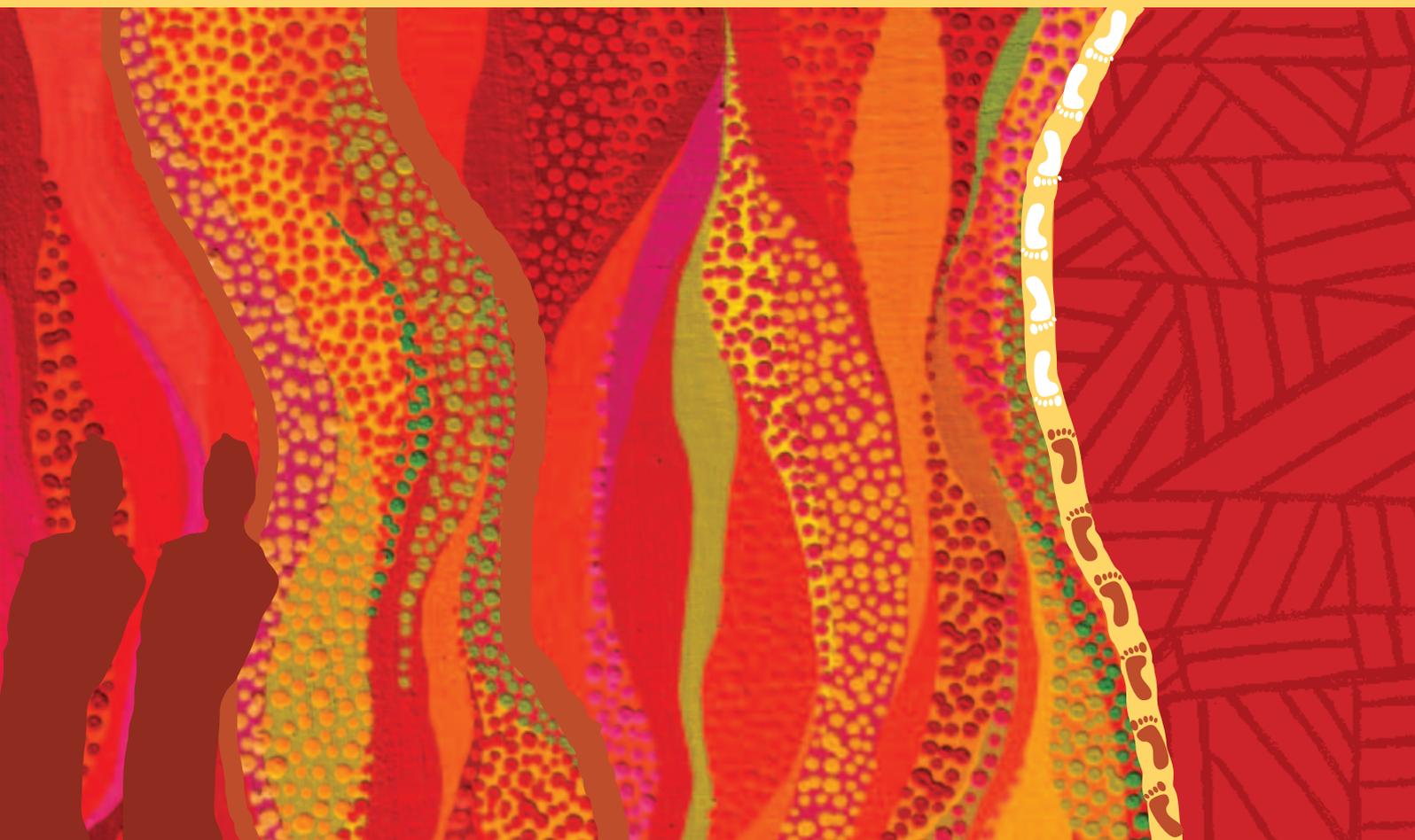




Department of Education
Department of Training
and Workforce Development



Tracks to Two-Way Learning



UNDERSTANDING LANGUAGE AND DIALECT



*Our dialects,
our lives*

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Tracks to Two-Way Learning

FOCUS AREA 1

UNDERSTANDING LANGUAGE AND DIALECT

Our dialects, our lives

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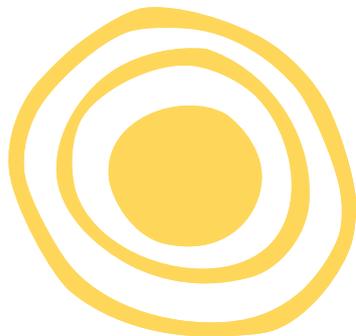
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THE TRACKS TO TWO-WAY LEARNING PACKAGE



- Includes electronic version on CD



Understanding language and dialect

Our dialects, our lives



Our views, our ways

Aboriginal knowledge, beliefs, today



The grammar of dialect difference

Difference, talking, hearing, understanding



How we shape experience

Yarning, seeing, watching, doing



How we represent our world

*Art, symbols, gestures, opportunity
Manners, reading, knowledge, time limits*



Language and inclusivity

How we include and how we exclude



Making texts work

... in a Two-Way learning environment



From speaking to writing

What's right and what's wrong



How we talk

How we talk, when we can talk



Making a difference for learners

*We can do it like this
Show me what*



Hearin' the voices

*Tell me your story
(includes ten storybooks)*



Toolkit for teaching

What we do with our mob



- Includes three sample workshops

THE TRACKS TO TWO-WAY LEARNING PACKAGE

This Focus Area, together with the other 11 Focus Areas, forms the second part of the *Tracks to Two-Way Learning* package.

Each Focus Area has a title and a descriptor. The Standard Australian English titles and descriptors are set roman, while those for Aboriginal English are set in *italics*.

The Focus Area contains a background reading section and professional learning modules intended to help Two-Way Teams to design and facilitate workshops for their colleagues and other stakeholders. All modules include workshop activities with information and materials for facilitators.

The main structure of the package is shown in the diagram on the left. There are three major parts, including the 12 Focus Areas which form Part 2.

The *Tracks to Two-Way Learning* package has been written for Aboriginal and non-Aboriginal educators working together in pairs (Two-Way Teams) to improve the quality of teaching and learning for Aboriginal children and adults.

The advice and involvement of Aboriginal people are critical to bringing about this improvement in education and contribute to making education and training organisations more knowledgeable about and more responsive to the aspirations of the Aboriginal community. For more general information and explanations about the principle of Two-Way, see the 'Introduction' to the *Facilitators Guide*.

It is recommended that Two-Way Teams evaluate their own education or training sites before they use the material provided in any Focus Area. This will enable them to decide which modules are relevant to the staff at their locations. 'Tracking Needs' in the *Facilitators Guide* provides advice on how to evaluate a site.

Two-Way Teams are encouraged to select material from across the Focus Areas when designing their professional development workshops.

In summary, to use the material in this learning package effectively it is advisable to:

- work as Two-Way Team
- perform a site evaluation before beginning to organise workshops (refer to 'Tracking Needs' in the *Facilitators Guide*)
- select suitable modules (refer to the outcomes of the site evaluation)
- read the relevant background reading(s)
- mix and match modules from different Focus Areas according to the outcomes of your site evaluation
- be creative and critical; adapt materials to make them appropriate for your location and the participants in your workshop(s)
- if required, use the section 'Developing Organisational Capacity' in the *Facilitators Guide* for more information on the process of organising workshops
- use the *Sample Workshops Guide* for more detailed information about how to plan and facilitate workshops.

The content of this Focus Area is also on CD (attached to the *Facilitators Guide*). It can be used in electronic form and handouts, worksheets and powerpoints can be edited as required (see 'Workshop preparation' in the *Sample Workshops Guide* for more information).







FOCUS AREA 1

UNDERSTANDING LANGUAGE AND DIALECT

OUR DIALECTS, OUR LIVES

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BACKGROUND READING

UNDERSTANDING LANGUAGES AND DIALECTS *OUR DIALECTS, OUR LIVES*

This Focus Area addresses situations in which there is a need to raise awareness of the existence of other dialects and of language variety in general, and Aboriginal English in particular. Although focusing mainly on Aboriginal English, the principles applied in this section are equally relevant to other dialect situations.

The existence of Aboriginal English

Aboriginal English is considered a dialect of English, just like other dialects of English, eg Australian English, American English and Indian English. Some of these dialects have developed because of geographical separation, for example, when some language speakers of a language have moved to another country. These speakers may have come in contact with other languages or may have been isolated from the changes occurring in the language spoken in its original location. We tend to accept these types of dialects quite willingly.

However, sometimes dialects have different social origins. For example, one group of speakers may gain power and recognition (and their language may become the 'standard'), while other groups are discriminated against and described as speaking a non-standard dialect, eg African American Vernacular, Hawaiian Creole English, Caribbean English. These types of dialects are often quickly stigmatised. Aboriginal English fits into this category and has therefore not always been accepted in the past. For years, Aboriginal English was not taken seriously and was said to be quaint or incorrect. Even Aboriginal people have considered it 'rubbish talk', and often still do. These attitudes have developed because of

discrimination against the dialect speakers and because some features that make Aboriginal English different from Standard Australian English (SAE) are seen as mistakes and as misuse of the English language.

Workshop tool



Further information about this is presented in the film **A shared world of communication**, part of the *Ways of Being, Ways of Talk* package.

It is also important to note that in Australia, Aboriginal English is not necessarily the only (first) language spoken by Aboriginal people at home. Kriol (an English-based creole language) is the first language of many Aboriginal people in the Kimberley. Similarly, in the Torres Strait islands, many Aboriginal people may speak Yumplatok (Torres Strait Islander Creole) and in northern Queensland they may speak Cape York Creole as their first language. In the Ngaanyatjarra Lands of Western Australia, Ngaanyatjarra or Pitjantjatjarra are the first languages for most people. In addition, there are also other individual communities in which traditional Aboriginal language use is common at home.





The differences between a dialect and a language are discussed further below.

Important note

The language/dialect situation is very complex in Australia.

Even though we have speakers of Standard English and non-Standard English and many other languages introduced by migrant groups, we also have Aboriginal English speakers and, in the north of the State, Kriol speakers.

Kriol, as explained later, is more like a separate language than Aboriginal English, which is a dialect.

This means that learners in Kriol contexts will fit into an English as an Additional Language context, while learners who speak Aboriginal English will be more likely to be learning Standard Australian English as an Additional Dialect.

Attitudes to dialect difference have changed considerably in recent years, just as attitudes to other languages have changed. Particularly in Australia, because of the multicultural nature of the country, many different language varieties are readily accommodated. These include different English dialects, such as South African English, Indian English and, more recently, Aboriginal English.

Learning additional languages

Research about language learning now shows that learners will achieve better in the additional language if their first language is valued and maintained.

This means that the structural and organisational knowledge acquired with the first language is invaluable in supporting the learning of an additional language.

There are issues of identity and maintaining cultural links that make the first language important, too. This is also the case with a first dialect.

A first dialect is the language used at home. It is the link to one's family and one's people. In the case of Aboriginal English, because many traditional Aboriginal languages have been lost, it is also the vehicle used to pass on cultural knowledge from generation to generation.

For this reason it is important for Aboriginal learners to be able to continue to use their dialect to communicate with their families and communities.

Workshop tool



These ideas are reinforced in the film **Two-way learning and two kinds of power**, part of the *Ways of Being, Ways of Talk* package.

Not only is a dialect like Aboriginal English a vehicle for carrying the culture, it is also a vehicle for expressing Aboriginal ways of thinking and world view.

The way that Aboriginal English speakers see the world can be expressed more successfully in their dialect than in Standard Australian English (SAE).

The collective experiences of Aboriginal people have been captured in Aboriginal English and have resulted in a range of different meanings for what appear, on the surface, to be identical words. To put it another way, many common words generate mental images for Aboriginal English speakers that are very different from those generated by SAE speakers.

Many people only recognise that Aboriginal English speakers have a different pronunciation or accent from SAE speakers. They might also see the grammar as different or not the standard 'correct' form.





As a result, learners who speak Aboriginal English are often thought to be deficient and incorrect in their language use.

However, this is a misunderstanding of the process of language variation. When languages are superimposed on each other (for example, when one language suppresses another, as has occurred with the colonisation of Australia by English speakers), aspects of the original cultures' languages will continue through the new 'invading' language.

Thus, many of the sounds and structures of Aboriginal English can be related back to the Aboriginal languages spoken in Australia before English was spoken.

Other aspects of the previous languages and their cultures will also survive, eg meanings, conceptualisations of the world, language behaviours and functions.

So this means that the English language spoken by Aboriginal people (Aboriginal English) will not only sound different, but will be used differently.

Workshop tool



For more information on different conceptualisations of the world, see the film **Now you see it, now you don't** from the *Ways of Being, Ways of Talk* package.

Implications for Aboriginal learners

The existence of Aboriginal English has important implications for the education of Aboriginal learners.

Non-Aboriginal teachers and trainers are often unaware that Aboriginal learners have not heard many models of SAE or are unfamiliar with the non-Aboriginal Australian world view, and therefore may not understand what their educators are saying.

Aboriginal learners may not understand concepts that are assumed by educators to be part of ordinary everyday life. For example, in SAE, there is a range of terms for describing time and space, because in Anglo-Australian society the measurement of these concepts is important.

In Aboriginal English, however, the measurement of time and space is not described in the same way. The terms for quantities of time and space may seem non-specific and vague, eg *lots of, dreckly, long way*.

Similarly, in Anglo-Australian society privacy is valued highly, hence communication requires more detail as there is less shared knowledge than in Aboriginal society. In the latter, there is a very strong sense of community and knowledge is often shared openly.

Therefore Aboriginal English communication often addresses a wider audience compared with the more intimate, one-to-one tendency of non-Aboriginal communication. Shared knowledge results in speech being used sparingly, as there is less need to give all the details since they are already known.

In non-Aboriginal Australian society, there are also specific listening behaviours.

For example, the listener is expected to pay attention and look at the speaker and give feedback by nodding or saying 'Mmm', etc.

Listening behaviours are quite different in Aboriginal English. There is no cultural obligation to show that you are listening, and eye contact is not necessary and may even be unacceptable. For more information on the differences between Aboriginal English and SAE, refer to Chapter Three in *Two-Way English* by Malcolm et al. (1999).





Common misunderstandings

Similarly, non-Aboriginal educators may not understand what their Aboriginal learners are saying because they are unfamiliar with Aboriginal English, its pragmatic protocols, and its associated semantic and cultural understandings.

Educators may find they are not told enough to follow the content of a story or are confused by the sequence. Reports by researchers and educators provide many examples of misunderstandings that have occurred: see the research report entitled *Improving Understanding of Aboriginal Literacy: Factors in Text Comprehension* for specific examples (Sharifian et al. 2004).

When a dialect becomes the standard language and is used widely in institutions such as legal systems, education systems and the media, other dialects tend to be judged as inferior or unacceptable.

This prejudice toward the dialect also extends to its speakers.

This happens despite there being no linguistic reason for negative perceptions of a dialect and its speakers. This phenomenon is purely socially and politically motivated.

Negative attitudes toward a language or a dialect can have serious consequences for its speakers. The speakers will take on these negative attitudes themselves and feel ashamed and embarrassed about their language or dialect. Such attitudes can cause the social exclusion from mainstream society of speakers of that language or dialect and this means they may be discriminated against because of the way they talk.

Judgements are often made about Aboriginal English, such as 'it's bad English', 'has incorrect grammar' or is simply a form of 'slang'. These are all misrepresentations of language variation, which has little to do with the use of slang.

Perceptions around 'slang', language and dialect

'Slang' is a particularly difficult word to explain. It refers to words that are deliberately used instead of the standard language equivalent to be casual, funny, cheeky, insulting or rude. Many slang terms have different meanings in different contexts. For example 'you old bastard!' can be either an insult or an indication of friendship for Australians. All speakers can choose to use slang, even speakers of Standard Australian English.

An alternative dialect, however, is not slang. 'Slang' refers simply to words used in certain ways in certain contexts.

A dialect is much more extensive and complex than slang, as it affects pronunciation, meanings and the representation of particular conceptual understandings, grammatical rules and pragmatics.

Other difficulties occur with words like 'language' compared with 'dialect' and 'pidgin' versus 'creole' or 'Kriol'.

The distinction between dialect and language is fuzzy. Some language groups are called dialects when linguistically they are actually different languages (as in China), probably for political reasons. On the other hand, some language varieties that differ no more than dialects are called different languages (for example, Swedish and Norwegian), again for political reasons.

A language may have numerous dialects, yet only one may be called a 'language'. It may be the language belonging to the most powerful group of speakers, or the one that is the oldest and most established in terms of having extensive written literature.

Dialects of a language can vary in terms of how different they are from each other. They may have a maximum degree of difference where two dialects are *mutually unintelligible*, ie the speakers of each dialect





cannot understand each other or they may be *mutually intelligible* (the speakers understand each other).

The term 'pidgin' refers to a contact code of communication, and generally develops when speakers of different languages need to communicate.

