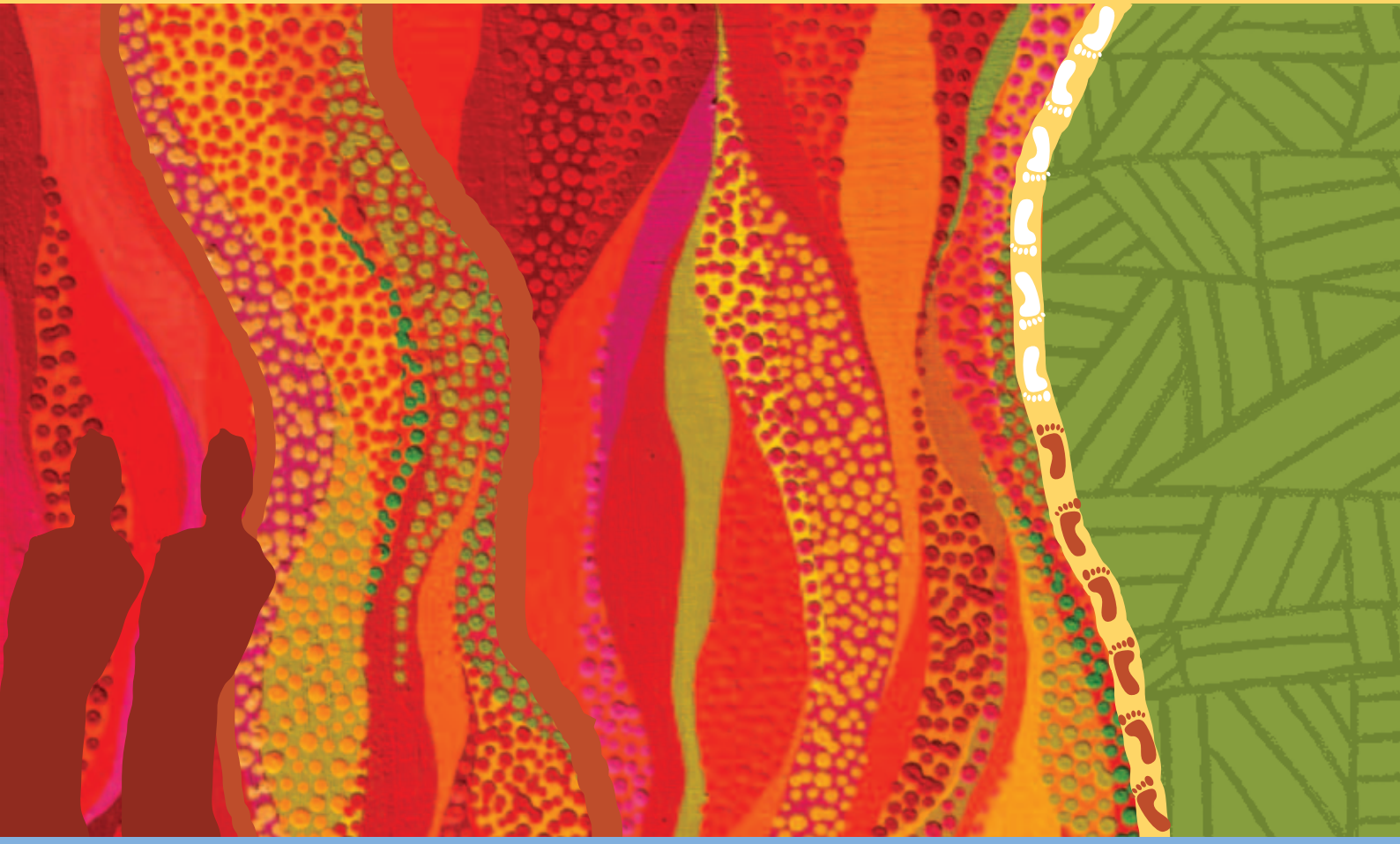
GOVERNMENT OF WESTERN AUSTRALIA

Department of **Education**

Department of **Training and Workforce Development**

FOCUS AREA 5

Tracks to Two-Way Learning



HOW WE REPRESENT OUR WORLD

PART 2

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

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Tracks to Two-Way Learning

FOCUS AREA 5

HOW WE REPRESENT OUR WORLD

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

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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*.

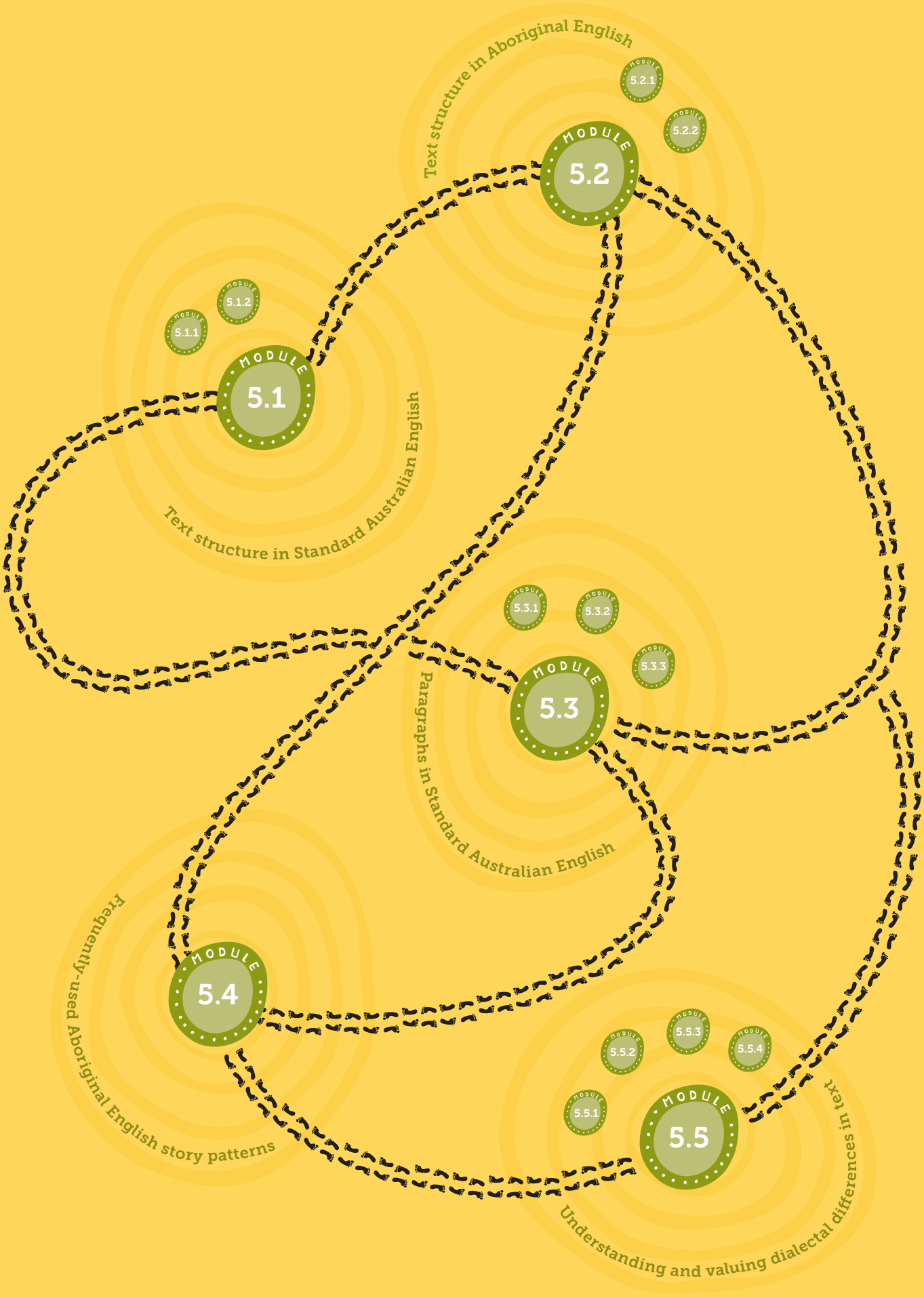
It is recommended that Two-Way Teams evaluate their own education or training sites before they use the material provided in any Focus Area. This will enable them to decide which modules are relevant to the staff at their locations. 'Tracking Needs' in the *Facilitators Guide* provides advice on how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


Text structure in Aboriginal English
MODULE 5.2.1
MODULE 5.2.2
MODULE 5.2
MODULE 5.1.2
MODULE 5.1.1
MODULE 5.1
Text structure in Standard Australian English
MODULE 5.3.1
MODULE 5.3.2
MODULE 5.3.3
MODULE 5.3
Paragraphs in Standard Australian English
Frequently-used Aboriginal English story patterns
MODULE 5.4
MODULE 5.5.3
MODULE 5.5.2
MODULE 5.5.4
MODULE 5.5.1
MODULE 5.5
Understanding and valuing dialectal differences in text

FOCUS AREA 5
HOW WE REPRESENT OUR WORLD
ART, SYMBOLS, GESTURES, OPPORTUNITY MANNERS, READING, KNOW

BACKGROUND READING

HOW WE REPRESENT OUR WORLD

ART, SYMBOLS, GESTURES, OPPORTUNITY
MANNERS, READING, KNOWLEDGE, TIME LIMITS

This Focus Area is about whole texts. Whenever we listen to or create a text, we are influenced by our own experiences and ways in which we interpret or represent the world. Likewise, when we produce texts, these texts will be influenced by our own different experiences and interpretations of the world that belong to each of our cultures.

The obvious outcome of this situation is that texts can be misunderstood across cultures. Our experiences and interpretations of the world, or world views, are seen in the ways we express our ideas, either in speaking or in writing, and our languages or dialects are the basic tools we use.

Sometimes translating these experiences and interpretations into another dialect or language can be very difficult, because the same words or ideas are not available. Translation relies on being able to match ideas and experiences across languages or dialects and, when this is not possible, listeners or readers will to try to fit what they hear or read into their own understandings and this results in misunderstanding (Pawley, 1991, Sharifian 2001, Sharifian et al., 2004).

Some background before we start

At the level of spoken or written texts, differences in conceptualisation or culturally-influenced understandings of the world can be seen in various ways:

- things that are acknowledged to exist or happen to people in one culture and not in another
- things that are acknowledged to be important and special or unimportant and ordinary in one culture and not in another
- the way in which the information is organised (idea organisation)
- the way in which ideas are linked together.

One way in which researchers describe culturally-influenced understandings of the world is through 'schemas'. These are ready-made patterns for talking or writing about the world we live in (Chafe, 1990, 80-81). They are 'ready-made' because they have developed through experiencing a culture over time (see also Focus Area 4).

When understanding any text, the words we hear or read can trigger particular schemas and help us to make sense of the content. But if we don't have the schema because we are from a different culture or we have never been exposed to the schema, we won't receive the triggers and have to make a rough guess about what the words mean.

In storytelling, for example, schemas guide the speaker or writer in relating complications and resolutions at particular points in the story.

Within a culture these become set patterns in the way we talk and write and tell stories, so listeners and readers expect texts to unfold in these familiar ways.

Bidialectal contexts

In the current context of bidialectal education, we need to be aware that Aboriginal English texts and Standard Australian English (SAE) texts do not share similar patterns.

Aboriginal English speakers may not rely very much on the sequencing of the events in their narratives. Events may be ordered according to their importance among the schemas in the mind of the speaker, rather than in the order in which they happened (Sharifian, 2002a). This also affects the way the verb tense is used in a narrative, because when Aboriginal people adopted English to communicate with each other and with non-Aboriginal people, they did not change their way of understanding time to fit with the categories of time we use in English, eg past (simple action completed in the past), past perfect (action occurring over a set period of time which was in the past), past progressive (ongoing action in the past), present (action in the present or habitual action), present perfect (action in the recent past which is still important in the context), and so on (see Focus Area 3 for further information on the English tense system).

An important example of the difference in interpretation of time is the concept of Dreaming,[1] that is characterised by eternity, where the distinction between past and present is not defined so clearly (Sharifian, 2002a).

Researchers at Edith Cowan University (Malcolm and Rochecouste, 2002) have studied the oral narratives of a range of Aboriginal English speakers across Western Australia and have found some patterns that show what is important in the conceptual understandings of Aboriginal English speakers. They also found that each of these patterns includes specific ways of presenting information, ie for telling the order of events. They have labelled these schemas Hunting, Observing, Scary Things, and Travel. Similarly, Sharifian (2002b) used a list of everyday words such as 'family', 'home', 'fun', 'people', and 'story' to show that children's responses triggered cultural obligations and responsibilities associated with kinship. These word association games with Aboriginal and non-Aboriginal adults have shown further differences in conceptualisation of what is important across different cultures.

Typical word association games are included Focus Areas 1, 2, 4 and 12 as a way of helping participants to understand the differences in basic cultural understandings.

A further cultural impact of spoken and written text is the linking of ideas.

In a culture where much knowledge is shared and already known (for example, in a community), there may be less need to explain explicitly who and what we are talking or writing about. On the other hand, in a culture where we keep to ourselves or within our small nuclear family groups (for example, an individualist community), we need to be more explicit, because there is less shared knowledge (Walsh, 1994). This, too, has an impact on the way we use our language or dialect, and particularly on how we link ideas in speech and writing.

Cohesion

Text linking or cohesion in Standard English was first studied extensively by Halliday and Hasan in 1976. For them, cohesion links something said or written now with what has been mentioned in the text before (the *antecedent*). For example, texts are linked via nouns and pronouns (The man.... He...).

Texts are also linked through semantic similarity between nouns and synonyms (for example, *scrub ~ bush*), nouns and nouns from higher categories (for example, *bird ~ parrot*).

1 'Dreaming' denotes eternity and teaches us about what we know about the way things are and the way things need to be done' (Glenys Collard). In fact, the choice of the English word 'Dreamtime' to explain this concept is a typical example of English speakers trying to fit (unsuccessfully) an idea new to them within their existing conceptualisations.

Another type of linking occurs with conjunctions (for example, *and*, *but*, *because*). However, Brown and Yule (1983) claim that texts are not linked so much by related words (as shown above) but by mental representations that play an active role in the interpretation of a text. This seems to be more like text linking in Aboriginal English.

Sometimes in Aboriginal English text-linking words such as demonstratives (*that/dat, they/dey*) are not used in the same way as in Standard English. Instead, these words link to schemas or images that are triggered in the listener's mind, rather than to what has been mentioned in an earlier part of the text (Sharifian, 2001). In other words, linking strategies seem to be schema-based or image-based rather than text-based.

There are also several other ways in Aboriginal English of replacing Standard English linking. For example, someone may be referred to in a text only by the imitation of his or her voice, and those who know the person will know exactly who it is.

Another cohesive technique is the word 'thing'. Because Aboriginal English narratives don't contain the same linking strategies as SAE, they can appear to the non-Aboriginal listener as a set of unrelated incidents. The Aboriginal listener will have no difficulty in making the mental links because of their familiarity with the people and places described.

Implications for working with Aboriginal English learners

The pedagogical implications of misunderstanding of Aboriginal learners' contributions in teaching and learning contexts are important.

Often educators see their learners' oral performances (such as news telling or oral reporting and explaining) as not coherent. The linking techniques in Aboriginal English are unfamiliar to many non-Aboriginal teachers and trainers, so they are more likely to blame this lack of cohesion on the learners' inadequate skills in SAE, rather than their own lack of knowledge about how the learners' dialect functions. The strong emphasis on SAE in our current education and training systems means that these equivalent Aboriginal linking techniques are often ignored, suppressed or 'anglicised' (Mattingley, 1992). As a consequence, Aboriginal English speakers may lose confidence in their communication skills and begin to feel excluded in the learning context. They may even begin to feel that they cannot learn if they cannot communicate.

To understand Aboriginal English texts, non-Aboriginal listeners and readers need to identify the links between ideas as they are represented in the relationships between people, things and ideas in Aboriginal culture.

Educators need strategies to understand these narrative differences because they are used to seeing explicit connections in learners' oral and written discourse. If educators are unable to understand the texts their learners produce, they will also be unable to understand and acknowledge their learners' 'rich personal knowledge' in the teaching and learning process (Michaels, 1991).

Another area of conceptualisation in which Aboriginal English largely differs from SAE is the use of metaphors (see also Focus Area 4).

Metaphors are used when one experience or thing is described in terms of another one (Kövecses, 2005). Typical metaphors in English reflect what is important in the western culture, eg *Time is money, Don't spend too much time on it.*

In the Aboriginal world view, it is the close connection between land, groups of people, animals and language that is reflected in speech.

Thus, the Aboriginal English speaker will refer to an aspect of the environment as part of the self, eg *That's me* (Sharifian, 2006). Aboriginal English speakers may conceptualise their relationship with the land in terms of kinship, so that a person may refer to his/her country as 'my grandfather'. Aboriginal English speakers also use metaphors that often do not have any counterparts in SAE (Malcolm and Sharifian, 2007). For example, a person may refer to a rather long walk between two destinations as 'footfalcon', in which the 'foot' is conceptualised as having the function of a vehicle (a Ford Falcon).

The following are some more examples of metaphors from Aboriginal English used in Western Australia:

- I'm open (I am hungry, I am broke, I am tired, ...)
- to 'av a 'ole [to have a hole] (being broke)
- block 'im up (Give him food, make him grow)
- sit down (Stay, live)
- camp (stay over)
- chooks under the bonnet (noisy car)
- college (prison)
- 'orse [horse] (good, handsome)
- nine and four and a half (father and son)
- tin of jam and half a tin of jam (father and son).