It is usually the vocabulary of the dominating group that will be used, coupled with the syntax and sounds of the other language(s). Pidgins often die out but if the pidgin becomes a generation's first language, it will expand to become a language which its speakers can use for all purposes and not just for communicating with dominating groups.

Linguists call this type of language a 'creole'.

Tricky words

The difference between the words 'pidgin' and 'creole' can be confusing. Sometimes a language is called 'Pidgin' even after generations of speakers have been using it for all purposes and it has become a creole language. At other times, the language comes to be called a creole, eg Kriol in Australia.

This is important in the Kimberley region of Western Australia, where both Aboriginal English and Kriol can be heard.

Although *Tracks to Two-Way Learning* does not focus especially on Kriol, many of the understandings about language (such as code switching) and Two-Way approaches to education are still relevant.

A range of highly recommended materials has been developed for education/training sites in which Kriol is spoken, for example, the *Fostering English Language in Kimberley Schools (FELIKS)* approach developed by Joyce Hudson (1994) and *Making the Jump* by Rose Berry and Joyce Hudson (1997).

How does this relate to Focus Area 1?

Facilitators (Two-Way Teams) can use the Modules in Focus Area 1 to create and conduct workshops relating to differences between Aboriginal English and SAE.

Workshop participants will have the opportunity to compare their understandings and use of concepts and of words through collaborative tasks. They will be able to discuss the implications of these differences for their education or training site, for cross-cultural communication generally and for inclusivity.

Workshop tip



Participants who have no understanding of Aboriginal English will need to have the following general questions answered:

- What is Aboriginal English?
- What is a dialect?
- How does a dialect happen?
- What does a dialect look and sound like?
- Who speaks Aboriginal English?
- What is it used for?
- Why is it important?

The following related resources are available through the Department of Education, Western Australia: *Two-Way English*, *Solid English*, *Deadly Ways to Learn*, *Ways of Being*, *Ways of Talk* and *Improving Understanding of Aboriginal Literacy: Factors in Text Comprehension*.

To this end, the materials provided in Focus Area 1 can be introduced through the related modules, which include ©powerpoints© (content to be inserted in Microsoft® PowerPoint® presentations), handouts and activities for participants as well as references to additional relevant resources and other Focus Areas.





What do we need Aboriginal English for?

The following statement was prepared by Professor Ian Malcolm in response to the question, 'What do we need Aboriginal English for?'

You may find his statement useful when answering this question in your work.

Aboriginal English is a meeting point of Australia's Aboriginal and European inheritance. It is English indigenised in the Australian setting through the combined mentality of Aboriginal and Torres Strait Islander people. As such, it is a repository, accessible to all Australians, of Aboriginal ways of thinking and it is, to Aboriginal people, a means of expressing their dual inheritance from the remote and more recent past. The recognition and retention of this unique linguistic and social resource is a matter of prime importance for Australia for four main reasons:

Insight

Aboriginal English uses the linguistic resources of the English language to express meanings that embody a distinctive understanding of living in the Australian environment.

The whole grammatical and conceptual system of the language has been modified to make this possible. Thus, for example, Aboriginal English expresses a distinctive understanding of time through its modification of use of verbs and adverbs; it employs different categorisations that override the generally understood English systems of gender, number and animacy; it incorporates different understandings of human relationships with respect to kinship patterns, privileges and obligations; it embodies, through distinctive prepositional usages, different ways of conceptualising how people and the things around them are oriented to one another. The English that was

brought to Australia was incapable, without modification, of expressing insights such as these and such modification occurred as Aboriginal people used it to express the world as they perceived it.

Both the European and the Aboriginal responses to the world contribute to the sum of human understanding and both need to be preserved.

Stewardship

Australians are responsible for stewardship of the material and non-material resources of the continent they occupy.

This includes the physical environment, fauna and flora and also the cultural environment, expressed in Aboriginal cultural artefacts, traditions and languages.

Aboriginal English, though of more recent origin than many other cultural features, is a unique and irreplaceable phenomenon that embodies in its vocabulary and structures the history of the interaction between the Aboriginal past and present experiences.

This is a fragile resource, since the power of Standard Australian English can easily become overwhelming.

Therefore, in the interests of stewardship, positive action needs to be taken to support the maintenance of Aboriginal English.

Community

Australia is a community of Aboriginal people and immigrants.

'Community' implies a common life in which there is mutual understanding and acceptance. It is generally agreed that English, our national language, should be the common language among Australians.

This language, then, is the key to the participation of different groups in one another's lives within the Australian community.





Most Australians will never know an Aboriginal language. However, they have the opportunity, through Aboriginal English, of having access to distinctively Aboriginal understandings of the world, so long as Aboriginal English is maintained and afforded proper respect.

Equity

Most Aboriginal Australians speak English as their first language and most Aboriginal Australians acquire English within the context of Aboriginal extended families in which Aboriginal English is the most familiar form used.

In places where other Aboriginal languages are current, the form of English most readily used is Aboriginal English, because it shares many conceptual and some structural features with Aboriginal languages. For equitable access to the benefits of the wider society (in particular, education, health and justice), Aboriginal people need to be able to use their own dialect of English and be accepted and understood.

It would be inequitable to give recognition to the Australian English of the majority but not the (equally Australian) Aboriginal English of the minority.

The denial of Aboriginal English is, in effect, a denial of the Aboriginal identity that underlies its ongoing maintenance and can only lead to resentment and resistance on the part of Aboriginal people.

Variation in Aboriginal English

Aboriginal English does have regional differences, so Aboriginal English words can be pronounced differently or mean different things in different regions of Australia.

It is recommended that words and meanings be checked for local variations. This is important so that no-one is offended or meaning is not misconstrued.

Below are examples of some regional variation in Aboriginal English:

We went for barni (Kimberley). ***We huntin for bungarra*** (Pilbara). We went hunting for goanna (SAE).

Es datu was there (Broome). ***Es pop was dere*** (South-West). His grandfather was there (SAE).





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MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

Module 1.1 presents workshop materials that will enable educators to:

- generate greater awareness of language variation and dialect difference
- become familiar with the dialect of Aboriginal English and how it compares with Standard Australian English.

MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.1 LANGUAGES AND DIALECTS – OVERVIEW**Learning objectives**

This module will help educators to:

- promote thinking about language variety and use
- understand the concepts of 'pidgin' and 'creole'
- gather information on the language knowledge and experience of their learners.

Activity description (language variation brainstorm)

This activity is a good warm-up to get learners thinking about language in general and the way that languages are used differently by different people in different places.

It also provides an opportunity for recognition of different learners' own dialects, varieties and languages.

Facilitators notes

Materials required:

- Powerpoint: *What is a dialect?* (provided)
- Handout 1: *Brainstorm: Languages and dialects* (provided)
- Handout 2: *What is Aboriginal English?* (provided)
- Writing materials
- Whiteboard.

(continued on next page)

Facilitators notes (continued)

1. Show and explain Powerpoint 1: *What is a dialect?*
2. If possible, organise workshop participants into Two-Way Teams; otherwise, organise participants into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
3. Distribute Handout 1: *Brainstorm: Languages and dialects*.
4. Ask pairs to write down as many varieties (dialects or accents) of English as they know of, then write down as many Aboriginal languages (including those still spoken and those no longer spoken) that they know of. Aboriginal and non-Aboriginal participants will need to help each other with this activity.
5. Next, ask participants to circulate around the room and compare and update their lists with what others have listed.
6. Record on a whiteboard how many varieties of English were listed and how many Aboriginal languages.
7. Distribute Handout 2: *What is Aboriginal English?*
8. Invite contributions from those participants whose learners speak these languages, dialects and varieties of English. Ask them to discuss how they give these learners opportunities to use these 'home languages@dialects in their learning environment.

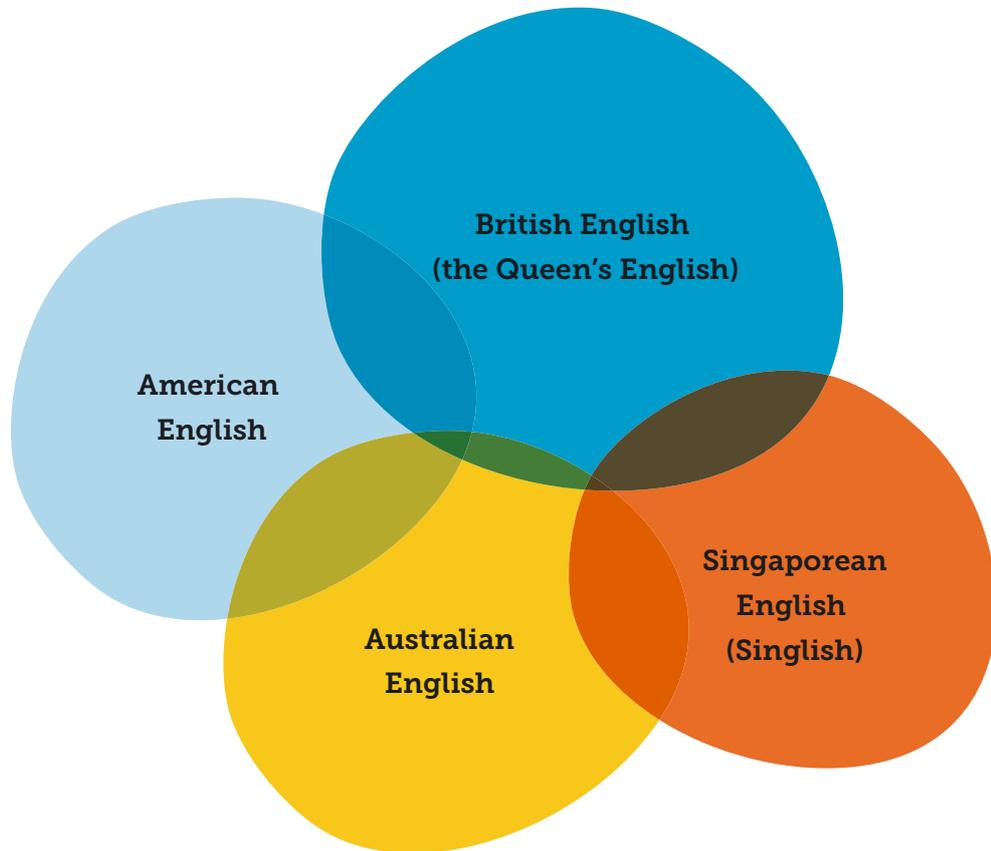
MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.1 LANGUAGES AND DIALECTS –
POWERPOINT

What is a dialect?

- Sometimes a language differs in the ways in which different people pronounce it – that is a difference in accent.
- Sometimes words and meanings and sentences structures are also different – then it is a dialect.

'Dialects are not good or bad, nice or nasty, right or wrong – they are just different from one another.'
(Trudgill, 1994)¹



**It's ALL English!
They are ALL dialects!**

1 Trudgill, P. and Hannah, J. (1994). *International English: A Guide to Varieties of Standard English*. Third ed. London: Edward Arnold.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.1 LANGUAGES AND DIALECTS – HANDOUT 1

Brainstorm: Languages and dialects**Instructions**

1. Write down as many varieties (dialects or accents) of English that you know of, then write down as many Aboriginal languages (including those still spoken and those no longer spoken) that you know. Aboriginal and non-Aboriginal participants will need to help each other with this activity.
2. Circulate around the room and compare and update your lists with what others have listed.

Think about any speakers of these languages, dialects or varieties who are in your education/training site and the opportunities that they have to use their home languages/dialects.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.1 LANGUAGES AND DIALECTS – HANDOUT 2

What is Aboriginal English?

Aboriginal English is:

- a dialect of English spoken by most Aboriginal people
- a dialect of English like Scottish, Irish and many other 'Englishes', but not one that has formed from a geographical location. Therefore it has not always been accepted.

When the dialect of English spoken at home by many of our Aboriginal learners is Aboriginal English, this can mean that they have never been actively engaged with the type of English that they encounter at their education/training sites.

What is Aboriginal English used for?

Aboriginal English is used:

- as a day-to-day language
- as a vehicle for handing on cultural knowledge after the loss of many traditional languages
- to describe family relationships, obligations and responsibilities, relationships with the land, shared places and knowledge
- to express identification with members of an Aboriginal community.

A definition of Aboriginal English

Aboriginal English can be described as:

- the ways that English is spoken by many Aboriginal and Torres Strait Islander people
- a way of speaking English that differs from Standard Australian English at all layers of use and structure
- a way of speaking English that has its own concepts, functions, uses and narrative types.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.2 THE DEVELOPMENT OF LANGUAGES/ DIALECTS IN AUSTRALIA – OVERVIEW

Learning objectives

This module will help educators to:

- understand how Aboriginal English has developed
- appreciate the linguistic variation in Australia.

Activity description (text reconstruction)

This activity models a type of text reconstruction that participants might consider using with their learners. This type of text reconstruction fosters the development of skills associated with reading and listening comprehension, negotiation and structuring of Standard Australian English texts (especially text cohesion and categorisation).

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3.

Facilitators notes

Materials required:

- Powerpoint: *Language variation; Development of dialects in Australia* (provided)
 - Facilitators material: *Language variation* (provided, cut into strips, one set for each pair of participants)
 - Facilitators key/Optional handout: *Language variation* (the whole text; provided).
1. If possible, organise participants into Two-Way Teams; otherwise, organise them into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
 2. Display Powerpoint: *Language variation; Development of dialects in Australia* and explain the slides.
 3. Explain to participants that they will be given a text that describes the development of dialects, pidgins and creoles.
 4. Distribute sets of text strips, one set to each pair.
 5. Ask pairs/groups to read the text strips and put them in order to reconstruct the text.
 6. Follow up by asking pairs to share their reconstructed texts with others to identify similarities and differences in their chosen structures for the text.
 7. Distribute the Facilitators key/Optional handout: *Language variation*, if you wish.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.2 THE DEVELOPMENT OF LANGUAGES/ DIALECTS IN AUSTRALIA – POWERPOINT

Language variation

- Standard Australian English has what is called a 'correct' form.
- This is because people have written down the rules (the grammar).
- However, rules of language still exist in a language that hasn't been written down.

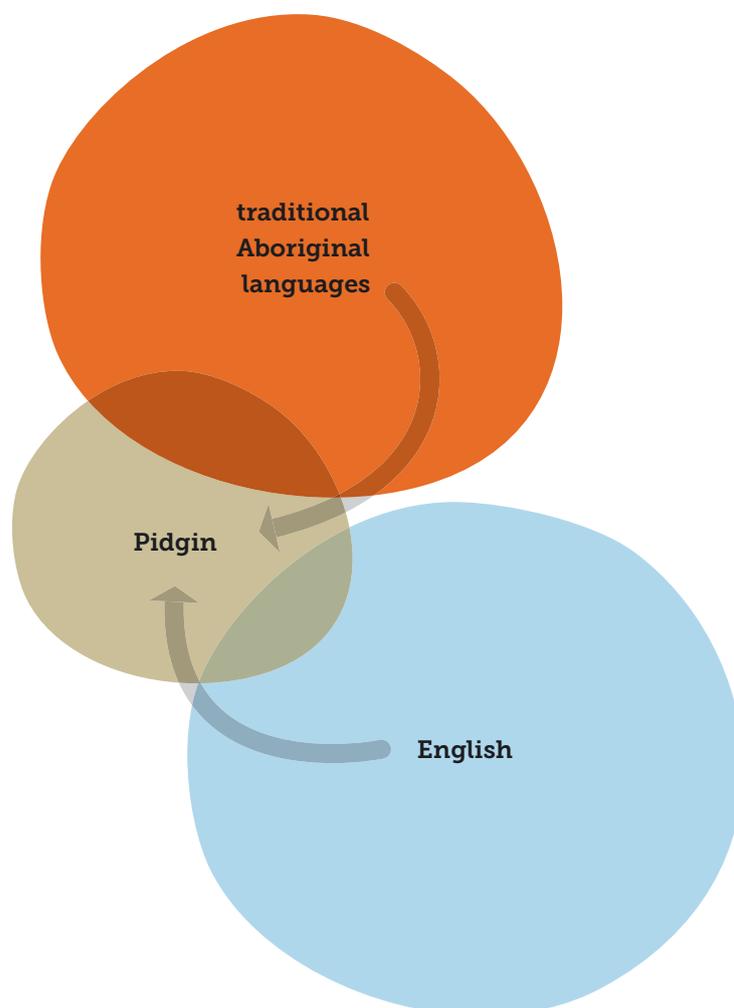
When languages vary we get:

- dialects
- new languages
- pidgins
- creoles.



Development of dialects in Australia

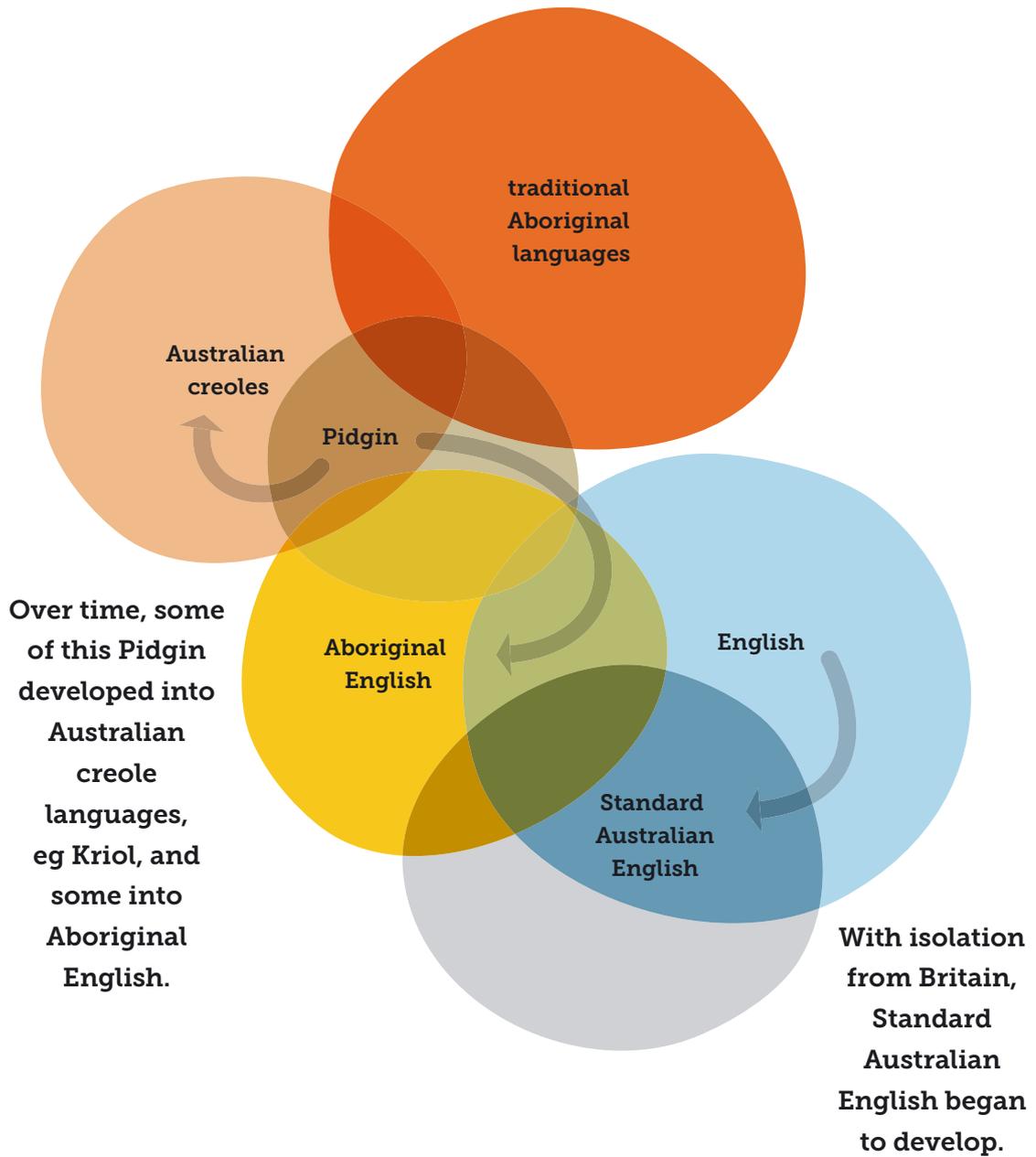
When speakers of traditional Aboriginal languages came in contact with speakers of English, a pidgin developed to enable them to **understand each other**.



Contact between traditional Aboriginal languages and English caused a pidgin to develop.

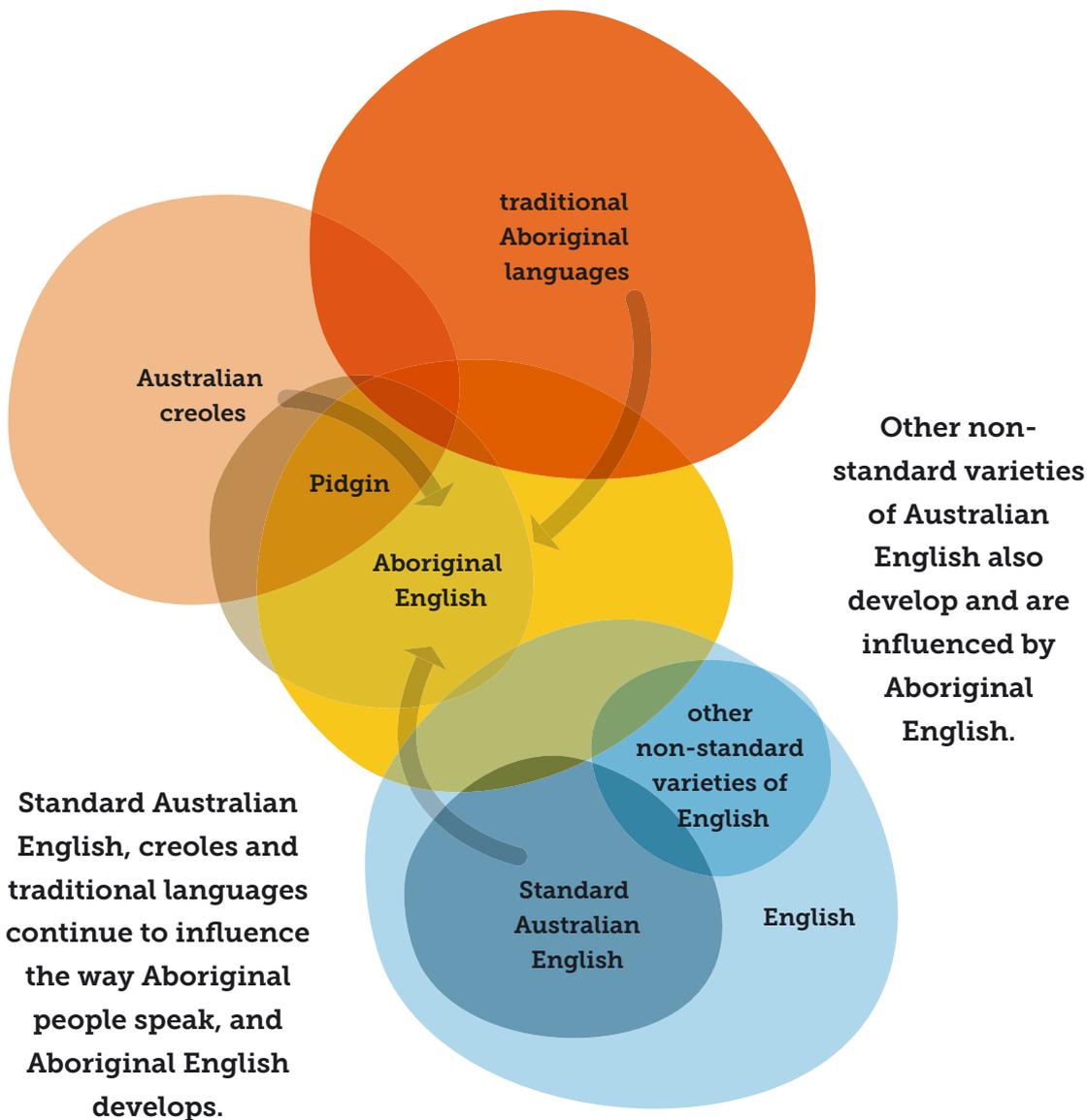
Adapted from Malcolm, I. G., Hudson, J. and Königsberg, P. in Malcolm I. G. (1995). *Language and Communication Enhancement for Two-way Education*. Report. Perth: Edith Cowan University and Education Department of Western Australia.





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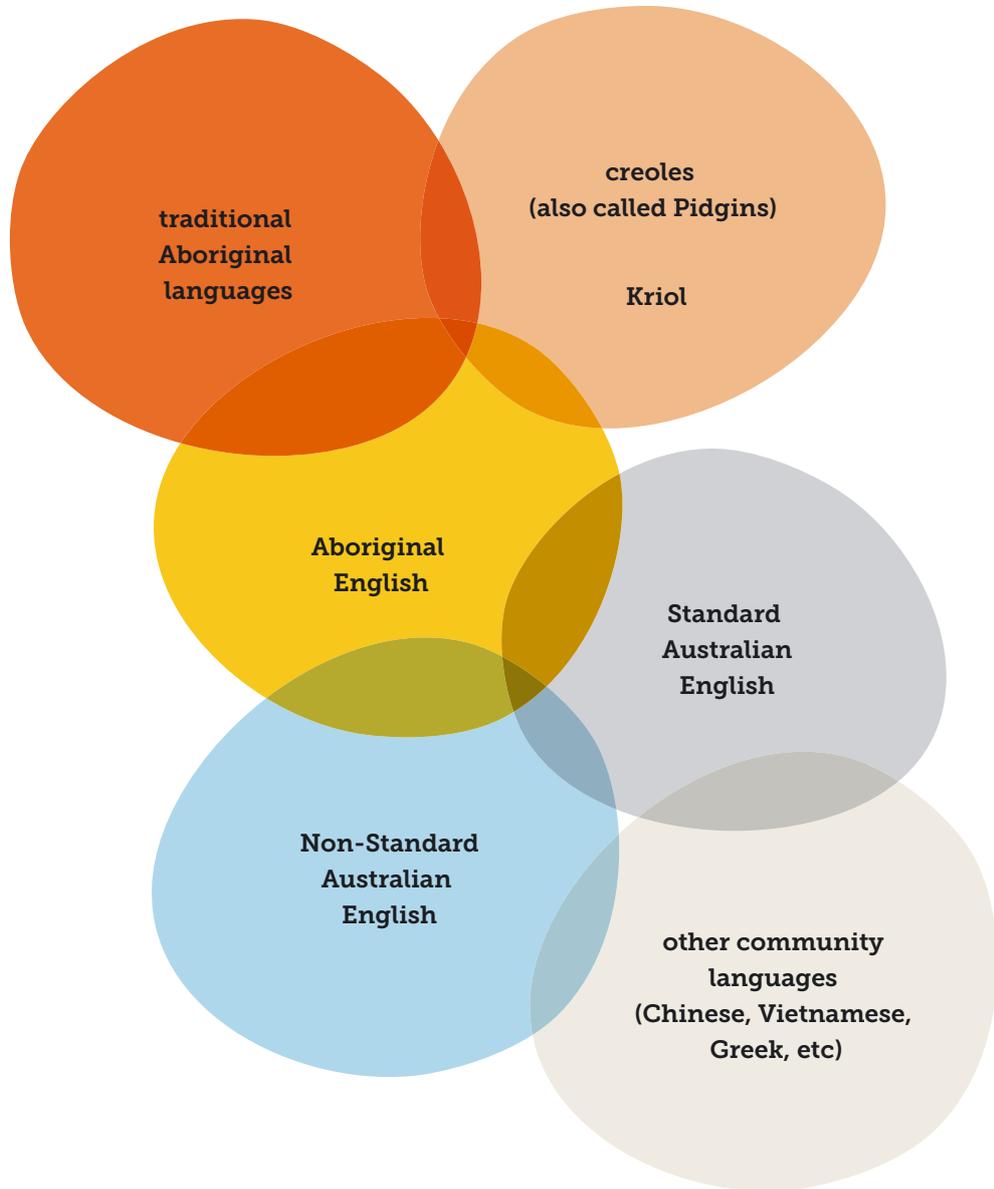




Adapted from Malcolm, I. G., Hudson, J. and Königsberg, P. in Malcolm I. G. (1995). *Language and Communication Enhancement for Two-way Education*. Report. Perth: Edith Cowan University and Education Department of Western Australia.



Currently in Australia the linguistic situation might be explained like this:



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.2 THE DEVELOPMENT OF LANGUAGES/ DIALECTS IN AUSTRALIA

– FACILITATORS MATERIAL



Language variation



Dialects can be caused when a group of speakers is separated from others geographically, eg Britain and the United States.



Dialects also happen when people learn a new language and pronounce it differently because it is not the first set of sounds they have learnt, eg when Aboriginal people first spoke English.



Another cause of dialect development is when people use a language in new ways, eg for describing their own culture and world view.



Finally, a dialect can begin to develop when a group of people who are powerful impose their language on an existing group and the latter is required to communicate in some way with the more powerful group.



Sometimes dialect speakers can understand each other.



At other times so much time has passed and so much change has occurred that the speakers of different dialects may not understand each other.







Our tolerance of dialect difference varies. Dialects that are formed by the geographical separation of people are generally tolerated, eg American English. However, when dialects are formed in other ways, we are less tolerant.



The difference between a dialect and a new language is difficult to establish because the terms are used very loosely. Sometimes the difference can simply be political.



For example, a dialect that is used by the speakers who have power and control is often called a 'language', even though it may not be very different from its other forms.



Sometimes dialects begin life as pidgins. Pidgins develop when a group or groups of speakers of varied language backgrounds meet to communicate with a group of people from other language backgrounds, eg traders, invaders, colonisers.



When the pidgin is used for all communication and not just for the initial reason for which it was developed, it is called a creole. At this point the new generation speaks the creole as its first language.



Sometimes a pidgin language keeps its name 'Pidgin' after becoming a creole language. Creole languages are often called 'Creole'.



The creole spoken in the North West of Western Australia and in the Northern Territory is called *ǀriol*.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.2 THE DEVELOPMENT OF LANGUAGES/ DIALECTS IN AUSTRALIA – FACILITATORS KEY/ OPTIONAL HANDOUT

Language variation

Dialects can be caused when a group of speakers is separated from others geographically, eg Britain and the United States.

Dialects also happen when people learn a new language and pronounce it differently because it is not the first set of sounds they have learnt, eg when Aboriginal people first spoke English.

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The creole spoken in the North West of Western Australia and in the Northern Territory is called *ŋariol*.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.3 USING LANGUAGE – OVERVIEW

Learning objective

This module will help educators to:

- raise awareness of how we vary our language in different situations and for different people.

Activity description (the language use grid)

In this activity, participants' attention is directed to the way we change our language depending on our audience (who we are talking to).

We are looking at the different types of words that we use when we speak to different people. These might include different names and ways of addressing someone; different ways of saying hello and goodbye; different ways of asking for something; different ways of saying sorry.

This activity alerts participants to the idea of code-switching – whether it is simply a matter of switching to a more formal style in the choice of words (our register), switching from Aboriginal English to Standard Australian English, or switching from one language to another.

Facilitators notes

Materials required:

- Powerpoint: *We are always varying the way we use our language/dialect* (provided)
- Worksheet: *The word task* (provided; copy double-sided)
- Facilitators key: *Facilitators example* (provided).

1. Prepare double-sided worksheets with the blank grids (provided) on each side.
2. If possible, organise participants into Two-Way Teams; otherwise, organise them into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
3. Display Powerpoint: *We are always varying the way we use our language/dialect*.
4. Distribute Worksheet: *The word task*, one to each participant. Ask participants to fill in the grid with the expressions they would use to address the people listed at the top of each column. In each case these speaking situations and audiences can be changed, depending on the participants.
5. Participants should be given additional copies for use with their learners.

MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.3 USING LANGUAGE – POWERPOINT

We are always varying the way we use our language/dialect

1. We change the words that we use all the time, depending on who we are talking to.
 - We may use polite words with elders and older people in our community, eg *Please, Thank you, Excuse me, Hello, Goodbye.*
 - We may use more friendly words with family and friends, eg *Hi, Thanks, G'day, Seeya, Wazzup.*
 - We may use less friendly words with others our own age who are not our special friends.

2. This means that:
 - We may have different ways of saying things to these different groups, eg 'Is it okay if I borrow your pen?', 'Do you mind if I borrow your pen?', 'Lend me your pen, will you?', or 'Give us a pen!'
 - We may have different names for different people, eg *Mum, Dad, Auntie Carol* or *Carol, Nan, Nanna, Pop, Sis, Bro, Cob* or *Sir, Mr Carlson, Mrs Bennett*; or nicknames, eg *Cazza, Davo*; or we may not use some people's names at all.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.3 USING LANGUAGE – WORKSHEET

The word task

Fill in the table with the words you would use to address the people listed at the top of each column.

... elders, older people, respected people in the community?				
... teachers, lecturers, trainers or other educators?				
... parents, grandparents, aunts or uncles?				
... people your own age?				
... brothers, sisters and cousins?				
... male friends?				
... female friends?				
	How do you say hello to people who are ...	What do you say when you ask for something from people who are ...	How do you say sorry to people who are ...	What name do you use for people when you want to talk to them (such as Hi guys, Good morning, Mrs Cooper) for people who are ...

Adapted from Oliver, R., Haig, Y. and Rochecouste, J. (2003) *Oral Language Assessment and the Communicative Competence of Adolescent Students*. Perth: Edith Cowan University, 8.