Regional differences

Aboriginal English does have regional differences, so educators and trainers need to make sure they include local metaphors.

Two-Way Teams can advise whether the examples in these materials are appropriate or whether there are better ways to exemplify metaphors in Aboriginal English in your region.

This is necessary so that no-one is offended or meaning is not misconstrued.

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MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

Module 5.1 presents workshop materials that will enable educators to:

- raise awareness that text structures are culturally bound
- understand Standard Australian English text structure.

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – OVERVIEW

Learning objectives

This module will help educators to:

- understand that texts have specific structures that alert us to what sort of texts they are
- understand that texts in Standard English have a linear progression
- raise awareness about the fact that text structures are culturally bound.

Activity description (text structure analysis)

In this text analysis activity, learners will be introduced to the progression of story events in Standard Australian English and asked to identify them in the text. The task can be used to focus on the sequencing of ideas, text coherence and text cohesion.

Please note:

Facilitators should make participants aware of the fact that the text used in this activity is a transcript. This means that it is written-down oral language and therefore also contains typical features of oral speech, eg *um*.

Facilitators notes

Materials required:

- Powerpoint 1: *The nature of text structure; Story structure in Standard English* (provided)
- Worksheet: *Ella's story* (provided)
- Handout: *Story parts in Standard English* (provided)
- Facilitators key: *Ella's story* (provided)
- Powerpoint 2*: Typical text structure in Standard Australian English* (provided)
- Facilitators material: *Notes for debrief* (provided).

1. Organise participants into groups or pairs using one of the strategies presented in Module 12.7.1.
2. Display and explain Powerpoint 1: *The nature of text structure*; *Story structure in Standard English*.
3. Distribute Worksheet: *Ella's story* and Handout: *Story parts in Standard English.*
4. Review the information in the Handout and ask participants to work in their groups or pairs to name the sequence of parts in Ella's story. The Facilitators key can be displayed as a Powerpoint for participants to compare their analyses and discuss any differences.
5. Show Powerpoint 2: *Typical text structure in Standard Australian English* to reinforce the previous content. Use the Facilitators material: *Notes for debrief* to conclude the workshop.

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – POWERPOINT 1

The nature of text structure

The structure of a text tells us a range of things about the text:

- whether it is a letter in Standard English (starts with 'Dear' and ends with 'Regards' or 'Yours Sincerely')
- a Standard English story (often starts with 'Once upon a time...'; 'When we were at...'; 'There was this guy...'; 'Last Thursday...' and has a sequence of events, for example 'Then she said...' and 'Then he said...')
- a speech (in Standard English, may start with 'Ladies and gentlemen...').

Story structure in Standard English

Researchers (for example Labov and Waletzky, 1967)[2] studied the structure of spontaneous stories of English speakers and found a set pattern as follows:

1. ORIENTATION
2. COMPLICATION
3. RESOLUTION
4. REORIENTATION
5. CODA.

2 Labov, W. and Waletzky, J. (1967). Narrative analysis. In J. Helm (ed.). *Essays on the Verbal and Visual Arts*. Seattle, WA: University of Washington Press, 12-44.

POWERPOINT

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – WORKSHEET

Ella's story

Task: Name the sequence of parts in the transcript below.

Transcript

There's this girl in my group who like really stands out.	…… ……
She can do the backward flip and land on her feet just right every time	…… ……
but this other day she she her feet just she didn't land	…… ……
and I had the teacher had to write this report.	…… ……
She went to hospital but she is fine now.	……
What a relief!	……

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – HANDOUT

Story structure in Standard English

Researchers (for example Labov and Waletzky, 1967)[3] studied the structure of spontaneous stories of English speakers and found a set pattern as follows:

1. ORIENTATION - information about 'who'
2. COMPLICATION - events in the order that they occurred
3. RESOLUTION - how the problem was resolved
4. REORIENTATION - rounds off sequence of events
5. CODA - personal evaluation.

This structure is still often expected and taught explicitly by educators today.

3 Labov, W. and Waletzky, J. (1967). Narrative analysis. In J. Helm (ed.). *Essays on the Verbal and Visual Arts*. Seattle, WA: University of Washington Press, 12-44.

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – FACILITATORS KEY

Ella's story

Transcript

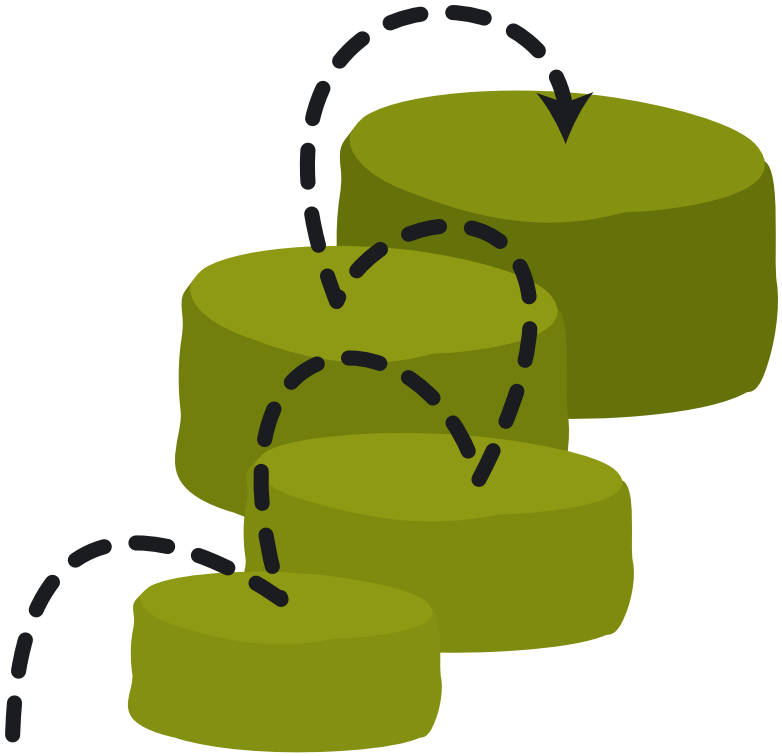
There's this girl in my group who like really stands out. She can do the backward flip and land on her feet just right every time	ORIENTATION - information about 'who'
but this other day she she her feet just she didn't land	COMPLICATION - events in the order they occurred
and I had the teacher had to write this report.	RESOLUTION - how problem was resolved
She went to hospital but she is fine now.	REORIENTATION - rounds of sequence of events
What a relief!	CODA -personal evaluation

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – POWERPOINT 2

Typical text structure in Standard Australian English

The idea of a Standard Australian English 'story' usually involves a progression that can be represented as follows:



The storyteller starts at the bottom step (the beginning) and proceeds to mount the steps (the body) toward the goal (the conclusion).

Every step represents a problem that needs to be overcome.

No sooner is one problem overcome than another comes up, but the progression is always upward and the satisfactory solution (or the happy ending) comes when the main character/s have overcome all the problems and reached their final goal[4].

4 This pattern (the problem-solution structure) has influenced not just storytelling but also a great deal of writing in the Western European tradition.

POWERPOINT

5.1.1 TYPICAL TEXT STRUCTURE AND SCHEMAS – FACILITATORS MATERIAL

Notes for debrief

This pattern (orientation, complication, etc) was based on the stories of American English speakers and has been adopted by many researchers (for example, discourse analysis).

Although it is still used as the 'desirable' narrative plan for Standard Australian English (SAE), it is not always the most appropriate for today's population of multicultural learners.

Many learners from other cultures will bring with them other ways of telling stories or of arranging information in their stories. These patterns, new to many educators, should not be disregarded or seen a deficit in SAE.

Aboriginal story patterns provide us with opportunities to show learners how Aboriginal English and SAE are different. These story patterns also provide us with a rich source of cultural and conceptual information that can be used to bridge to SAE.

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.2 CREATING A STORY – OVERVIEW

Learning objectives

This module will help educators to:

- experiment with text structure in Standard Australian English
- understand the ways that schemas affect narrative structure.

Activity description

In this task, learners in pairs are given a beginning sentence and are asked to construct a story, taking turns to add a sentence. When using this activity with their own learners, workshop participants should always make sure that the beginning sentences are at an appropriate level for learners and are inclusive and of interest to learners.

Facilitators notes

Materials required:

- Facilitators material: *Possible beginnings* (provided; cut into text strips; or design your own)
- Writing materials.