Another word task

You can add more situations to your table if you like, for example:

How do you say hello to people who are ...	What do you say when you ask for something from people who are ...	How do you say sorry to people who are ...	What name do you use for people when you want to talk to them (such as Hi guys or Good morning, Mrs Cooper) for people who are ...
... your colleagues?	... at the doctor's?	... at the shops?	... your friend's family?
..

Adapted from Oliver, R., Haig, Y. and Rochecouste, J. (2003) *Oral Language Assessment and the Communicative Competence of Adolescent Students*. Perth: Edith Cowan University, 8.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.3 USING LANGUAGE – FACILITATORS KEY

Facilitators example

How do you say hello to people who are ...	Hi or What's up	Hi or Whatcha doin	(say nothing) or Ay, Ashley	Hi or Woss appnin	Hello or Allo Aunie	Hello or Hello Mr/Mrs	... elders, older people, respected people in the community?
What do you say when you ask for something from people who are ...	Please can I have or gorn, Jij, gib me some	Can I have or Where my share	Give me that or You gonna give me some or what	Can I please or Half	Could I please or Come on Nan	Could I please	... teachers, lecturers, trainers or other educators?
How do you say sorry to people who are ...	Sorry or Right then, I'm sorry	Sorry or Na my brother, sorry	Sorry (name) or It's my fault, right	Sorry or Sorry, you wanna it me?	Am really sorry or Sorry Nan, I'll never do it again	Am very sorry	... parents, grandparents, aunts or uncles?
What name do you use for people when you want to talk to them (such as Am guys or Good morning, Mrs Cooper for people who are ...	Hi guys/ or What my Jij	Hey you boys! or Wassa go bro/cuz, copper	Whatcha doing Dopey? or What now, you mob?	Hi Sally!	Hello Gran! or Nan	Morning Mrs Davidson!	... brothers, sisters and cousins?

Adapted from Oliver, R., Haig, Y. and Rochecouste, J. (2003) *Oral Language Assessment and the Communicative Competence of Adolescent Students*. Perth: Edith Cowan University, 8.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.4 WHAT DOES ABORIGINAL ENGLISH LOOK LIKE? – OVERVIEW

Learning objectives

This module will help educators to:

- familiarise themselves with examples of Aboriginal English (AE) (using instances from Nyungar speakers)
- raise awareness of the borrowing of morphology from other dialects of English in AE.

Activity description

In this activity, both Aboriginal and non-Aboriginal participants can become familiar with some AE words and the way in which AE has borrowed from Aboriginal languages and from English to create a unique means of communication.

Participants will also be alerted to the use of English morphology, eg verb endings and plural endings on AE words which provides a bridge to similar morphology in Standard Australian English.

Facilitators notes

Materials required:

- Handout: *What does Aboriginal English look like?* (Nyungar examples provided)
 - Writing materials.
1. If possible, organise participants into Two-Way Teams; otherwise, organise them into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
 2. Distribute Handout: *What does Aboriginal English look like?* to participants. Working with a partner, ask participants if they can provide similar words from their own regions.
 3. Next, as pairs, ask participants to prepare a similar sheet of examples of common AE words that educators may encounter in their classrooms.
 4. Invite pairs to share their examples with the whole group.

MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.4 WHAT DOES ABORIGINAL ENGLISH LOOK LIKE? – HANDOUT

What does Aboriginal English look like?

When new languages and dialects are developing, they use all the resources available to them. In fact, people who are placed in a position where they are communicating as best they can in highly stressful situations (for example, when having to communicate with people of authority who have control) are very innovative.

The following examples are from Nyungar² country in the south-west of Western Australia.

Task: In pairs, find local examples to demonstrate Aboriginal English.

In Aboriginal English³ there are:

- **Aboriginal words with Aboriginal meanings**
(depending on where in Australia it is being spoken)
moordidj – good; yorga – woman; kulunga – child
- **Aboriginal words with extra meanings**
monartj – policeman (originally black cockatoo)
kepa – alcohol (originally water)
- **Aboriginal words with English suffixes**
kepered up – drunk; kangarooin/rooin – hunting for kangaroos
- **English words with English meanings**
modoga – motor car; riber – river
- **English words with Aboriginal meanings**
ole girl – an elderly woman (a term of respect)
camp – one’s home, staying somewhere
for liar – not serious/just pretending
open – empty, penniless, hungry, tired, pathetic
grannies – grandchildren and grandparents
- **English words with change in form**
mans – men; womans – women; feed – food.

2 There are different ways of spelling 'Nyungar', eg *Noongar*, and these different spellings have come about because of the different pronunciations in this language in different regions of the south-west of Western Australia.

3 It is understood that some examples chosen here (from Nyungar) would not be effective in other areas of Australia. Workshop facilitators should replace these with local examples.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.5 WORD ASSOCIATIONS AND WORLD VIEW

– OVERVIEW

Learning objective

This module will help educators to:

- understand the deeper layers of language that are reflected in our use of words.

Activity description (word association activity)

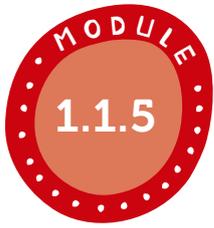
In this activity, participants look beyond differences in accent, vocabulary and grammatical structure to fundamental differences in understanding between Aboriginal English (AE) and Standard Australian English speakers.

This includes the extended and changed meanings of many English words in AE, and understandings of the world and how it operates – our world view.

Facilitators notes

Materials required:

- Powerpoint: *Another way we use our language or dialect* (provided)
 - Handout: *Word associations and world view* (provided)
 - Worksheet: *Word associations* (provided).
1. Using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies), divide participants into Aboriginal and non-Aboriginal groups with 3-5 people in each group.
 2. Display Powerpoint: *Another way we use our language or dialect* (provided).
 3. Distribute Handout: *Word associations and world view* and Worksheet: *Word associations* and explain what the activity involves. Stress the importance of participants writing down the very first thing that comes to mind when reading the words in the list.
 4. Allow the groups time to complete their responses. Then ask them to compare their lists with another group from a different (Aboriginal or non-Aboriginal) background.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

**1.1.5 WORD ASSOCIATIONS AND WORLD VIEW
– POWERPOINT**

Another way we use our language or dialect

- Languages and dialects also carry different conceptualisations of the world.
- They express the world view of their speakers which will be quite different from one language or dialect to another.
- Our world view is the way in which we understand our world. It reflects what we think is important and what is not important.



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.5 WORD ASSOCIATIONS AND WORLD VIEW – HANDOUT

Word associations and world view

Word associations can tell us a lot about our world view or how we understand the world.

Instructions

1. In groups (of either all Aboriginal or all non-Aboriginal participants) write down the ideas you associate with the following words on your worksheet.

family	issues
kangaroo	open
ashes	country
bird	camp
bush	choked up
story	narrow

- Make sure that you write down the first word/words that come to mind.
 - Remember to use words from your own region/social background.
2. Now compare the lists made by Aboriginal and non-Aboriginal groups and note any differences. Discuss and share. What do these differences tell you about the speakers' world views?



MODULE 1.1 WHAT IS ABORIGINAL ENGLISH?

1.1.5 WORD ASSOCIATIONS AND WORLDVIEW
– WORKSHEET

Word associations

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MODULE 1.2 LAYERS OF LANGUAGE – OVERVIEW

Learning objectives

This module will help educators to:

- understand the scope of the concept 'language'
- understand how language can be categorised into layers for the development of specific teaching points
- broaden their understanding of linguistic concepts and terminology.

Activity description (Patience)

This activity models a game of Patience. It enhances participants' understanding of categorisation and can be adapted to any topic or any level of learner.

The Facilitators key (provided) shows the major categories as blue cards reflecting the content of the powerpoints. The brown cards contain terminology (familiar and unfamiliar) that needs to be placed under each blue category. Some brown cards fit in more than one category (this means that multiple copies of some need to be made).

Facilitators notes

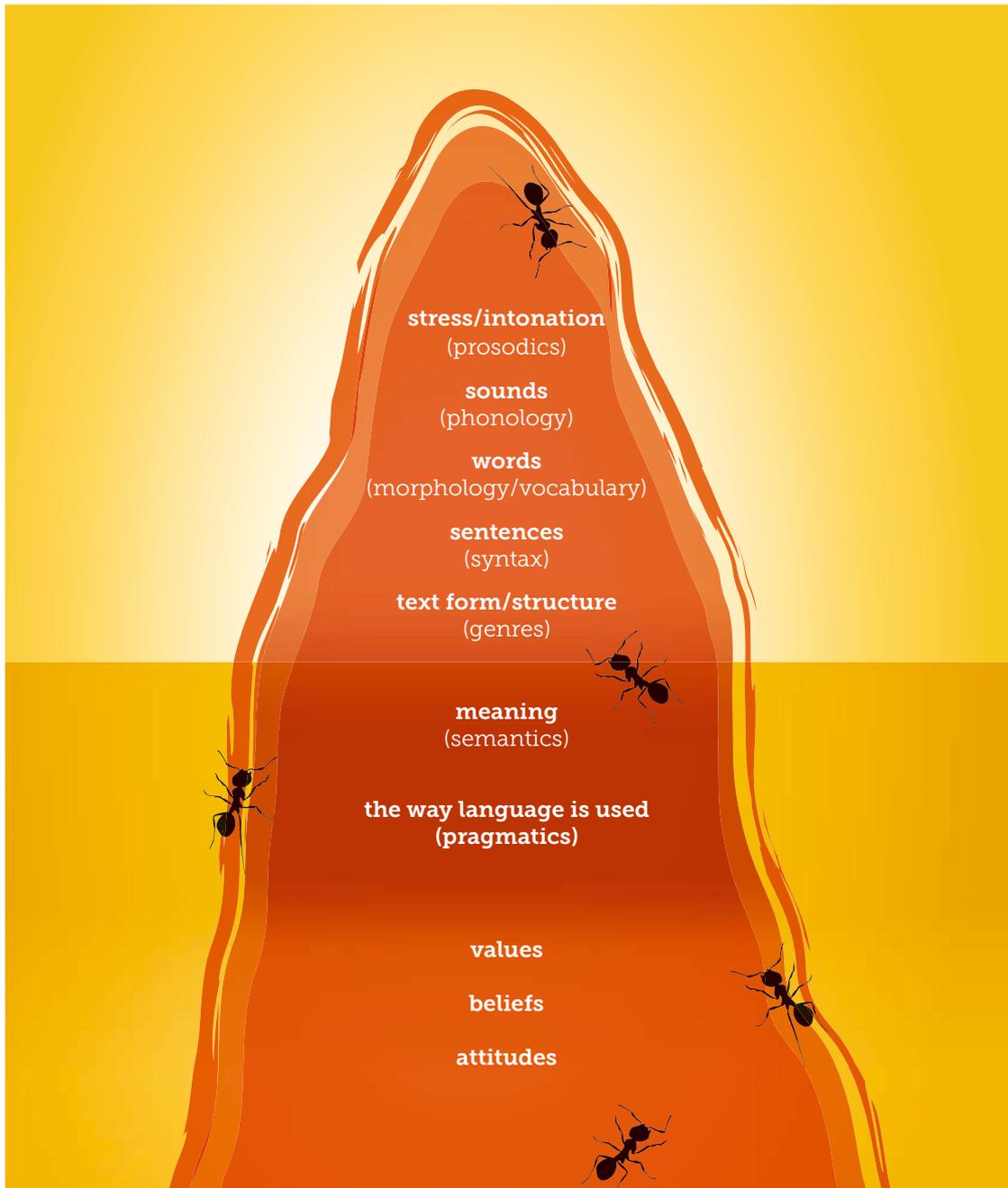
Materials required:

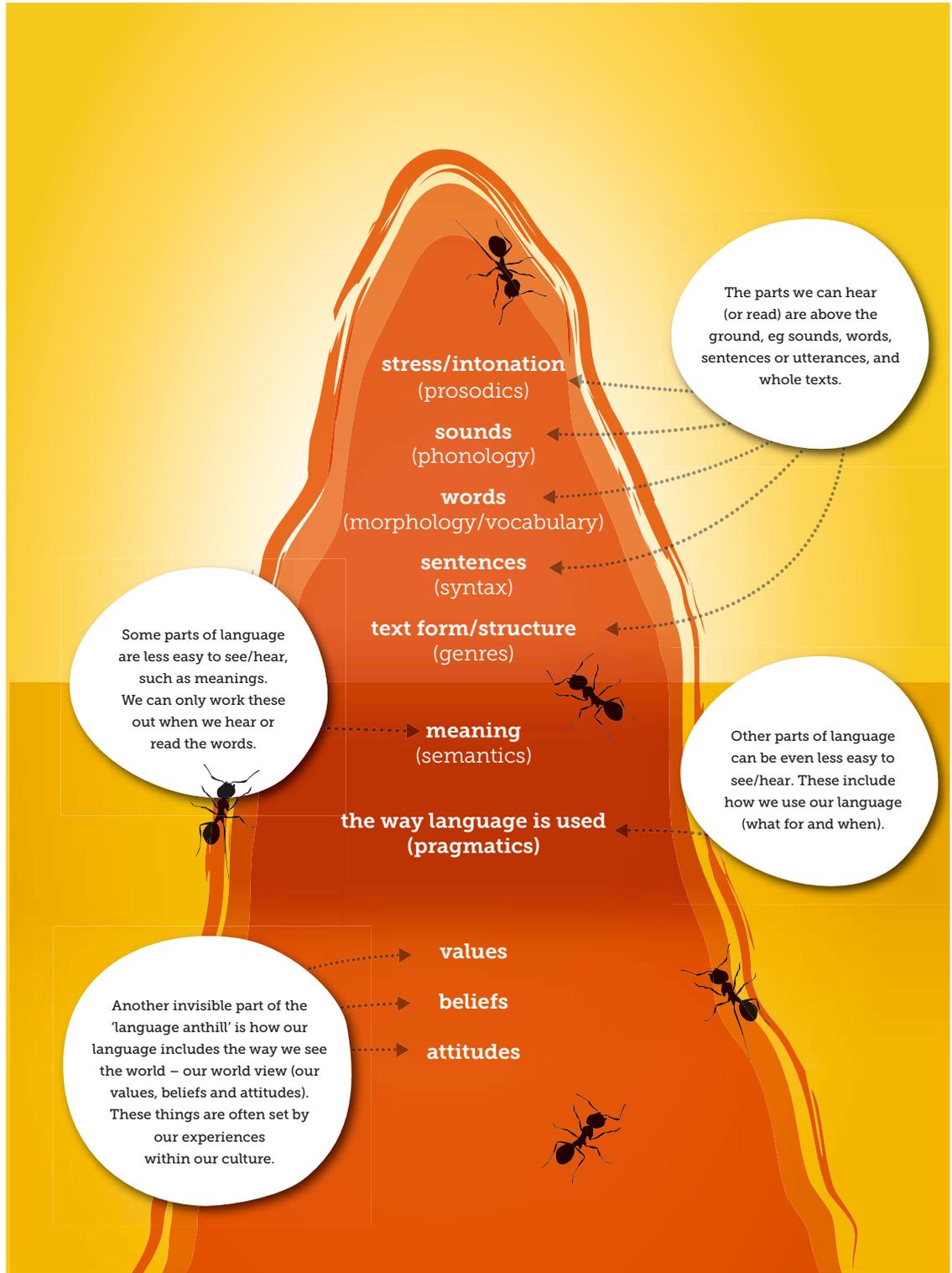
- Powerpoint: *Layers of language* (provided).
 - Facilitators material: *Patience* (sets of blue and brown cards; enlarged cards are provided at the back of this Focus Area)
 - Facilitators key: *Patience* (provided)
1. If possible, organise participants into Two-Way Teams; otherwise, organise them into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
 2. Display Powerpoint: *Layers of language*. (Please note that there are two diagrams to choose from that illustrate the layers of language; one is based on an iceberg analogy and the other on an anthill analogy. Facilitators can choose to use either.)
 3. Explain the complexity of layers of language – those that are obvious and those that are not seen which can therefore be misinterpreted or misunderstood.
 4. Distribute the sets of cards to each pair and explain the concept of Patience (hearts go under hearts, spades under spades, etc, if necessary) and how it is applied to this activity – the brown cards have to fit under the category described in the blue cards; brown cards may fit under more than one category because some of the blue cards indicate more general categories than others.
 5. Next, allow pairs to share their results with other pairs and invite discussion of the concepts, and of how the activity could be adapted to teach categorisation to learners.

MODULE 1.2 LAYERS OF LANGUAGE – POWERPOINT

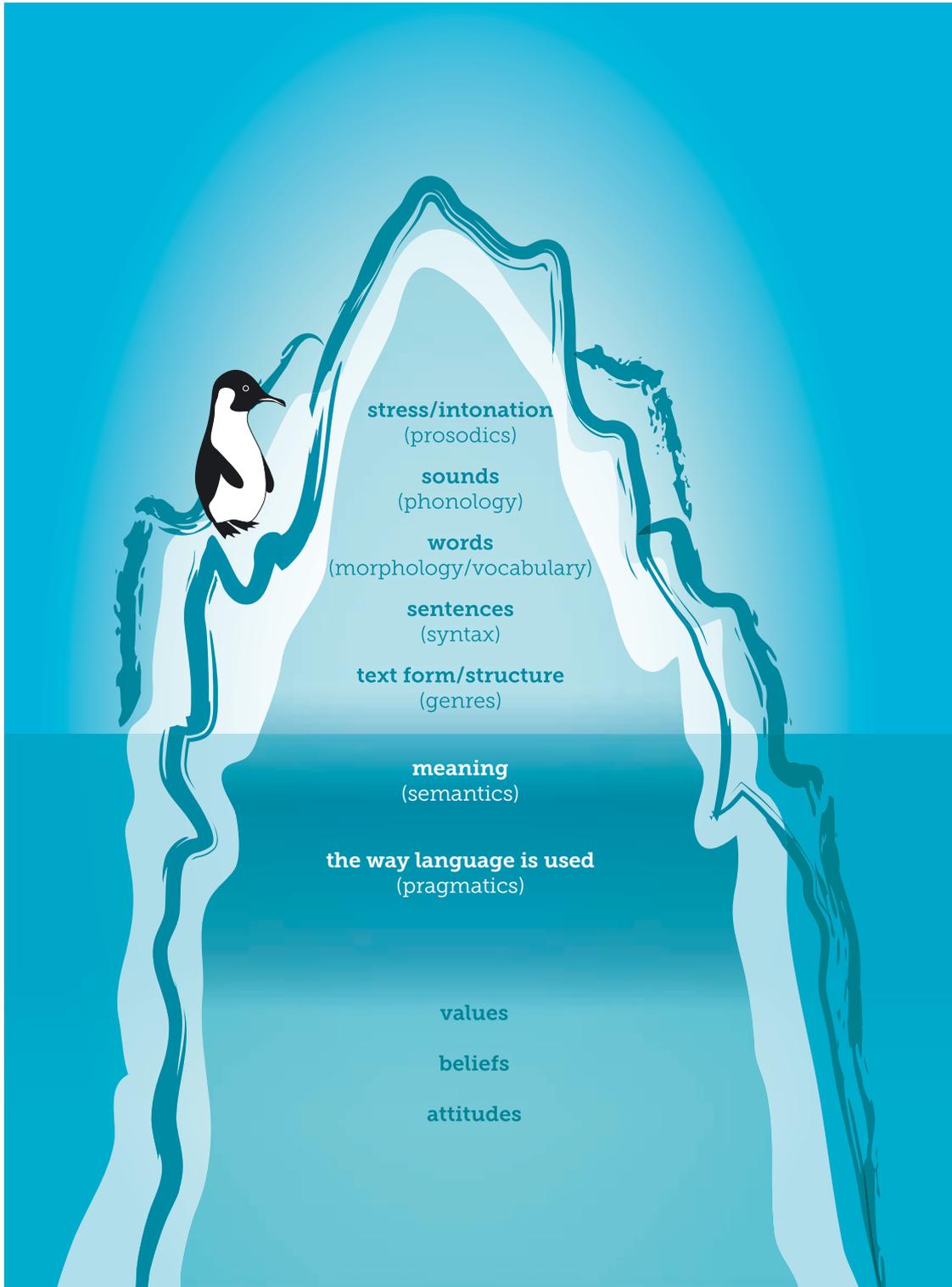
Layers of language

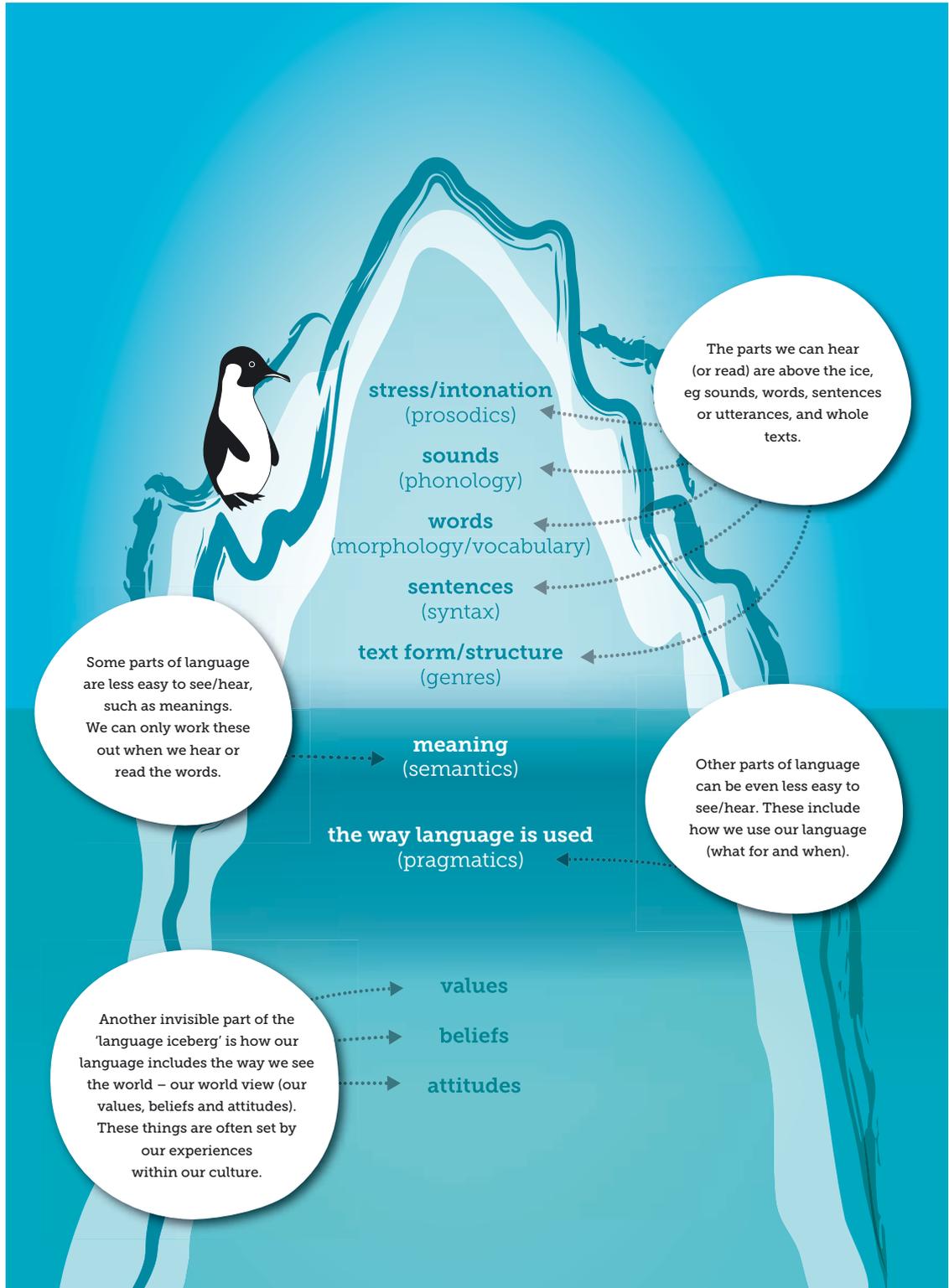
We can describe language as having different layers. We cannot actually see or hear many of these layers. So we can use an anthill metaphor to describe it.





Some people might prefer to describe the levels of language using an iceberg as an example.





MODULE 1.2 LAYERS OF LANGUAGE – FACILITATORS KEY

Patience

See pages 95-97 for full size cards to be cut out.

The parts of language that we can see (read)	Evidence of our experiences within our culture	How our language includes the way we see the world – our world view	The parts of language that we can hear	How we use our language (what for and when)	Parts of language that show our skills	Parts of language less easy to see/hear
text structure	text genres	words	pronunciation	pragmatics	text genres	meaning
vocabulary	words	attitudes	sounds	language use	vocabulary	semantics
words	sentence structure	beliefs	vocabulary	words	words	attitudes
sentence structure	meaning	values	stress	values	sentence structure	values
grammar	semantics	meaning	intonation		grammar	beliefs
		semantics	grammar			pragmatics
			words			
			sentence structure			



MODULE 1.3 STANDARD AUSTRALIAN ENGLISH: THE LANGUAGE OF POWER AND ACCESS – OVERVIEW

Learning objectives

This module will help educators to:

- raise awareness of the gap between Aboriginal and non-Aboriginal society and its relationship to language use
- recognise power relationships based on language use.

Activity description (cloze activity with split dictation)

The activity itself models a cloze activity with split dictation, that participants might consider using with learners.

Cloze activities are commonly used for encouraging learners to use the context to make predictions when reading. This version of a cloze activity fosters the development of reading and listening comprehension as well as spelling and writing skills.

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for other variations of cloze activities.



Facilitators notes

Materials required:

- Worksheet A: *The language of power and access* (provided)
 - Worksheet B: *The language of power and access* (provided)
 - Writing materials.
1. Explain to participants the purpose of the cloze activity with split dictation (as described above).
 2. If possible, organise participants into Two-Way Teams; otherwise organise them into pairs or small groups using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
 3. Members of pairs should sit opposite one another and use a barrier (book, handbag, etc) so they cannot see each other's worksheet.
 4. Give each pair a set of worksheets (Worksheet A for Partner A; Worksheet B for Partner B). Ask participants to read through their own texts individually and fill in the gaps based on clues in the surrounding text. This will familiarise them with the content.
 5. Partners A and B then work together to complete their worksheets by taking turns. Partner A begins by dictating his/her (shaded/complete) sections while Partner B listens and fills in the gaps in his/her version and vice versa.
 6. As participants work through their sheets, ask them to note points in the text they would like to discuss further.
 7. When participants have finished, elicit questions or issues that have come up during the activity. (Refer to the Facilitators key as necessary.)

MODULE 1.3 STANDARD AUSTRALIAN ENGLISH: THE LANGUAGE OF POWER AND ACCESS – WORKSHEET A

The language of power and access

Most teaching and training involves a direct focus on Standard Australian English, the language of power in Australian industrialised society.	Educators and are aware of the of being able to speak the standard dialect (.....).
..... assists achievement in, training and career development.	Standard Australian English provides opportunities for social and educational equality in the non-Aboriginal world.
Standard Australian English makes it possible to communicate across non-cultural group boundaries. Australian English improves possibilities.
Standard Australian English has become because it is the language of the,, the media and education.	Aboriginal English has been deemed inadequate and is stigmatised in the face of racial and cultural discrimination.
People's negative views about languages/dialects are also transferred to the people who speak that language/dialect.	Sadly, in the past who spoke Standard Australian English were often than those who did not.



MODULE 1.3 STANDARD AUSTRALIAN ENGLISH: THE LANGUAGE OF POWER AND ACCESS – WORKSHEET B

The language of power and access

Mostand involves a direct focus on, the language of power in Australian industrialised	Educators and community are aware of the benefits of being able to speak the standard dialect (Standard Australian English).
Standard Australian English assists achievement in education, training and career development.	Standard Australian English provides opportunities for and equality in the world.
..... makes it possible to across non-cultural group boundaries.	Standard Australian English improves employment possibilities.
Standard Australian English has become powerful because it is the language of the laws, government, the media and education.	Aboriginal English has been deemed and is in the face of racial and cultural
People's views about languages/dialects are also transferred to the who that language/dialect.	Sadly, in the past learners who spoke Standard Australian English were often treated more favourably than those who did not.



MODULE 1.3 STANDARD AUSTRALIAN ENGLISH: THE LANGUAGE OF POWER AND ACCESS – FACILITATORS KEY

The language of power and access

Most teaching and training involves a direct focus on Standard Australian English , the language of power in Australian industrialised society .	Educators and community are aware of the benefits of being able to speak the standard dialect (Standard Australian English).
Standard Australian English assists achievement in education , training and career development.	Standard Australian English provides opportunities for social and educational equality in the non-Aboriginal world.
Standard Australian English makes it possible to communicate across non-cultural group boundaries.	Standard Australian English improves employment possibilities.
Standard Australian English has become powerful because it is the language of the laws, government , the media and education.	Aboriginal English has been deemed inadequate and is stigmatised in the face of racial and cultural discrimination .
People's negative views about languages/dialects are also transferred to the people who speak that language/dialect.	Sadly, in the past learners who spoke Standard Australian English were often treated more favourably than those who did not.



MODULE 1.4 LANGUAGE AND IDENTITY

– OVERVIEW

Learning objectives

This module will help educators to:

- understand the role language plays in one's identity
- understand the processes underlying bidialectalism and biculturalism.

Activity description (identity dictogloss)

Dictogloss activities may be new to participants, so a powerpoint with the procedures outlined is provided in Module 12.2.1.

The activity itself models a dictogloss procedure that participants might consider using with learners. Dictogloss activities help learners to develop listening, note-taking, speaking/negotiating, writing/composing and reading skills in Standard Australian English.

They require interpreting and internalising information that is heard, and using this information to reconstruct a similar text with others.

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for other language teaching and learning experiences.



Facilitators notes

Materials required:

- Facilitators material (dictogloss text): *Language and identity – The Third Place* (provided) or use a text of your own which is accessible to participants, inclusive, relevant and of an appropriate level of complexity
- Writing materials
- Powerpoint: *What is the Third Place?* (provided)
- Handout: *Language and identity* (provided).

1. Use an appropriate grouping technique to form small groups.
2. Explain the process as follows: the text *Language and identity – The Third Place* will be read twice. During the first reading, participants listen; during the second reading, they take notes.
3. Next, in small groups, participants discuss their understanding of the text and work collaboratively, using their notes to reconstruct a text. One participant acts as the scribe to record an agreed version of the text. The reconstructed text should contain the same information, using a similar tone and voice. Note that the text does not have to be an exact version of the original.
4. Invite the small groups to share their versions with the whole group, for example by reading their version of the text or writing it on the whiteboard/flip chart.
5. Follow up by displaying and discussing the Powerpoint: *What is The Third Place?*
6. Distribute Handout: *Language and identity* to participants for further reading.

MODULE 1.4 LANGUAGE AND IDENTITY

– FACILITATORS MATERIAL (DICTOGLOSS TEXT)

Language and identity – The Third Place

Learning another language or dialect is not just about learning new words and grammatical structures. It also involves learning about the culture because it is the culture that has influenced the use of the language or dialect.

This means that learners do not just develop **lingualism** (the ability to speak two languages) or **bidialectalism** (the ability to speak two dialects), but also **biculturalism** (the ability to operate in two cultures). In academic research, this has been called developing an intercultural perspective and three 'places' have been identified as being involved in this process.

The First Place is the culture and language in which we live. **The Second Place** is the culture and language or dialect toward which we are moving. **The Third Place** is the combination of these two in an intercultural position. The Third Place is *developmental* and *ongoing*. It is not fixed for all learners but is the 'intersection of the cultural perspectives of the **self** and **other**'.⁴ 'The Third Place is dynamic and is renegotiated with every intercultural interaction and with every opportunity for new learning.'

From this perspective, learners choose what to take into the Third Place and what to leave out and educators need to respect these decisions as part of their learners' education. Educators need to respect the **integrity** of their learners' decisions about what their own Third Place incorporates.

Educators can also help learners in developing their Third Place by:

- raising awareness of the invisible cultural features of another language or dialect
- raising learners' awareness of their own language/dialect and culture by contrasting it with the target language and culture
- teaching learners how to step back from their own language/dialect and culture and see them for what are – one possible world view, but not the only one.

4 Lo Bianco, J., Crozet, C. and Liddicoat, A. J. (eds) (1999). *Striving for the Third Place: Intercultural Competence Through Language Education*. Canberra: Language Australia, 181.



MODULE 1.4 LANGUAGE AND IDENTITY – POWERPOINT

What is the Third Place?

Moving to this Third Place is a process that is:

- **dynamic** – it involves movement
- **developmental** – it involves change over time
- **ongoing** – it will keep happening.

Moving to this Third Place engages the learners:

- **cognitively** – in their learning of language and content
- **behaviourally** – in the way they use the target and the first language/dialect or culture
- **affectively** – in their emotional development to cope in the new environment.

The Third Place is not a fixed point, common to all learners. Learners will each have a Third Place that has developed, or is developing, to meet their own needs.

In developing one's Third Place, learners need to make choices about 'what to **hold on to** and what to **relinquish** – what to adopt and what to let pass'.⁵

Further reading

Liddicoat, A., Papademetre, L., Scarino, A. and Kohler, R. (2003). *Report on Intercultural Language Learning*. Adelaide: Research Centre for Languages and Cultures Education, University of South Australia.

Lo Bianco, J., Crozet, C. and Liddicoat, A. J. (eds)(1999). *Striving for the Third Place: Intercultural Competence Through Language Education*. Canberra: Language Australia.

Lo Bianco, J. and Crozet, C. (2003). *Teaching Invisible Culture: Classroom Practice and Theory*. Canberra: Language Australia.

5 Lo Bianco, J., Crozet, C. and Liddicoat, A.J. (eds)(1999). *Striving for the Third Place: Intercultural Competence Through Language Education*. Canberra: Language Australia, 181.