1. Organise participants into pairs using one of the strategies in Module 12.7.1 (or one of your own strategies). Give each pair a strip with a beginning sentence.
2. Have the pairs take turns in adding a sentence and writing it down until a whole story is told.
3. Instruct pairs to explain how their sentence follows on from the previous one.
4. Ask pairs to discuss the stories and the connection of ideas at the end of the task.
5. Invite participants to discuss points from the whole group to provide examples of story development contrasts.

MODULE 5.1 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.1.2 CREATING A STORY – FACILITATORS MATERIAL

Possible beginnings

On the weekend, Gary, Joey and Dad went to Solo Springs.

Once upon a time, there was a little girl living in a faraway land.

Royden, Kegan and Jareece decided to go camping.

During the last century, strong cyclones hit Australia.

A long time ago, my grandpa used to work at a station.

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

Module 5.2 presents workshop materials that will enable educators to:

- understand Aboriginal English text structure
- get to know and value Aboriginal English texts.

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

5.2.1 AN ABORIGINAL ENGLISH YARN – OVERVIEW

Learning objectives

This module will help educators to:

- familiarise themselves with an Aboriginal English yarn and its distinctive features
- recognise and value Aboriginal English storytelling.

Activity description (discussion)

In this discussion activity, participants relate to each other's perspectives and understandings of the Aboriginal English text.

Please keep in mind that the main purpose of the discussion is to find out about different views/interpretations of the text. Therefore all answers/opinions have to be valued and facilitators should encourage participants to relate to each other's views.

Please note:

Facilitators should make participants aware of the fact that the text used in this activity is a transcript. This means it is written down oral language and therefore contains typical features of oral speech, eg *um*.

Facilitators notes

Materials required:

- Handout: *Davey's yarn* (provided)
- Facilitators key: *Davey's yarn* (provided)
- Writing materials
- Optional handout: *Researchers' discussion of Davey's yarn* (provided)

1. If possible, organise participants into Two-Way Teams; otherwise, organise participants into pairs using one of the strategies in Module 12.7.1 (or one of your own strategies).
2. Circulate Handout: *Davey's yarn*. Ask participants to read the text and discuss the questions on the Handout, taking note of the answers.
3. As a whole group, invite participants to share their answers and relate to culturally-different views of the text. If it is not possible to build Two-Way Teams, facilitators need to ensure that Aboriginal perspectives are explained through discussion.
4. As a possible extra, circulate Optional handout: *Researchers' discussion of Davey's yarn* to assist with interpretations.

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

5.2.1 AN ABORIGINAL ENGLISH YARN – HANDOUT

Davey's yarn

> One day there was a boy who lived a long way. He had no feed. he was hungry. He went for a walk. His name was john. John. Saw a apple on a tree. Then he went back home. As soon he got. Home, he went to sleep[5].

Possible questions for discussion

- What is happening in the text?
- What is the sequence?
- How are the beginning and end marked?
- What background information might be needed to understand the text?
- What three questions would you ask the learner to clarify the text?

5 Learner's work sample.

HANDOUT

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

5.2.1 AN ABORIGINAL ENGLISH YARN – FACILITATORS KEY

Davey's yarn

Possible answers to the questions

- This text is an interesting example of a learner bridging between two dialects.
- Davey adopts a formal story-beginning from Standard Australian English (SAE): 'One day there was a boy who lived a long way'... only later in the text he introduces the boy: 'His name was john'.
- There are Aboriginal English words and forms mixed with well-structured SAE sentences: 'feed' for 'food', 'a apple' for 'an apple'.
- There is a travelling schema: away from home and back again ('he went for a walk....Then he went back home').
- There is an observation schema: 'Saw a apple'.
- From an SAE point of view, there is the beginning of a complication ('he was hungry' and the beginnings of a resolution ('John. Saw a apple on a tree') but no completion. As a result, the educator asked, 'What happened to the apple?'.
- From an SAE point of view, there is a closure: 'As soon he got. Home, he went to sleep'.

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

5.2.1 AN ABORIGINAL ENGLISH YARN – OPTIONAL HANDOUT

Researchers' discussion of *Davey's yarn*

The following comments are taken from a discussion of the text with Aboriginal and non-Aboriginal researchers.

'That's the AE [Aboriginal English] 'long way', which could mean from here to the other side of the school. Or it could mean from here to Perth or from here to Geraldton or from here to the Kimberley. That's that knowledge that we have, but because he went home we know it's gotta be in walking distance.'

'Like Aboriginal people when we go in the bush, you look for your Meriny and your bush jam - the food is what you look for. It doesn't necessarily mean that you got it and you eat it.'

'But in looking at AE, you're making the point is, the child was hungry and he lived a long way, the point that he got home and he was tired he went to sleep. The apple's got no concern. The apple's not even part of the story.'

'You would figure that the person's eaten the apple. Cause if you've ever been hungry you can't sleep on an empty stomach so you've obviously had food.'

'He's tried hard to do a SAE [Standard Australian English] thing here – he's tried, you can see it, but he cannot continue that. That's how I see that – 'As soon he got'.'

'He's tried to make it SAE by starting with 'One day...' then there's the main story that little bit there - And tried to end it with –'I saw a apple', which means nothing because he probably didn't want the apple – he wanted some damper and meat or a sandwich. That's just filling – trying to fill in something that he doesn't have any control of.'

5.2.2 TYPICAL YARNING STRUCTURE AND SCHEMAS – OVERVIEW

Learning objectives

This module will help educators to:

- appreciate and value different story structures
- recognise and value the Aboriginal English (AE) conceptualisations and schemas that underlie storytelling in AE as an aid to bridging to Standard Australian English.

Activity description (cloze activity)

The activity in this module is a cloze activity with word list. Cloze activities foster the improvement of reading and comprehension skills by allowing oral exploration of word meanings and sentence construction. They are particularly useful for revising various topics or content explored previously and for practising new vocabulary.

Facilitators notes

Materials required:

- Powerpoint: *Typical yarning schema* (provided)
- Worksheet: *Yarning structure and schemas* (provided)
- Facilitators key: *Yarning structure and schemas* (provided)
- Handout: *The role of schemas in text structure* (provided).

1. Show Powerpoint: *Typical yarning schema* and explain the visual metaphor.
2. Using a strategy from Module 12.7.1 (or one of your own strategies) organise participants into pairs.
3. Circulate the Worksheet and explain the cloze activity and word list.
4. For follow up and debrief, circulate the Handout: *The role of schemas in text structure.*

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

5.2.2 TYPICAL YARNING STRUCTURE AND SCHEMAS – POWERPOINT

Typical yarning schema

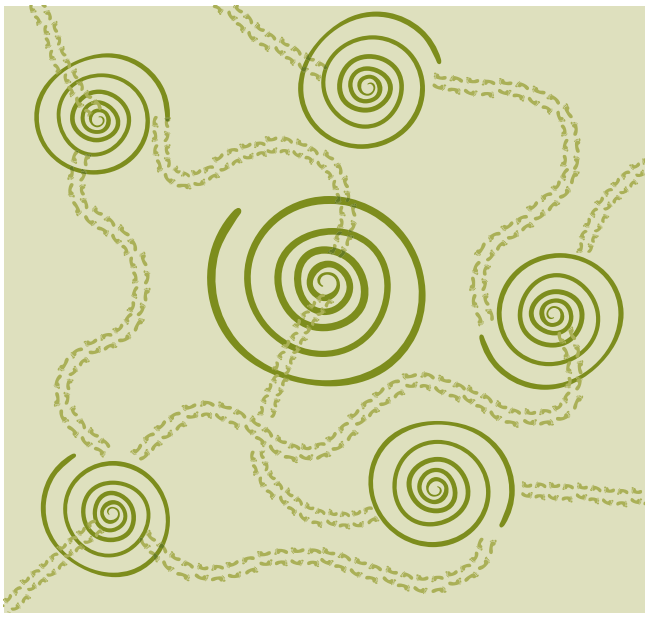
'Yarns fill an important function in contemporary Aboriginal social structure and encompass stories about personal experiences and family situations. [...]

The process of telling yarns or yarning gives rise to a discourse structure which contrasts markedly with non-Aboriginal story telling. In 'yarning', additional information provided by listeners is tolerated. Listeners can legitimately acknowledge contexts and add information about them. In fact, numerous additional yarns might develop and be told along with the first.' (Malcolm et al., 1999b, 42)[6]

This structure also appears when a single person is telling a yarn. The 'yarner' might include information that from a Standard Australian English perspective seems unrelated – but is related from an Aboriginal perspective because it supplies necessary background information and links.

This structure is demonstrated in the following graphic where spirals represent individual topics and are linked to other spirals with other topics. The spirals show circular rather than linear progression and the footprints indicate the interconnectedness of the different topics within the story telling.

(For more information on the meaning of the spirals and how they incorporate the past and the presence, see Module 2.10.)