MODULE 1.4 LANGUAGE AND IDENTITY –HANDOUT

Language and identity

1. The use of English as a first language by Aboriginal people does not imply that they have no remaining inheritance from Aboriginal languages, for the following reasons.
 - a) When speaking English, most Aboriginal people use Aboriginal English in Aboriginal contexts, even if they are capable of switching to Standard Australian English (SAE) when necessary.
 - b) Aboriginal English has been maintained by Aboriginal people as an alternative means of expression because other forms of English do not adequately express their identity as Aboriginal people. It is maintained despite the fact that the usage of Aboriginal English is not generally accepted in non-Aboriginal settings.

2. Aboriginal English expresses Aboriginal identity well. The reasons for this are the following.
 - a) There is an unbroken tradition in Aboriginal English that links it back through the generations to the speakers who first modified English through pidginisation in the early years of European occupation.
 - b) The linguistic structure of Aboriginal English maintains features influenced by the structures of Aboriginal languages and of Aboriginal pidgins and creoles.
 - c) The conceptual basis of Aboriginal English has been shown by research to be different from that of SAE and related to that of Aboriginal language, including pidgins and creoles.



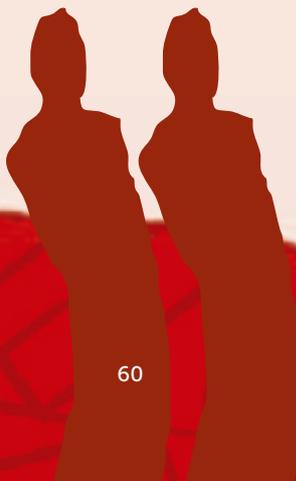


MODULE 1.5 LEARNING TO TALK ABOUT TALK

LEARNING TO TALK ABOUT TALK

Module 1.5 presents workshop materials that will enable educators to:

- assist learners to develop the language to 'talk about talk'
- help learners look more objectively at their own use of language and that of others in their immediate family or social group.



MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.1 SPEECH SITUATIONS, EVENTS AND ACTS

– OVERVIEW

Learning objectives

This module will help educators to:

- reflect on language variation and use
- promote talking about the way we talk.

Activity description (speech pyramid)

The activity is based on one developed by Oliver, Haig, and Rochecouste (2003) in their study of the communicative competence of adolescent learners. Workshop participants can use this activity with their learners but should consider the following.

Their learners may not be used to the idea of talking about talk and may need to be 'primed'. Therefore, when adapting this activity to the education/training site, ensure that learners understand about Aboriginal English (AE) and other dialects of English that may be spoken in the learner group. This means that before introducing the task, the educator needs to:

1. promote talk about language, such as:
 - what we do with language, for example, tell yarns, ask for things, talk to friends
 - play word association games
 - list positive and negative words and/or phrases in both dialects; look for examples where they share words or phrases.
2. start introducing 'talk about talk' – how words are just labels for ideas. Some people have more than one word for an idea, eg *deadly, good, terrific, awesome*; and sometimes there is more than one idea for one word, eg AE *open* for *hungry, poor, tired*.
3. investigate the group's language backgrounds. What languages do their parents/aunts/uncles on their mum's side speak? What languages do they speak on their dad's side? Are they different? If so, how?
4. prepare for role plays/dramatisations. Allow Aboriginal learners to play both Aboriginal and non-Aboriginal roles but express the need to speak how they imagine their character might speak.

It is essential that educators have read the Background reading and previous Modules in Focus Area 1 thoroughly **before** they use these strategies. Assessment of the strategies requires a broad understanding of language variation and of the importance of one's own dialect.

Facilitators notes

Materials required:

- Powerpoint 1: *Learning to talk about talk* (provided)
 - Handout: *Learning to talk about talk* (provided)
 - Powerpoint 2: *An example of a speech pyramid* (provided)
 - Butchers paper and felt-tipped pens
 - Optional handout: *Sample pyramid task for learners* (provided), *Example of Aboriginal English speaker's speech pyramid* (provided).
1. Use an appropriate grouping technique to form small groups (see Module 12.7.1).
 2. Introduce participants to the concepts of speech situation, speech event and speech act by showing Powerpoint 1: *Learning to talk about talk*.
 3. Circulate Handout: *Learning to talk about talk* and invite examples of speech situations (some examples are provided on the handout) and record them on the whiteboard.
 4. Select one such situation for each group to expand further into speech events and speech acts in a pyramid poster.
 5. Show Powerpoint 2: *An example of a speech pyramid*.
 6. When groups have completed their pyramids, provide adhesive for their display on the walls. One member of the group will stand with their 'poster' to explain it while others circulate and comment on or ask questions about the posters.
 7. Ask participants to discuss how they might use this activity in their educational context.
 8. Distribute optional handout(s) to participants.

MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.1 SPEECH SITUATIONS, EVENTS AND ACTS – POWERPOINT 1

Learning to talk about talk

Based on early work in speech act theory (for example, Searle, 1975), communication is divided into three levels:

- The speech situation
- The speech event
- The speech act.

The speech situation is the context – a football game, a ceremony, a fight, a classroom, a party, etc – situations that require us to talk’.

The speech event is the type of speaking that occurs – cheering your team, welcoming to country, telling jokes/yarns, giving a speech/sermon/lecture, etc

The speech act is the actual interaction – a command (‘Close the window!’) a question (‘What time is it?’) an answer (‘It’s 6 o’clock.’) an apology (‘I’m so sorry.’)



MODULE 1.5 LEARNING TO TALK ABOUT TALK

**1.5.1 SPEECH SITUATIONS, EVENTS AND ACTS
– HANDOUT**

Learning to talk about talk

Speech situations, speech events and speech acts

There are many different situations that require us to talk. Some examples that educators could share with learners might include:

- going to the doctor, having to tell him/her what is wrong with you
- talking on the phone, taking messages for others, and writing down and checking their names and phone numbers
- talking to a police officer and explaining what you know/don't know or what you have/have not seen
- talking to educators about studies or to a trainer about something you want to explain
- talking to customers or serving them in your workplaces, using appropriate and friendly words and phrases.

The different types of talking that we all do within a situation are called **speech events**.

Some speech events involve two people, such as a conversation with a friend. Speaker and listener usually take turns, as in the following examples.

- When you talk about something that happened to other people on the weekend or at a workplace or education/training site.
- When you might be gossiping.
- When you tell a joke (where just one person talks but the listener is expected to 'get the joke') or a riddle (where two people are needed).
- When you visit a doctor and are asked questions about your health, which you answer: this is more like an interview.
- When an older person is telling a story or a yarn and he/she talks but you sit and listen.
- When you are all telling a yarn and one person tells a part of it.

With other speech events, there might be only one person speaking, such as:

- a speaker or elder at a public meeting
- a teacher, trainer or lecturer conducting a lesson or course
- a priest or minister giving a sermon in church
- a family member delivering a eulogy at a funeral.



Other speech events require you to sit and watch other people talk, such as:

- a play
- a movie.

Each speech event contains different types of utterances that can be called **speech acts**. For example:

- With friends, you may tell jokes as part of a conversation, or you may share opinions about something.
- At work you may greet someone as part of your job, eg 'Good morning', 'Good afternoon'. These won't be the same sorts of greetings that you use with your friends.
- At an education/training site you may ask the teacher/trainer questions.
- At an education/training site you may have to provide answers to questions from the teacher/trainer.

A football match as an example of a speech pyramid (see Powerpoint 1)

How do speech situations, speech events and speech acts fit together? One way of looking at these three things is with a 'speech pyramid' in which speech acts form speech events which in turn form speech situations. Let's look at a football match as an example.

At the top of the pyramid is the **speech situation** – football match. The second level contains the **speech events**, which include:

- the coach's pep talks before, during and after the match
- the coach's instructions from the side of the field during play
- the dialogue between players during the game
- the encouragement from the spectators.

The third level contains the **speech acts**. These include what is said in the pep talk:

- the coach's talk about strategies for play
- his advice on the tactics used by the other team
- information on the other team, especially who is taller, heavier or faster
- checking some players' injuries and asking whether they can manage to play the whole game.

The coach's instructions from the side of the field during play – in this case, only the coach is talking and he is calling out loudly from the side so the players can hear him. This sort of talk usually involves one speaker. Listeners are expected to react (for example, by passing the ball) rather than providing an answer.

These include:

- telling Jayden to keep his partner covered, eg 'Man on!' or 'Man up!'
- praising Gary for the goal he kicked, eg 'Nice goal, Gary!' or 'Solid!', 'Wicked!', 'You boss!'
- warning Mickie not to hold the ball, eg 'Pass it on, Mickie!' or 'Git rid of it!'
- telling the team to speed up their game
- telling the team how much time is left in the quarter.



The dialogue among players includes:

- warning a player to keep with his partner, eg 'Man on!'
- attracting the attention of someone who has the ball and could pass it to you, eg 'Over here, Kev!' or 'E hungry!'
- congratulating a player for the goal that he kicked, eg 'Good one, Mickie!'

Encouragement from the spectators – in this case only the spectators are speaking. They are directing their speech to the players who are not expected to respond.

This includes:

- praising speech acts, eg 'Nice drop kick, Mickie!', 'Great mark, Jayden!'
- warning speech acts, eg 'Look out behind you, Kev!' or 'Balay!'
- exclamations and cheering, eg 'Come on Spencer Senior High!' or 'We boss!'

Important note

- **Remember, when using a Two-Way bidialectal model of teaching, we would accept Aboriginal English, everyday language, non-standard English and slang when listing speech acts.**
- Aboriginal English and informal Australian English are rich in speech act words. Give your learners the opportunity to build their understanding of the way they speak and when they use these words. This will provide a base for future development.
- Brainstorm with the class the words that describe how we talk, eg 'She **said**...**He yelled**...**Gaylene lied**...**Op ripped into** me...**She got jarred**...**Mum was nagging**...**is is always moaning** and **complaining**'



MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.1 SPEECH SITUATIONS, EVENTS AND ACTS – POWERPOINT 2

An example of a speech pyramid

Speech situation

Spencer Senior High School
 versus Kelleban District High School
 9.30 am Saturday, 17 March, Singleton Oval.
 Scott plays for Spencer Senior High School.

Speech events

1. The coach's pep talk.
2. The coach's instructions from the side.
3. The players' talk during the game.
4. The spectators cheering from the side.

Speech acts

- | | |
|---|---|
| <p>1. The coach's pep talk
(coach speaking, team answering):</p> <ul style="list-style-type: none"> • talk about Spencer SHS's strategies • advice on Kelleban's tactics • information on which Kelleban's players to watch • advice for Spencer players with injuries. | <p>2. The coach's instructions from the side
(coach calling out):</p> <ul style="list-style-type: none"> • Keep him covered, Scott!' (advice to players) • Nice goal, Michael!' (praise to team members) • Pass it on, Luke!' (warning to players) • Five more minutes, Spencer!' (warning to players). |
| <p>3. The players' talk during the game
(players calling out):</p> <ul style="list-style-type: none"> • Over here, Karl!' (attracting attention) • Good one, Mike!' (praise for players). | <p>4. The spectators cheering from the side
(spectators calling out):</p> <ul style="list-style-type: none"> • Nice dropkick, Luke!' (praising talk) • Great mark, Daniel!' (praising talk) • Look out behind, Kev!' (warning talk) • Come on, Spencer Senior High!' (encouraging talk). |

Adapted from Oliver, R., Haig, Y. and Rochecouste, J. (2003). *Oral Language Assessment and the Communicative Competence of Adolescent Students*. Perth: Edith Cowan University, 10.



MODULE 1.5 LEARNING TO TALK ABOUT TALK

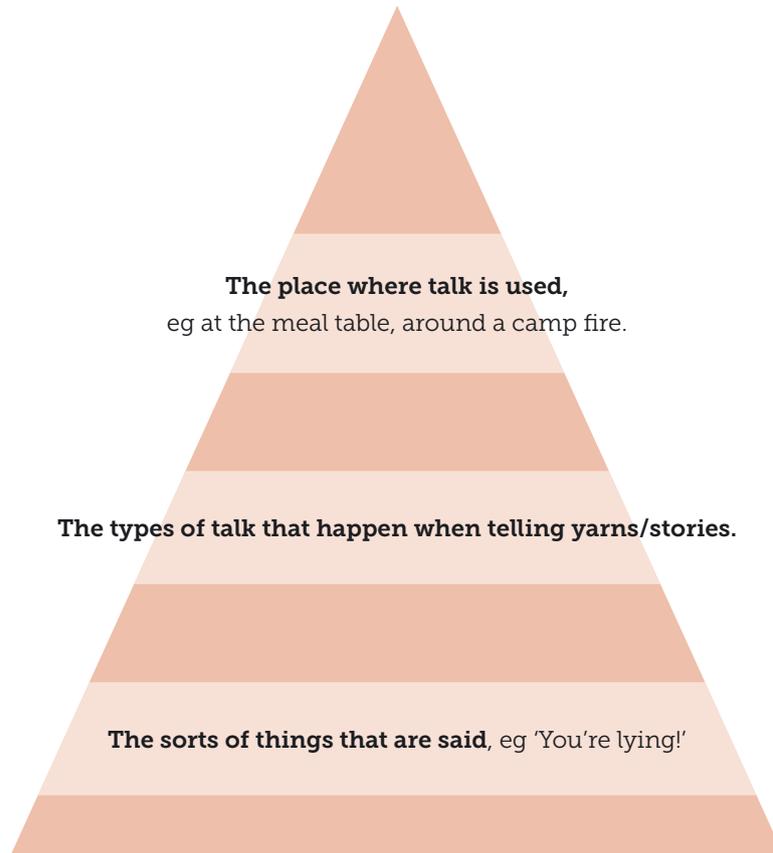
1.5.1 SPEECH SITUATIONS, EVENTS AND ACTS
– OPTIONAL HANDOUT

Sample pyramid task for learners

Ask your learners to prepare a speech pyramid in which they describe:

- places where talk is used, eg at the meal table, around a camp fire (**a speech situation**)
- the way talk is used in this situation, eg to tell yarns/stories (**a speech event**)
- the types of things that are said, eg 'You're lying!' (**a speech act**).

The following diagram shows the levels of the pyramid that you need to include.



This task could be an initial brainstorm to raise your learners' awareness of the role of language in our lives.



Example of Aboriginal English speaker's speech pyramid

Here is an example from our trials with Aboriginal English speakers.



MODULE 1.5.2 LEARNING TO TALK ABOUT TALK

1.5.2 DIFFERENT ASPECTS OF SPEECH

– OVERVIEW

Learning objectives

This module will help educators to:

- generate an objective view of language use
- raise awareness of how we talk to different audiences.

Activity description (jigsaw reading/listening activity)

This task encourages participants to reflect on the content required for effective English as an Additional Dialect/English as an Additional Language (EAD/EAL) teaching.

The activity models a jigsaw reading/listening activity that participants might consider using with their learners. Jigsaw reading/listening activities are useful in developing reading, listening and speaking skills as well as note-taking and cooperative learning skills.

The activities can be useful when participants want their learners to be familiar with the content of longer texts.

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for other language teaching and learning experiences.

Facilitators notes

Materials required:

- Handout 1: *Speech communities and networks* (provided)
 - Handout 2: *Speech repertoires* (provided)
 - Handout 3: *Dialects and registers* (provided).
1. Explain that the jigsaw activity will provide further information about each aspect and a task.
 2. Go around the room assigning participants to Groups 1, 2 and 3. Participants assigned to Group 1 come together in one part of the room, and so on. (Note: ideally, this task should be jointly undertaken by both Aboriginal and non-Aboriginal participants so this will need to be taken into account when grouping. If this is not possible, participants will need to rely on their existing knowledge of both Standard Australian English and Aboriginal English.)
 3. Distribute copies of the three handouts: Handout 1 to Group 1, Handout 2 to Group 2 and Handout 3 to Group 3. Everyone should have a copy of a text to read, discuss and make notes on.
 4. Members of the respective groups then read, discuss and become experts on their text. They should be able to explain the content of the texts to others (who have not read them) when they regroup.
 5. Disband the groups and re-form smaller groups of three made up of representatives from each of the groups.
 6. Each group member then takes a turn at sharing the content of his/her texts. Start with Person 1, then Person 2 and Person 3.

MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.2 DIFFERENT ASPECTS OF SPEECH**– HANDOUT 1****Speech communities and networks**

For some speakers, the changes they make in the way they talk will be influenced by the situation they are in, ie whether they are talking to an important/older or a younger person. It may not involve a change in dialect, but just a change in style (for example, more careful and correct speech might be used when talking to an older person).

For other people, talking to a person in authority may mean that they choose to use a different dialect from their own.

Speech communities form when people speak to the same people frequently, such as at work or at school or when playing sport or socialising.