'Aboriginal English discourse might be said to weave back and forth in a web of time and experience, whereas Standard English discourse, very much by virtue of writing, is uni-directional' (Malcolm et al.,1999b, 42)[7].

Excellent examples of Aboriginal story telling are the following films:

- ***Ten Canoes***, by Rolf de Heer and the people of Ramingining (2006), Fandango/Vertigo
- ***Mad Bastards***, by Brendan Fletcher (2010), Bush Turkey Films.

6 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A. and Cahill, R. (1999b). Two-Way English. Perth: Edith Cowan University and Education Department of Western Australia.

7 Malcolm et al., 1999b (see above).

POWERPOINT

5.2.2 TYPICAL YARNING STRUCTURE AND SCHEMAS – WORKSHEET

Yarning structure and schemas

Task: Fill in the blanks using the words on the wordsheet.

The idea of moving from place to place in response to the environment has ancient ..... in Aboriginal culture, just as the idea of ..... the steps to achieve one's goal has ancient origins in Western European culture. The pattern of irregular movement through the ..... was set by the creative spirits in Aboriginal history.

Therefore the relationship of a yarn to the person who tells it is very ..... from the relationship of a Standard Australian English story to the ..... who tells it. As a result, some Aboriginal people may be uncomfortable with the idea of 'story' as it is .... in conventional educational settings.

Aboriginal listeners might be expected to participate in the ....., to understand by ....the details from shared knowledge of the context and to accept the representation of experience, whether or not it leads to a successful or ....

An Aboriginal ..... will expect certain uses of language (for example, ... between narration and direct speech; repetition of ..... and .....; and understanding of certain forms of speech, eg whistling, invoking the call of the 'wirlo', or death bird on the basis of the schemas involved.

The way we use our language or ..... reflects the way we experience and ..... the world in our minds. This conceptualisation will differ according to our physical and cultural ..... These experiences and conceptualisations involve schemas, which are ready-made ..... of what we expect to happen when we read or hear about something.

We understand what we read and hear by matching it to our existing ..... However, when something doesn't ..... our existing schemas we may not understand it, or we may use our existing schemas to try to make sense of it and, as a result, ... it.

Our schemas help us to fill the information gap that exists in a ....., because no text provides complete ..... about an experience or event. We all have schemas about the ..... of a text: for example, what we tell ..... about and also about the way in which we ..... information in a text. Our understanding of our ..... also determines how explicit we are in explaining schemas. If we know our audience well, we may not explain everything, but, if we don't, we may be more .....

Word sheet

filling in	referred to	happy ending
listener	person	country
dialect	conceptualise	words
movement	patterns	climbing
text	origins	experiences
different	schemas	match
misunderstand	information	stories
explicit	audience	organise
phrases	narration	content

5.2.2 TYPICAL YARNING STRUCTURE AND SCHEMAS – FACILITATORS KEY

Yarning structure and schemas

The idea of moving from place to place in response to the environment has ancient **origins** in Aboriginal culture, just as the idea of **climbing** the steps to achieve one's goal has ancient origins in Western European culture. The pattern of irregular movement through the **country** was set by the creative spirits in Aboriginal history.

Therefore the relationship of a yarn to the person who tells it is very **different** from the relationship of a Standard Australian English story to the **person** who tells it. As a result, some Aboriginal people may be uncomfortable with the idea of 'story' as it is **referred to** in conventional educational settings.

Aboriginal listeners might be expected to participate in the **narration**, to understand by **filling in** the details from shared knowledge of the context and to accept the representation of experience, whether or not it leads to a successful or **happy ending**.

An Aboriginal **listener** will expect certain uses of language, (for example **movement** between narration and direct speech; repetition of **words** and **phrases**; understanding of certain forms of speech, eg whistling, invoking the call of the 'wirlo', or death bird) on the basis of the schemas involved.

The way we use our language or **dialect** reflects the way we experience and **conceptualise** the world in our minds. This conceptualisation will differ according to our physical and cultural **experiences**. These experiences and conceptualisations involve schemas, which are ready-made **patterns** of what we expect to happen when we read or hear about something.

We understand what we read and hear by matching it to our existing **schemas**. However, when something doesn't **match** our existing schemas, we may not understand it, or we may use our existing schemas to try to make sense of it and, as a result, **misunderstand** it.

Our schemas help us to fill the information gap that exists in a **text** because no text provides complete **information** about an experience or event. We all have schemas about the **content** of a text: for example what we tell **stories** about and also about the way in which we **organise** information in a text. Our understanding of our **audience** also determines how explicit we are in explaining schemas. If we know our audience well, we may not explain everything, but, if we don't, we may be more **explicit**.

MODULE 5.2 TEXT STRUCTURE IN ABORIGINAL ENGLISH

5.2.2 TYPICAL YARNING STRUCTURE AND SCHEMAS – HANDOUT

The role of schemas in text structure

- The way we use our language or dialect reflects the way we experience and conceptualise the world in our minds.
- This conceptualisation will differ according to our physical and cultural experiences.
- These experiences and conceptualisations involve schemas, which are ready-made patterns of what we expect to happen when we read something or hear about something.
- We understand what we read and hear by matching it to our existing schemas.
- When something doesn't match our existing schemas we may not understand it, or we may use our existing schemas to try to make sense of it and, as a result, misunderstand it.
- Our schemas help us fill the information gap that exists in a text, because no text provides complete information about an experience or event.
- There are schemas about the content of a text (for example, what we tell stories about) and also about the way in which we organise information in a text.
- Our understanding of our audience determines how explicit we are in explaining schemas. If we know our audience well, we may not explain everything, but, if we don't, we may be more explicit.

Please note:

Standard Australian English listeners and readers will look for topic sentences or paragraphs for guidance to the structure of a text, while Aboriginal English speakers may interpret texts based on their own schemas, which may or may not match those suggested by the text.

HANDOUT

MODULE 5.3 PARAGRAPHS IN STANDARD AUSTRALIAN ENGLISH

Module 5.3 presents workshop materials that will enable educators to:

- understand the structure of paragraphs in Standard Australian English (SAE)
- understand the use of linking words in SAE.

MODULE 5.3 PARAGRAPHS IN STANDARD AUSTRALIAN ENGLISH

5.3.1 PARAGRAPHS AND HOW THEY ARE LINKED – OVERVIEW

Learning objectives

This module will help educators to:

- gain a greater understanding of Standard Australian English (SAE) paragraphs – why they are used and how they are structured
- assist Aboriginal English speakers to accommodate paragraphs in their SAE writing.

Activities

This activity presents learners with a text in need of adjustment in terms of cohesive ties. This activity models the steps that can be used to teach cohesion within SAE paragraphs.

Facilitators notes

Materials required:

- Explanatory notes: *Why does Standard Australian English have paragraphs?* (provided)
- Powerpoint 1: *Paragraph structure* (provided)
- Handout: *What's inside a paragraph?* (provided)
- Worksheet: *Learning to link text* (provided)
- Facilitators key/Powerpoint 2: *Learning to link text* (provided)
- Writing materials.

1. Familiarise yourself with the Explanatory notes.
2. Show and explain the Powerpoint 1*: Paragraph structure* using the Facilitators notes: *Why do we have paragraphs?*
3. Circulate the Handout: *What's inside a paragraph?*
4. Using a strategy from Module 12.7.1, organise participants into groups or pairs.
5. Circulate the Worksheet: *Learning to link text* to every participant.
6. Collect and record some of the teaching strategies generated in the discussion and invite several participants to read out their revised 'Lizard' texts.
7. Use the Facilitators key/Powerpoint 2 for debriefing.

5.3.1 PARAGRAPHS AND HOW THEY ARE LINKED – EXPLANATORY NOTES

Why does Standard Australian English have paragraphs?

- To help the writer:
  - to organise the information in a text
  - to control the delivery of the information.
- To help the reader:
  - to process information in the text bit by bit.

Paragraphs have many uses. They can:

- introduce ideas
- expand on ideas
- provide examples
- explain data
- recapitulate previous information
- conclude texts.

MODULE 5.3 PARAGRAPHS IN STANDARD AUSTRALIAN ENGLISH

5.3.1 PARAGRAPHS AND HOW THEY ARE LINKED – POWERPOINT 1

Paragraph structure

In Standard Australian English (SAE) writing, each section of information is contained in paragraphs:

- To write a paragraph means that you introduce and explain an idea in more than one sentence.
- Paragraphing is about having one idea and expanding on it before introducing another idea (in a new paragraph).
- The SAE convention is to have information presented in chunks. These 'chunks' or paragraphs occur in a certain order and contain information presented in a certain way.
- Some paragraphs begin with a signpost to tell the reader the relationship between the new paragraph and the one before.
- Some paragraphs just start with new information, so the reader knows they are about something different.
- Paragraphs also look different on a page. They are set apart with space and sometimes start with indented text. A page without paragraphs looks overwhelming for the reader.

POWERPOINT

5.3.1 PARAGRAPHS AND HOW THEY ARE LINKED – HANDOUT

What's inside a paragraph?

Paragraphs in Standard Australian English (SAE) are highly structured.

In learner writing, we prefer an inductive paragraph:

- This means that the writer begins by telling the reader what the paragraph is about – the **topic sentence**.
- After that, writer 'does things' with the topic.

Once the reader has been told what the topic is, the writer can:

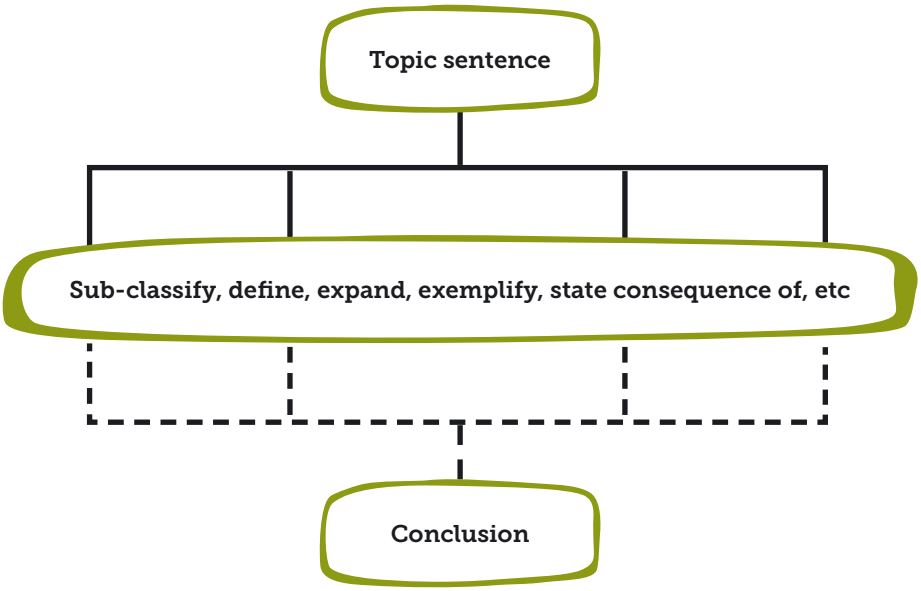
- **define** the topic
- **expand** on the topic
- **exemplify** the topic
- **sub-classify** the topic
- state the **consequences** of the topic.

All this information within the paragraph is linked together with what we call '**cohesive ties**' – the 'glue' of text.

In SAE, cohesive ties may be:

- words that tell us the relationship between sentences (for example *therefore, in conclusion*)
- words that are identical or closely related
- pronouns that are linked to a previous word
- conjunctions (*and, but, however, so,* etc).

Note that every other sentence in a paragraph must say something related to the topic sentence.



Not all paragraphs require a conclusion. A conceptual paragraph (a section that contains several paragraphs on the one topic) will most likely have a conclusion at the end of the several paragraphs within it.

Please note:

The concept of paragraphing may not be familiar to speakers of Aboriginal English because information is organised differently in Aboriginal English texts. It may therefore be necessary to teach paragraph structure and its related concepts explicitly.

HANDOUT

5.3.1 PARAGRAPHS AND HOW THEY ARE LINKED – WORKSHEET

Learning to link text

When learners first acquire Standard Australian English (SAE), even as their first language, they do not use all these strategies well. Below is an example of writing. Are there problems with this as an SAE text? If so, what are they?

Lizards	Suggestions
Lizards are part of the reptile family. Lizards have four short legs.	.....
Lizards have a long tail.	.....
Most lizards can lose their tails to escape.	.....
Lizards have good eyes.	.....
Lizards have bright colours.	.....
Lizards can be small or big.	.....
Some lizards are nearly three metres long.	.....
Lizards eat insects, small animals, snails and worms.	.....
Lizards also eat plants.	.....

Discuss in your groups:

- What specific knowledge would the learner require to improve this text?
- How would you explicitly teach these needs? List your strategies below:

.....

.....

.....

.....

.....

.....

.....

WORK SHEET

- Rewrite the text as you would like to see it:

5.3.1 PARAGRAPHS AND HOW THEY ARE LINKED – FACILITATORS KEY/POWERPOINT 2

Debrief: Learning to link text

Lizards

Lizards are part of the reptile family. Lizards have four short legs. Lizards have a long tail. Most lizards can lose their tails to escape. Lizards have good eyes. Lizards have bright colours. Lizards can be small or big. Some lizards are nearly three metres long. Lizards eat insects, small animals, snails and worms. Lizards also eat plants.

What can be done to this text?

Lizards

Lizards are part of the reptile family. ~~Lizards~~ **They** have four short legs~~.~~ ~~Lizards have~~ **and** a long tail. Most ~~Lizards~~ **of them** can lose **their** tails to escape.~~ Lizards~~ They have good eyes~~. Lizards~~ and bright colours. ~~Lizards~~ **They** can be small or big~~.~~ **and some** ~~Lizards~~ are nearly three metres long. Lizards eat insects, small animals, snails and worms~~.~~ **but they** ~~Lizards~~ also eat plants.

To achieve cohesion, we have:

- used pronouns (*they*, *them*, *their*) to avoid repeating 'lizards' (Note that all pronouns used are third person plural)
- used conjunctions (*and*, *but*) to link short sentences together
- left out the subject to avoid more repetition.

Is this Standard Australian English text easier to read?

Lizards

Lizards are part of the reptile family. They have four short legs and a long tail. Most of them can lose their tails to escape. They have good eyes and bright colours. They can be small or big and some are nearly three metres long. Lizards eat insects, small animals, snails and worms but they also eat plants.

FACILITATORS KEY

POWERPOINT

MODULE 5.3 PARAGRAPHS IN STANDARD AUSTRALIAN ENGLISH

5.3.2 TEXT CONSTRUCTION AND THE USE OF ARTICLES – OVERVIEW

Learning objectives

This module will help educators to:

- familiarise their learners with the use of articles as cohesive ties in Standard Australian English (SAE)
- experience the learning associated with a text reconstruction activity
- assist Aboriginal English speakers to link text in their bridging from Aboriginal English to SAE.

Activity description (text reconstruction)

This is a text reconstruction (see Module 12.7.1 for instructions on this type of activity) that performs two roles. It familiarises participants with SAE conventions for using definite and indefinite articles ('the' and 'a') at the same time as it requires the use of them to reconstruct the text. Workshop participants can adapt this activity to suit the contexts of their learners.

Facilitators notes

Materials required:

- Facilitators material: *Learning to link text* (provided; print or photocopy and cut into strips; one set for each group/pair)
- Facilitators key/Optional handout: *Learning to link text* (provided)
- Adhesive putty.

1. Using a strategy from Module 12.7.1, organise participants into groups or pairs.
2. Distribute text reconstruction sets and adhesive putty to each group/pair.
3. Invite samples of the reconstructed texts to be stuck on the walls for comparison and discussion, particularly with regard to the degree of similarity exercised by SAE speakers as a result of the strict textual structure of SAE. Discuss any variations in these patterns.
4. Offer the Facilitators key/Optional handout to participants for follow up reading.

5.3.2 TEXT CONSTRUCTION AND THE USE OF ARTICLES – FACILITATORS MATERIAL

Learning to link text

One important means of tying texts together in Standard Australian English is to use 'the' and 'a' or 'an' in special ways. The article 'the' is used for things that are known by everyone (shared understanding, eg *the world, the sun, the education system*). 'The' is also used for things that have been mentioned before, eg 'Gary showed us a photo of a man and a woman. The man and the woman were standing beside their new car'.

'The' is used for things that are known to belong to each other, eg *the fingers on her hand, the roof on the shed, the tyres on the car*.

'The' is used when talking about a particular thing; for example:

- the student in Year 3 (not just any student, as in 'A student in Year 3')
- the Minister for Education (not just any minister, as in 'A minister in the government')
- the muffler on Jerry's car (not just any muffler, as in 'A muffler for a car')
- the learners doing electronics (not just any learners, as in 'Learners enrolled in TAFE').

In Standard Australian English, there is a strict relationship between pronouns and the things they refer to: a plural word needs 'they, them'; a singular word needs 'it'; a male person needs 'he' and 'him'; a female needs 'she' and 'her'. These connections make 'strings' that link inside the text. If there is any distance between the pronoun and the referent, the original word is used again. The whole word might be used again so the text is not boring.

In Standard Australian English, ideas are fitted tightly together by using 'and' and other conjunctions or by fitting parts of sentences together, eg 'Lizards eat insects, small animals, snails and worms but they also eat plants.'.