Certain patterns of speech may form between these speakers which make them feel like a group and different from other groups. They will have a lot in common and will not always need to explain the things they talk about because they share a lot of information already (such as things that happen at school or at work or in the family). Sometimes groups come together for a special purpose, for example to work on a project or to play on a team. They form what we call a **Community of practice**. In these groups, for a short time, the same shared knowledge and familiarity exist as in a speech community.

Most of us belong to more than one speech community and will often change the way we speak and what we talk about when we move from one speech community to another. When people move from one group to another, they create links between different speech communities. These links that people establish across a range of speech communities form what is called a **Speech network**.



MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.2 DIFFERENT ASPECTS OF SPEECH

– HANDOUT 2

Speech repertoires

When we talk, we form into groups (**speech communities**) and identify with the members of the group in terms of how we talk to each other and how often. However, we are still all individuals with different influences in the way we speak:

- We may differ in terms of social class, regional origin, occupation, religion, gender, ethnicity, etc.
- We may also differ in terms of how talkative we are, how much we like to listen, read or write and in our personality characteristics.

Because of this we each have our own **speech repertoire**. In fact, we are likely to have more than one repertoire that we use with different speech communities:

- We might choose a particular speech repertoire when we are with our friends and a different one when we are talking to our family. We might have yet another one for when we are talking to educators.
- Sometimes we might not want to be considered part of a particular group of speakers, so we might choose not to use the same speech repertoire as they are using.
- Sometimes we might deliberately exclude people because of their speech repertoire. For example, it might be one that we think is too snobbish.
- When we change the way we speak, we are code-switching, for example between Standard Australian English and Aboriginal English.

Accents vary with differences in social class as well as in geographical origin. We all tend to judge people by the way they talk and it is their accent which affects our judgement most.



MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.2 DIFFERENT ASPECTS OF SPEECH – HANDOUT 3

Dialects and registers

There are different forms of English throughout the world.

These different Englishes can be called different **dialects** of English, eg British English, American English, South African English, Australian English, Aboriginal English, Singapore English, Indian English, and the differences between them may be very small or quite noticeable.

When the differences affect more than just the pronunciation - and we have different words, meanings and sentence structures as well – we have different dialects.

When we use a different **register** we use a different set of words. We might say 'purchase' instead of 'buy' because the speech situation is more formal. We might use the words 'grub' or 'tucker' instead of 'food' when we are more relaxed about how we are speaking. We might say 'Good morning' and 'Good afternoon' to some people and 'G'day' and 'See ya later' to others. Our selection of different words determines our style of speech, for example, whether it is formal or informal. We might also choose more appropriate words for our audience, pronouncing them more carefully or speaking more slowly or quietly. We usually tend to speak very differently to our family than to educators and we may speak differently again with our different groups of friends.

Registers also include the different jargon that goes with people's jobs or special interests. The words we use to describe football or basketball form a particular register or jargon, eg 'shooting a few hoops', 'slam dunk'. Stockbrokers, musicians, surgeons and different social groups or different genders all use different registers. Within their groups they tend to use the same words for the things that they talk about most often. Most people use more than one register as they move from one social group to another.



MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.3 SPEECH NETWORKS – OVERVIEW

Learning objectives

This module will help educators to:

- generate an objective view of language use
- raise awareness of how we use language, who with and how often
- demonstrate how our language use varies from one social group to another.

Activity description (dictogloss activity)

This activity is intended for participants to use with their learners. Depending on the level and age of their learners, either the whole activity or just the task on the Powerpoint (diagram of speech networks) can be used with learners.

Dictogloss activities may be new to participants, so a powerpoint with the procedures outlined is provided in Module 12.2.1.

The activity itself models a dictogloss procedure and is intended for participants to use with their learners. Dictogloss activities help learners to develop listening, note-taking, speaking/negotiating, writing/composing and reading skills in Standard Australian English. These activities require learners to interpret and internalise the information they hear and, with others, use it to reconstruct a similar text.

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for other language teaching and learning experiences.

Facilitators notes

Materials required:

- Facilitators material (dictogloss text): *Kevin's speech network* (provided) or create your own text (which is accessible to participants@earners, inclusive, relevant and of an appropriate level of complexity)
 - Writing materials
 - Powerpoint: *Diagram of Kevin's speech network* (provided).
1. Use an appropriate grouping technique to form small groups.
 2. Explain the process as follows:
 - The text called *Kevin's speech network* will be read twice. During the first reading, participants just listen; during the second reading, they take notes.
 - Next, in small groups, participants discuss their understanding of the text and work collaboratively, using their notes to reconstruct a text. The reconstructed text should contain the same information, using a similar tone and voice. Note: the text does **not** have to be an exact version of the original, but should contain the main points. Participants can then present their final versions to the whole group.
 3. Conduct the activity. Read the text twice at a normal pace, but pause between sentences. (During the second reading, listeners individually take notes.)
 4. Ask each group to piece together a version of the text by 'pooling' their notes and by discussing discrepancies. One participant acts as the scribe and records an agreed version of the text.
 5. Invite the small groups to share their versions with the whole group, for example by reading their version of the text or writing it on the whiteboard/flip chart.
 6. Follow up by displaying and discussing Powerpoint: *Diagram of Kevin's speech network*.
 7. Invite participants to write up their own network.

MODULE 1.5 LEARNING TO TALK ABOUT TALK

1.5.3 SPEECH NETWORKS – FACILITATORS MATERIAL (DICTOGLOSS TEXT)

Kevin’s speech network

Here is an example of a speech network. Kevin has four different groups within which he communicates. These groups are called **speech communities** and together they form Kevin’s **speech network**.

On weekends, Kevin goes hunting with his uncles and cousins. They shoot kangaroos and sometimes they find emu eggs too. When Kevin is with his uncles and cousins, he uses his home language. This includes words like ‘Cuz’ and ‘unna’, etc. They talk about what they have caught and how they caught it. Kevin feels comfortable when he does this.

Kevin also plays football. There is practice after school and a match on Saturdays. He spends time with the team and at the end of the season they all get together for a BBQ. Kevin doesn’t know everyone in the team well because some of the players are rotated. A lot of the talking within this group is about football so their conversation contains words for positions on the field and the particular skills required to play the game. These words form a register for football and are not used as much with the other speech communities to which Kevin belongs.

At school, Kevin attends different classes, one of them is his English class. Teachers and other educators form part of this speech community but the ties to them are not as strong. Like some of the other students, Kevin is more polite when talking to his teacher and calls his English teacher ‘Mr Carmody’, and Mr Carmody calls him ‘Kevin’ and not ‘Kev’ like his friends do. Kevin also speaks differently from his teacher.

When Kevin is at home, he is part of a speech community in his family. This community contains a dense network in which everyone talks to everyone else most of the time. This includes his brothers, sisters and cousins, his grandmother and two aunts whom he sees nearly every day because they live close by and sometimes he stays at their house. Kevin has another older cousin who has now gone to Kalgoorlie. He doesn’t see him much so he doesn’t talk to him very often any more.



MODULE 1.5 LEARNING TO TALK ABOUT TALK

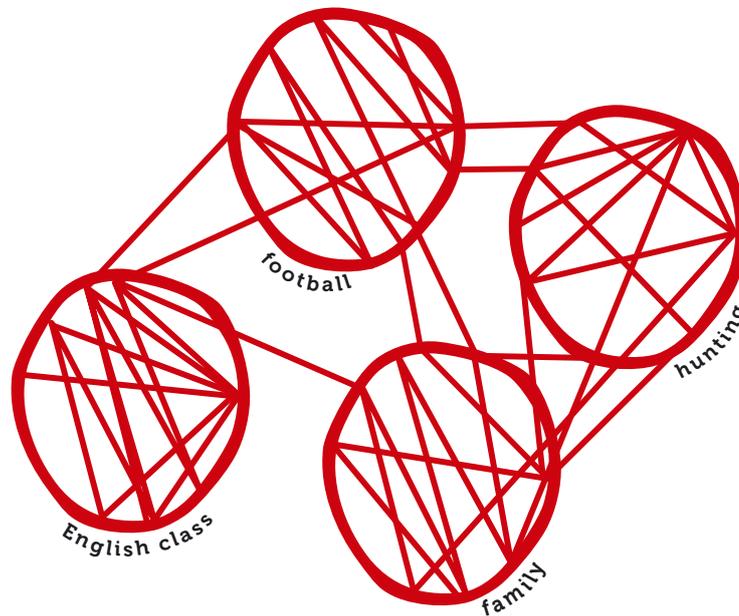
1.5.3 SPEECH NETWORKS – POWERPOINT

Diagram of Kevin’s speech network

The following task is a good way to get your learners thinking about the way they use language and how they use language with different groups of people.

Task: Ask learners to make a map of who they talk to and how they talk to them. Instruct learners to link together the people who talk to each other and put them together in groups possibly showing talk between the different groups.

A map that shows Kevin’s speech networks as explained in the dictogloss text might look like this:



In this map, talk is represented by the various lines within and between the circles. The circles show four speech communities within which Kevin talks to others: his hunting, football, English class and family communities.

There is a lot of talk among everyone in the family community (The learners might describe what sort of talk this is, eg Aboriginal English.) Only one person (Kevin) from the family talks to people in the English class. This is shown through the line that connects the English class with the family circle. In the English class, one person (perhaps the teacher) is speaking to everyone which is indicated through the point where several lines meet.

The lines between the hunting and family community show that there is a lot of communication between the people Kevin goes hunting with and his family members

Adapted from: Oliver, R. Haig, Y. and Rochecouste, J. (2003). *Oral Language Assessment and the Communicative Competence of Adolescent Students*. Perth: Edith Cowan University, 14.



MODULE 1.6 TWO-WAY BIDIALECTAL EDUCATION – OVERVIEW

Learning objective

This module will help educators to:

- understand the concepts and processes underlying Two-Way bidialectal education.

Activity description (text reconstruction)

This activity models a type of text reconstruction that participants might consider using with their learners. This type of text reconstruction fosters the development of skills associated with reading and listening comprehension, negotiation, and structuring Standard Australian English texts (especially text cohesion and categorisation).

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for other language teaching and learning experiences.

Facilitators notes

Materials required:

- Powerpoint: *Two-Way bidialectal education* (provided)
 - Facilitators material: *Learning an additional language or dialect is different from learning a first language or dialect* (provided; cut into strips; one set for each pair of participants)
 - Handout: *Top 5 tips for successful bidialectal education* (provided)
 - Facilitators key/Optional handout: *Learning an additional language or dialect is different from learning a first language or dialect* (whole text; provided).
1. If possible, organise participants into Two-Way Teams; otherwise, organise them into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* or one of your own strategies.
 2. Display Powerpoint: *Two-Way bidialectal education*.
 3. Explain to participants that they will be given a text that describes the development of dialects, pidgins and creoles.
 4. Distribute sets of text strips, one set to each pair. Ask pairs to jointly reconstruct the text, putting the strips into the right order.
 5. Distribute the Handout: *Top 5 tips for successful bidialectal education*.
 6. Distribute the Facilitators key/Optional handout.

MODULE 1.6 TWO-WAY BIDIALECTAL EDUCATION – POWERPOINT

Two-Way bidialectal education

The term 'Two-Way bidialectal education' involves the following idea.

Moving knowledge and understanding in **two directions**:



- In the traditional Anglo-Australian educational model, knowledge is passed from non-Aboriginal educator to Aboriginal learner.
- The Two-Way bidialectal education model recognises that Aboriginal learners and educators bring a wealth of knowledge to their learning and work environment, skills and understandings that have previously been overlooked.
- This model provides a way for Two-Way learning and sharing of knowledge.



MODULE 1.6 TWO-WAY BIDIALECTAL EDUCATION – FACILITATORS MATERIAL

----- ✂ -----

Learning an additional language or dialect is different from learning a first language or dialect

----- ✂ -----

When learners who are Standard Australian English speakers enter an educational institution, they can use their existing knowledge of the language when learning to read and write.

----- ✂ -----

When learners come with another dialect or language, they need to learn to speak (as well as listen and understand) Standard Australian English as a new language or dialect at the same time as developing reading and writing skills.

----- ✂ -----

Often the dialect learners' speech is not valued and is also stigmatised with negative attitudes. These negative attitudes extend to the people who speak the dialect.

----- ✂ -----

This is because educators often don't realise that speaking another language or dialect does not need to interfere with the learners' progress.

----- ✂ -----

In fact, many of the skills speakers use in their first dialect/language are necessary for learning in an additional dialect/language. Likewise, literacy in the first dialect/language transfers to literacy in the additional dialect/language.

----- ✂ -----

Valuing the use of the first dialect has significant advantages in terms of improved self-esteem, attention, desire to learn, sense of place in school and school retention.

----- ✂ -----





A key element of successful bidialectal programs is that educators and learners are able to 'notice' the difference between the first dialect and the standard dialect.



The single most effective way of developing Two-Way respect and understanding of cultural and linguistic difference is to create opportunities for speakers of different dialects to talk to each other.



Code-switching should be encouraged as it will improve with practice.



To be effective, bidialectal programs need to address the differences in the rules associated with all layers of language usage (including the largely hidden elements, such as the deeper meanings and the world view).



When teaching in a bidialectal context, focusing on sounds, words and grammar alone will not achieve results.



Programs that seek to promote acquisition of the standard dialect (as the dialect of power) without also valuing the non-standard dialect (the dialect of identity) risk being unsuccessful in a holistic sense.



MODULE 1.6 TWO-WAY BIDIALECTAL EDUCATION – FACILITATORS KEY/OPTIONAL HANDOUT

Learning an additional language or dialect is different from learning a first language or dialect

When learners who are Standard Australian English speakers enter an educational institution, they can use their existing knowledge of the language when learning to read and write.

When learners come with another dialect or language, they need to learn to speak (as well as listen and understand) Standard Australian English as a new language or dialect at the same time as developing reading and writing skills.

Often the dialect learners' speech is not valued and is also stigmatised with negative attitudes. These negative attitudes extend to the people who speak the dialect.

This is because educators often don't realise that speaking another language or dialect does not need to interfere with the learners' progress.

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Programs that seek to promote acquisition of the standard dialect (as the dialect of power) without also valuing the non-standard dialect (the dialect of identity) risk being unsuccessful in a holistic sense.



MODULE 1.6 TWO-WAY BIDIALECTAL EDUCATION – HANDOUT

Top 5 tips for successful bidialectal education

1. **Discover the learners' desire to learn the new dialect.** Dialect speakers have a strong attachment to their own dialect because they are fluent and comfortable in its use and because it gives them a sense of belonging with others who speak that dialect.
2. **Raise learner awareness of differences.** Learners may not be aware of the fact that their spoken language is different from the language at school and therefore learning Standard Australian English (SAE) may not appear to be a meaningful activity. Some dialect speakers (particularly young children) may not have heard many models of SAE before entering school. This can cause major misunderstandings.
3. **Generate a sense of achievement.** Some dialect speakers may know a lot about SAE even though they do not use SAE in their day-to-day communication. These learners rarely experience achievement and can find language work pointless and boring.
4. **Develop an understanding of the complexity.** Learners of Standard English as an Additional Dialect have to learn SAE using some of what they know from their first dialect plus new forms that they have not used before. So they have to be able to tell which parts of their dialect are also parts of SAE and which are not and cannot be used when speaking SAE.
5. **Generate learner self-confidence.** Learners of Standard English as an Additional Dialect need to feel supported and valued in order to develop the confidence necessary to experiment with the new dialect on unfamiliar ground.



MODULE 1.7 TWO-WAY PARTNERSHIPS

– OVERVIEW

Learning objectives

This module will help educators to:

- become familiar with the concept of a Two-Way Team and its functions
- assist in the planning of the development of a Two-Way Team.

Activity description (establishing a Two-Way Team)

Having read the information regarding the establishment and protocols of a Two-Way Team, ask participants to construct a flow chart of this development process.

Some discussion of what must occur in order to set up a Two-Way Team will be needed first. Existing teams can relate the steps they went through to get themselves established.

Facilitators notes

Materials required:

- Handout: *Two-Way Teams* (provided)
- Worksheet: *Setting up a Two-Way Team* (provided; copy or print on A3 paper, one for each group)
- Facilitators key: *Setting up a Two-Way Team (example)* (provided)
- Powerpoint: *Some advice from successful Two-Way Teams* (provided)
- Butchers paper and felt-tipped pens
- Two sticky note pads for each group.

1. Circulate the handouts to groups and summarise the content. Invite experienced Two-Way Team members to relate the circumstances of their development and ongoing roles.
2. Circulate worksheets. In groups and with advice from existing Two-Way Teams, prepare a flow chart based on the template of the process of setting up a team.
3. Ask groups to post their flow charts on the wall, and to invite viewing and comment from other groups.
4. Participants can attach sticky notes evaluating, praising and commenting on each flow chart.
5. Show the Powerpoint: *Some advice from successful Two-Way Teams*.



MODULE 1.7 TWO-WAY PARTNERSHIPS – HANDOUT

Two-Way Teams

What is a Two-Way Team?

It is a team made up of an Aboriginal and a non-Aboriginal educator (for example teacher, trainer, AIEO, education assistant, education officer, manager, deputy principal, principal) who work together as partners to promote the understanding, recognition and valuing of dialect difference in education/training sites.