In Standard Australian English, readers are told what is new information and what is already known (using 'the' and 'a'), eg 'Gary showed us a photo of a man and a woman. The man and the woman were standing beside their new car'.

FACILITATORS MATERIAL

MODULE 5.3 PARAGRAPHS IN STANDARD AUSTRALIAN ENGLISH

5.3.2 TEXT CONSTRUCTION AND THE USE OF ARTICLES – FACILITATORS KEY/OPTIONAL HANDOUT

Learning to link text

One important means of tying texts together in Standard Australian English is to use 'the' and 'a' or 'an' in special ways. The article 'the' is used for things that are known by everyone (shared understanding, eg *the world, the sun, the education system)*. 'The' is also used for things that have been mentioned before, eg 'Gary showed us a photo of a man and a woman. The man and the woman were standing beside their new car.'

'The' is used for things that are known to belong to each other, eg *the fingers on her hand, the roof on the shed, the tyres on the car.*

'The' is used when talking about a particular thing, for example:

- the student in Year 3 (not just any student, as in 'A student in Year 3')
- the Minister for Education (not just any Minister, as in 'A Minister in the government')
- the muffler on Jerry's car (not just any muffler, as in 'A muffler for a car')
- the learners doing electronics (not just any learners, as in 'Learners enrolled in TAFE').

In Standard Australian English there is a strict relationship between pronouns and the things they refer to: a plural word needs 'they, them'; a singular word needs 'it'; a male person needs 'he' and 'him'; a female needs 'she' and 'her'. These connections make 'strings' that link inside the text. If there is any distance between the pronoun and the referent, the original word is used again. The whole word might be used again so the text is not boring.

In Standard Australian English, ideas are fitted tightly together by using 'and' and other conjunctions or by fitting parts of sentences together, eg. 'Lizards eat insects, small animals, snails and worms but they also eat plants.'

In Standard Australian English, readers are told what is new information and what is already known (using 'the' and 'a'), eg 'Gary showed us a photo of a man and a woman. The man and the woman were standing beside their new car.'

FACILITATORS KEY

HANDOUT

5.3.3 HOW TO RECONSTRUCT PARAGRAPHS WITH LEARNERS – OVERVIEW

Learning objectives

This module will help educators to:

- gain greater awareness of paragraph structure
- explore how to practise idea development with their learners
- teach Standard Australian English (SAE) text, sequencing, listening/reading, memorising and rephrasing.

Activity description

In this activity, participants look at and create activities to improve learners' competency in relation to SAE paragraphs, topic sentences and key words and generate collaboration, cooperation and negotiation. The activity is suitable for educators who teach all ages and levels and with whole classes or groups (refer to Handouts 1 and 2).

Facilitators notes

Materials required:

- Handout 1: *Reconstruction activity for junior learners* (provided)
- Handout 2: *Reconstruction activity for senior/adult learners* (provided)
- Writing materials, butchers paper, adhesive putty.

1. Organise participants into small groups using one of the strategies in Module 12.7.1 (or one of your own strategies).
2. Distribute Handouts 1 and 2 to all participants.
3. Ask groups to read the examples and discuss how helpful they might be for them.
4. Ask each group to construct their own activity for a learner group of their choice, using the butchers paper and writing materials. If necessary, use the Handout examples as guidelines.
5. Invite groups to display their completed work on the walls and walk around to see and reflect on the work of other groups.

MODULE 5.3 TEXT STRUCTURE IN STANDARD AUSTRALIAN ENGLISH

5.3.3 HOW TO RECONSTRUCT PARAGRAPHS WITH LEARNERS – HANDOUT 1

Reconstruction activity for junior learners

Name: Story circle

Materials required:

A sequence of sentences - one for each learner in the group

Example:

A fairy story – The three little pigs
The first little pig made a house of straw.
The second little pig made a house of sticks.
The third little pig made a house of bricks.
The wolf came to the first little pig's house, etc.

Activity instructions:

1. Educator reads the sequence of sentences or tells the expanded story of the sequence.
2. Learners are given one sentence each and asked to arrange themselves in a semi-circle with the sentences in order, beginning on the educator's right and ending on the left.
3. Allow learners to work out the order themselves – don't help.
4. When they are happy with the order, ask each learner to read their sentences. Others listen and agree or suggest changes to the order.
5. Take the sentences away and ask learners to repeat the sequence, either from memory or by rephrasing the sentence.
6. Interchange about six of the learners (the ones who have mastered the task first) and have learners do the sequence again.
7. Interchange two or four more learners and repeat the sequence.
8. Ask learners to write their original sentences from memory. Less-able learners can look at their sentences before attempting to write them.

5.3.3 HOW TO RECONSTRUCT PARAGRAPHS WITH LEARNERS – HANDOUT 2

Reconstruction activity for senior/adult learners

Materials required:

Prepare 3-6 paragraphs, each containing three or four sentences, so that there are enough sentences for every learner to have one. Each paragraph should have an obvious topic sentence and some sentences should be simple and some complex to allow for stronger and weaker readers.

Print each sentence on a separate card/strip of paper.

Activity instructions:

1. Give each learner a sentence and ask them to move around and find the other people who have sentences of the same paragraph.
2. When a group of learners think they have a paragraph, ask them to organise the sentences in the best way – this gives time to self correct.
3. Have them read the paragraph to you and, if correct, ask them to do any of the following:
   - Find topic sentence.
   - Find key words.
   - Find the verbs, nouns, etc.

   If incorrect, ask them to renegotiate with other learners.
4. Stop the activity when everyone thinks they have their paragraph or a resolution appears unlikely. Resist the temptation to interfere - allow a lot of time for learners to sort it out for themselves.
5. Have each group read their paragraph to the whole group/class and have the sequence confirmed or rejected by the whole group/class.

HANDOUT

MODULE 5.4 FREQUENTLY-USED ABORIGINAL ENGLISH STORY PATTERNS – OVERVIEW

Learning objectives

This module will help educators to:

- assist Aboriginal English (AE) speakers to bridge from AE to Standard Australian English text structures
- appreciate and value different story structures.

Activity description

The activity in this module requires participants to analyse the structure of an Aboriginal English story and to identify the schemas that it would evoke for an Aboriginal listener. The activity is supported by a handout that provides cues to assist in the analysis. This activity can also be adapted to enable younger and older learners to manage information and apply knowledge.

Please note:

Facilitators should make participants aware of the fact that the Aboriginal English text used in this activity is a transcript. That means it is written-down oral language and therefore contains typical features of oral speech and no punctuation.

Facilitators notes

Materials required:

- Handout 1: *Aboriginal English story patterns* (provided)
- Worksheet: *Schema analysis of an Aboriginal English story* (provided)
- Facilitators key: *Schema analysis of an Aboriginal English story* (provided)
- Handout 2: *Standard Australian English expectations and the Aboriginal English text* (provided)
- Writing materials.

1. Organise the group into pairs (see Module 12.7.1 for ideas), or, if possible, ask Two-Way Teams to work together.
2. Circulate the Worksheet: *Schema analysis of an Aboriginal English story*. Instruct participants to match the story with the schema set in Handout 1: *Aboriginal English story patterns* and identify the feature that determined their decision.
3. Circulate Handout 2: *Standard Australian English expectations and the Aboriginal English text* and ask participants to discuss their expectations of the text.

MODULE 5.4 FREQUENTLY-USED ABORIGINAL ENGLISH STORY PATTERNS – HANDOUT 1

Aboriginal English story patterns

Several recurring patterns have been recognised in Aboriginal stories (Malcolm and Rochecouste, 2002). These have been called **story schemas** because they show Aboriginal English speakers' conceptualisation of the world.

1. The **travel schema** involves known participants who move and stop:
   - This pattern usually contains a specified time or place of departure early in the narrative and a return to that starting point.
   - This pattern therefore indicates time and/or place.
   - This pattern contains verbs of motion and rest, or of movement outward and back.
2. The **hunting schema** relates experiences of seeing, chasing and catching animals:
   - This pattern usually includes an initial time and/or place of the hunting event and of seeing the animal.
   - Chasing and catching are often repeated and/or there may be unsuccessful actions (for example, shoot and miss, look for and never find).
   - Success is shown with killing and bringing the kill home, and sometimes cooking and eating it.
3. The **gathering schema** is similar to the hunting schema:
   - Seeing and chasing are involved in attempts at finding or catching food (for example, small animals such as goannas, or emu eggs).
   - There is usually initial orientation of the time and/or place of the event and what has been seen (nests, burrows, etc) and what can be gathered.
   - There may be looking and finding, and catching, losing and re-catching the animal described, with repeated and/or unsuccessful actions.
   - Success is reflected in killing and/or collecting, bringing home and sometimes cooking and eating the find.
4. The **observing schema** involves usually shared experiences of seeing natural or social phenomena. Its patterns include:
   - naming the animals seen (for example, eagles, crows, kangaroos, joeys, cows, sheep and emus)
   - reporting on their quantity (two, lots of, lotsa), size (big or little), state (dead or alive), where they are and whether they are good to eat.
5. The **scary things schema** relates events involving strange powers or persons affecting normal life within the community and often happening at night. These may be personal experiences or the experiences of others. This pattern includes:
   - verbs of seeing, hearing, smelling
   - words for appearing and disappearing, or seeing or not seeing/finding a sign of the scary thing during the night
   - no sign of the scary thing next morning/day.