A Two-Way Team can:

- address questions and concerns about learners' dialect use
- provide assistance to staff on how to accommodate dialect use in the education/training site
- provide assistance to staff on how to teach an additional dialect (Standard Australian English) in a non-threatening way
- model code-switching⁶
- raise the awareness of educators and community about Aboriginal English and dialect difference
- raise awareness of the implications of this difference for learners' educational outcomes
- contribute to curriculum development.

Why is it called a Two-Way Team?

- Members of a Two-Way Team are 'Two-Way' because they represent the two kinds of knowledge and experience that come together in many education/training sites, namely:
 1. Aboriginal knowledge and experience
 2. non-Aboriginal knowledge and experience.
- As members of the Two-Way Team work together, they learn from each other's knowledge and experience, so there is a transfer in two directions.
- At the same time, each member is able to reflect on his/her own cultural and linguistic interpretations and develop increased proficiency at cross-cultural communication.

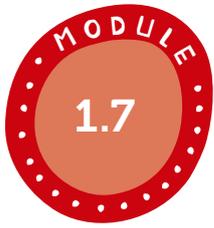
⁶ Code-switching involves moving from one dialect or language to another. Experienced bilingual and bidialectal speakers can do this freely. Code-switching is a tool that can be used to adapt to different speech contexts. It is also a tool that can be used purposefully by a speaker to adjust the language so that it fits appropriately in a required setting (depending on purpose, context and audience) or to inform the listener of his/her origins and identity. Code-switching is discussed further in Module 9.6.



Protocols for setting up a Two-Way Team

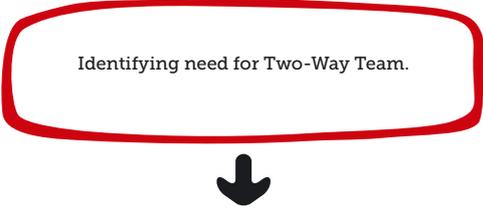
- Taking part in a Two-Way Team is voluntary.
- People need to be able to say when they are ready to join or help form a team. For many, there will be a major reversal of previously held attitudes toward each other's ways of using language.
- The Aboriginal member of a Two-Way Team may not have worked closely with a non-Aboriginal person before and vice versa.
- The Two-Way Team needs time to get used to working together.
- Team members may not yet be used to the idea of Aboriginal English and the way that it is valued in Two-Way bidialectal education.
- Educators may have been brought up and educated to believe that Aboriginal English is incorrect and undesirable. It takes time for this major shift in perspective, which is required to be a successful Two-Way Team member, to occur.
- Respective line managers should support educators who wish to become Two-Way Team members.
- Two-Way Teams need to be confident enough with their knowledge and with each other to be able to work through any miscommunication within the team before delivering joint presentations.





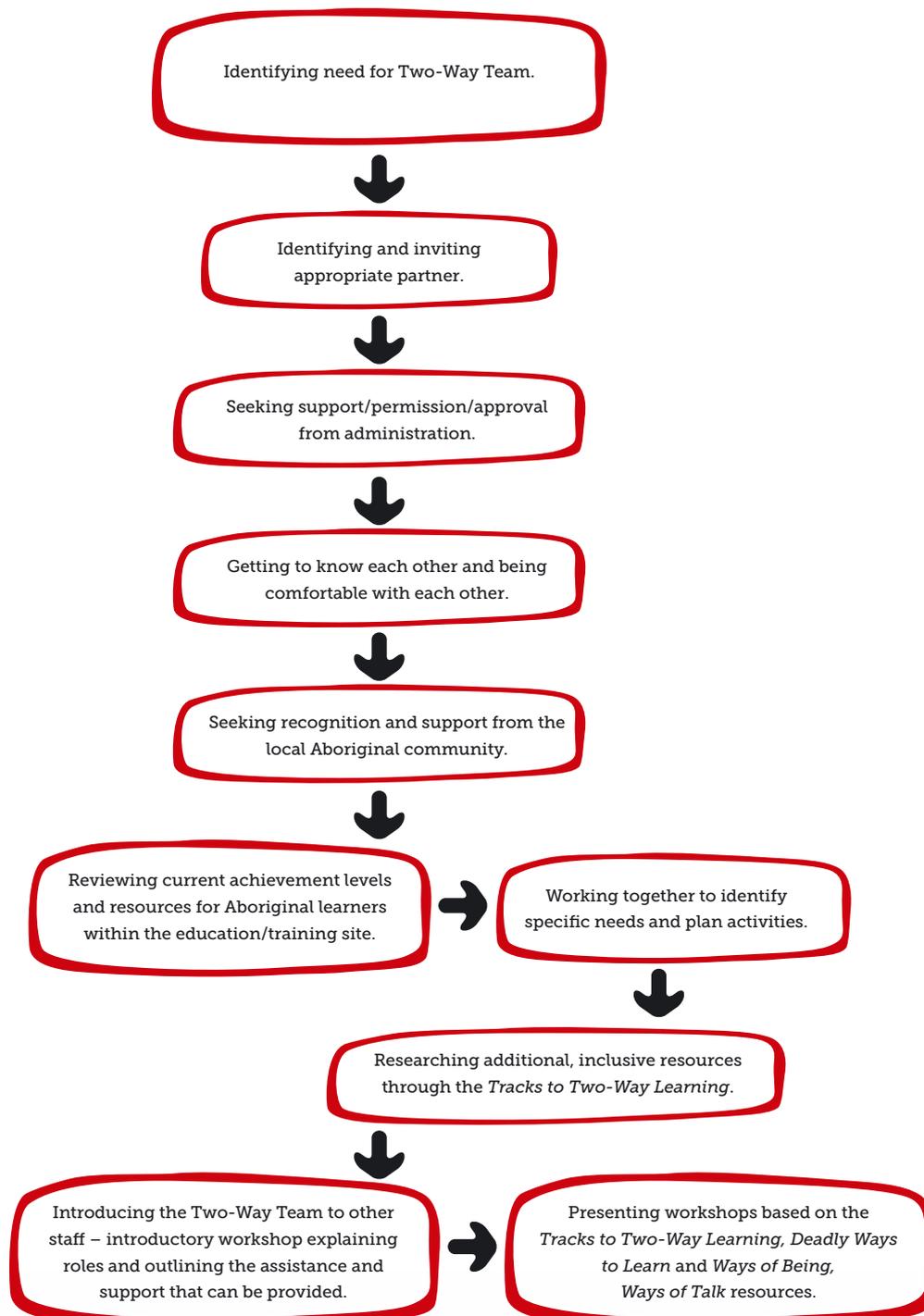
MODULE 1.7 TWO-WAY PARTNERSHIPS – WORKSHEET

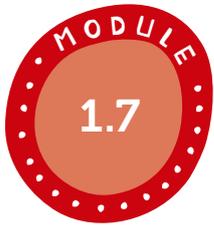
Setting up a Two-Way Team



MODULE 1.7 TWO-WAY PARTNERSHIPS – FACILITATORS KEY

Setting up a Two-Way Team (example)





MODULE 1.7 TWO-WAY PARTNERSHIPS – POWERPOINT

Some advice from successful Two-Way Teams

- Discuss protocols of behaviour and expectations of the parties involved.
- Be patient, tolerant, forgiving and reconciliatory; be collaborative and determined to make it work.
- Invest time in learning about each other – history, origins, family, personalities, likes and dislikes.
- Build relationships between each other so the line of learning is open and explicit.
- Recognise that Two-Way Teams are experiencing biculturalism and bidialectalism and are demonstrating reconciliation.
- Keep journals of the Two-Way Team development to help others.
- If possible, find mentors in other Two-Way Teams who have walked those paths before, to support and provide guidance and advice when needed.



MODULE 1.8 RAISING COMMUNITY AWARENESS

– OVERVIEW

Learning objectives

This module will help educators to:

- understand the importance of including community in the education of Aboriginal learners
- appreciate local community knowledge and values.

Activity description (dictogloss with call-out)

This activity is a variation on the dictogloss activity described in Module 12.2.1.

With the whole group divided in half, one group will work with the text on Handout 1. The second group will work with Handout 2.

As with a dictogloss, the text is read twice and the second time, listeners are allowed to make notes. Then, forming small groups, notes are compared and a list of main points is made. The lists are then combined within the groups (1 or 2) and a final list is constructed.

The facilitators invite items from the groups' lists and construct a table of existing knowledge and knowledge needs. Finally the whole group is asked to discuss how this Two-Way transfer of knowledge could take place⁷.

⁷ Keep in mind that some community knowledge cannot be shared freely.



Facilitators notes

Materials required:

- Handout 1 (dictogloss text): *Appreciating what the community already knows* (1 copy only for the reader of Group 1; provided)
 - Handout 2 (dictogloss text): *Areas that may require greater community awareness* (1 copy only for the reader of Group 2; provided)
 - Writing materials
 - Whiteboard/butchers paper, felt-tipped pens.
1. Using a group organisation technique from Module 12.7.1, divide participants into two groups. Distribute Handout 1 to Group 1 and Handout 2 to Group 2.
 2. Ask each group to select a reader. The text is read twice. The first time, participants just listen to get a general understanding of the text; the second time, they take notes. (After the text was read twice, the Handouts are given back to the facilitators.)
 3. Reconstruction of text: breaking into pairs or small groups, participants create a list from their notes of existing community knowledge (Group 1) or community knowledge needs (Group 2). These are then shared with and refined by the respective Group (1 or 2).
 4. Comparison of knowledge and needs: construct a table with two columns 'Existing knowledge' and 'Knowledge needed' on the whiteboard/butchers paper and invite the groups to provide information to fill in the columns.
 5. Discussion: the whole group is then invited to discuss how this Two-Way transfer of this knowledge⁸ might happen.

8 Keeping in mind that some community knowledge cannot be shared freely.

MODULE 1.8 RAISING COMMUNITY AWARENESS – HANDOUT 1 (DICTOGLOSS TEXT)

Appreciating what the community already knows

The first step toward developing a good relationship with the local Aboriginal community is to value the knowledge that is already part of that community. Aboriginal communities, through their elders and family networks, have detailed knowledge of their people, customs and traditions going back over several generations.

Therefore the community has knowledge about the appropriate channels (authorised persons) to ask for accessing knowledge that is needed to improve relationships and communication.

Aboriginal communities may have extensive experience in dealing with a range of government bureaucracies (health, children and family services, justice, housing, etc) as well as education and training.

They will have an intimate knowledge of the land/s to which they have a past and present relationship, and they are the source of knowledge about traditional and contemporary Aboriginal culture in their areas.

It is also important to keep in mind that Aboriginal communities have their own means of cultural maintenance, including oral and graphic art traditions.

Focus Area 2 provides more information on how to develop relationships with the local Aboriginal community.



MODULE 1.8 RAISING COMMUNITY AWARENESS – HANDOUT 2 (DICTOGLOSS TEXT)

Areas that may require greater community awareness

While there is extensive knowledge within the community, awareness may need to be raised regarding linguistic knowledge about dialects, including the fact that Standard Australian English and Aboriginal English are both complex dialects, and that Standard Australian English has only social and educational but not linguistic priority.

'Deficit' attitudes to dialects are frequently held, even by those people who speak them. It is therefore important to stress the notion of 'different' rather than 'deficit' views of language education. Research-based knowledge about how first and additional languages and dialects are acquired/learned and further developed may not be familiar to the community. Also important is the knowledge that the valuing and maintenance of the first language or dialect is essential for development in further languages or dialects.

The community will also need knowledge of how learners' progress, performance and achievements are evaluated and assessed and the ways in which national policies are reflected in education/training practices. The community also needs to know how they can influence policies and practices at the local level.

Finally, an understanding of curriculum reform, including the requirement for inclusivity, may be new to many Aboriginal community members whose memories of schooling may be very negative.



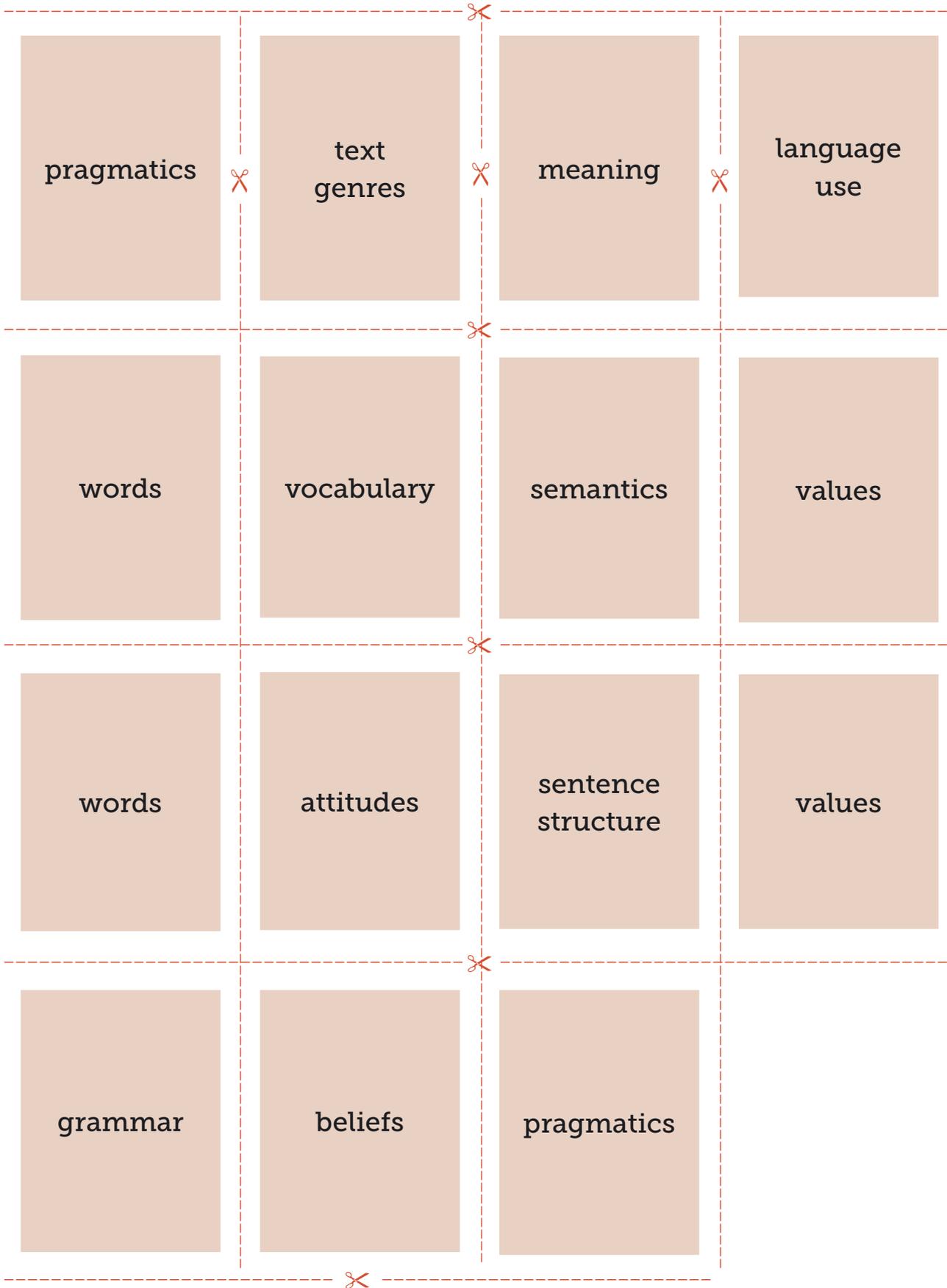
These cards are part of Module 1.2 (page 49).

The parts of language that we can see (read)	How our language includes the way we see the world – our world view	How we use our language (what for and when)	Evidence of our experiences within our culture
The parts of language that we can hear	Parts of language that show our skills	Parts of language less easy to see/hear	text structure
text genres	words	pronunciation	vocabulary
words	attitudes	sounds	



words	sentence structure	beliefs	vocabulary
sentence structure	meaning	values	stress
grammar	semantics	meaning	intonation
semantics	grammar	words	sentence structure







Tracks to Two-Way Learning

This Focus Area booklet is one of a series of 12 that forms Part 2 of the *Tracks to Two-Way Learning* package.



Understanding language and dialect
Our dialects, our lives



Our views, our ways
Aboriginal knowledge, beliefs, today



The grammar of dialect difference
Difference, talking, hearing, understanding



How we shape experience
Yarning, seeing, watching, doing



How we represent our world
*Art, symbols, gestures, opportunity
Manners, reading, knowledge, time limits*



Language and inclusivity
How we include and how we exclude



Making texts work
... in a Two-Way learning environment



From speaking to writing
What's right and what's wrong



How we talk
How we talk, when we can talk



Making a difference for learners
*We can do it like this
Show me what*



Hearin' the voices
*Tell me your story
(includes ten storybooks)*



Toolkit for teaching
What we do with our mob