HANDOUT

MODULE 5.4 FREQUENTLY-USED ABORIGINAL ENGLISH STORY PATTERNS – WORKSHEET

Schema analysis of an Aboriginal English story

1. What sort of schema does this story contain?

2. Can you find the features in this story that link it to the particular schema you have identified?

Balay story[8]	
1. One day e had e had is long ting stuck on the floor dere	....
2. and I's going to sleep dere	.....
3. walkin and tappin with is stick with is stick	.....
4. and he came right out	.....
5. an he looked	.....
6. and he looked again	.....
7. and dere still something standing dere waiting	.....
8. e an wen in e went in da room check it out	.....
9. u wake up den	.....
10. an I say balay	.....
11. dad said	.....
12. go back to sleep	.....
13. and I wen back to sleep	.....
14. das wen I ask in the morning	.....
15. and its nothing	.....

8 Extract from research, Centre for Applied Language and Literacy Research (2002). *Centre for Applied Language and Literacy Research database.* Perth: Edith Cowan University.

MODULE 5.4 FREQUENTLY-USED ABORIGINAL ENGLISH STORY PATTERNS – FACILITATORS KEY

Schema analysis of an Aboriginal English story

Balay story (a scary things schema)[9]	Opening
1. One day e had e had is long ting stuck on the floor dere	1. 'one day' story opening formula
2. and I's going to sleep dere	2. It happened at night time
3. walkin and tappin with is stick with is stick	3. Spirit appears, repeated action for suspense 'with is stick with is stick'
4. and he came right out	
5. an he looked	5-6. Repeated action for suspense 'he looked an he looked again'
6. and he looked again	
7. and dere still something standing dere waiting	7. Spirit called 'something'
8. e an wen in e went in da room check it out	8. Spirit looking for someone ('check it out')
9. u wake up den	
10. an I say balay	10-12. Events moved on with direct speech
11. dad said	
12. go back to sleep	
13. and I wen back to sleep	
14. das wen I ask in the morning	
15. and its nothing[7]	15. No sign of scary thing the next morning

9 Extract from research, Centre for Applied Language and Literacy Research (2002). *Centre for Applied Language and Literacy Research database.* Perth: Edith Cowan University.

FACILITATORS KEY

MODULE 5.4 FREQUENTLY-USED ABORIGINAL ENGLISH STORY PATTERNS – HANDOUT 2

Standard Australian English expectations and the Aboriginal English text

Aboriginal English features	Standard Australian English expectations
• Rather than give the events in a sequence of occurrence, it begins with the fixed expression 'One day'.	• The use of 'One day' is considered the same as 'Once upon a time', which traditionally introduces a fairy story. However, scary stories do not relate imaginary fairy stories but culturally-important events.
• A 'flashback' strategy is used [*dere*] so that previously unmentioned information can be given in advance.	• Events are given in the order they happen.
• The scary things schema is carried in 'loaded' words such as *something, looked, waiting* and *nothing*.	• No common shared schema ('ghost stories' show similarities but do not have the same reality.)
• The storyteller assumes common knowledge (shared schema) with the listener.	• Without the shared schema, 'loaded' words have no significance. • Previous referent for 'dere'.
• Events are moved on with direct speech.	• Reported speech is replaced by direct speech.

HANDOUT

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

Module 5.5 presents workshop materials that will enable educators to:

- assist learners in understanding Standard Australian English (SAE) text structure
- understand and value how texts differ in Aboriginal English (AE) and SAE and explore strategies for passing on that understanding to other learners
- relate to different ways of structuring and achieving cohesion in a text and explore strategies for passing that understanding on to learners.

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.1 APPLYING EXPECTATIONS TO TEXTS – OVERVIEW

Learning objectives

This module will help educators to:

- apply understanding of Aboriginal English (AE) and Standard Australian English (SAE) story structures in the educational context
- assist AE speakers to bridge from AE to SAE text structures and SAE speakers to understand Aboriginal ways of understanding text
- appreciate and value different story structures.

Activity description

Two text analyses are included here: one SAE and one AE. Participants are asked to write their responses to both texts: Aboriginal participants' responses in the left-hand column and non-Aboriginal participants' responses in the right-hand column. This activity demonstrates the culturally different understandings of what story schemas are important.

Please note

Facilitators should make participants aware of the fact that the texts used in this activity are transcripts. That means the texts are written-down oral language and therefore contain typical features of oral speech, eg *um*.

Facilitators notes

Materials required:

- Powerpoint: *Implications for teaching* (provided)
- Handout 1: *Applying expectations to a Standard Australian English text* (provided)
- Worksheet 1: *Applying expectations to a Standard Australian English text* (two copies for each participant) (provided)
- Facilitators key to Worksheet 1: *Applying expectations to a Standard Australian English text* (provided)
- Handout 2: *Applying expectations to an Aboriginal English text* (provided)
- Worksheet 2: *Applying expectations to an Aboriginal English text* (two copies for each participant) (provided)
- Facilitators key to Worksheet 2: *Applying expectations to a Standard Australian English text* (provided)
- Writing materials.

1. If possible, organise participants into Aboriginal pairs and non-Aboriginal pairs. If this is not possible, use any grouping strategy from Module 12.7.1.
2. Show and discuss the Powerpoint: *Implications for teaching.* What are the possible implications for the different ways in which texts can be approached?
3. Circulate Handout 1: *Applying expectations to a Standard Australian English text* and a copy of the accompanying Worksheet 1.
4. Ask participants to use only their appropriate column and record their responses to the SAE story. Additional cues are provided for facilitators to direct discussion if necessary.
5. Ask Aboriginal and non-Aboriginal pairs to compare and discuss their responses.
6. Invite a 'call-out' of those who have discovered marked differences in their responses to the SAE story. These can be recorded on a whiteboard.
7. Circulate Handout 2: *Applying expectations to an Aboriginal English text.* Ensure that everyone has a copy of the accompanying Worksheet 2.
8. Ask participants to use only their appropriate column and record their responses to the AE story. Additional cues are provided to direct discussion if necessary.
9. Ask Aboriginal and non-Aboriginal pairs to compare and discuss their responses.
10. Invite a 'call-out' of those who have discovered marked differences in their responses to the AE story. These can be recorded on a whiteboard.

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.1 APPLYING EXPECTATIONS TO TEXTS – POWERPOINT

Implications for teaching

Listeners and readers come to texts with particular expectations, which are formed by their own experiences of how texts are constructed in their culture.

What Standard Australian English listeners/readers want to know about a text:

- What is the purpose of it?
- Is there something new in it for me?
- Has the writer made everything clear to me?
- Is there a logical progression in the text?
- Does it have a good climax or punch line?

What Aboriginal English listeners/readers want to know about a text:

- Whose story is this?
- Who are the people in it?
- How do they relate to the storyteller?
- Where does the action start and where does it go (country)?
- Has the storyteller given me a context I can relate to (known schema)?
- Does the storyteller help me to feel the rhythm of the story?

POWERPOINT

5.5.1 APPLYING EXPECTATIONS TO TEXTS – HANDOUT 1

Applying expectations to a Standard Australian English text

Transcript[10]

1	Anyway
2	we were out the back having a kick of football
3	and he's always fancied himself as a bit of an adventurer
4	and he said
5	um 'Let's go round the back of the house
6	and I'll see
7	if I can drop-kick the ball over the house'.
8	Well
9	at the time Mum was in the lounge
10	which is round the back,
11	talking on the phone to her sister and Greg and myself's auntie.
12	Anyway
13	she was just sitting next to the window
14	and didn't really know what was going on,
15	so Greg lines up the ball
16	and attempted to drop-kick the ball over the house
17	and much to my dismay,
18	instead of seeing the ball sail over the top of the house,
19	it sailed right through the lounge window
20	and poor old Mum nearly had a heart attack right on the spot.

10 Craig, C. and Delbridge, A. (1980). *Australians at Talk*. [Audiotape]. Canberra: Curriculum Development Centre. Copyright Education Services Australia Limited, reproduced with permission.

HANDOUT

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.1 APPLYING EXPECTATIONS TO TEXTS – WORKSHEET 1

Applying expectations to a Standard Australian English text

Responses of a Standard Australian English speaker	Responses of an Aboriginal English speaker

5.5.1 APPLYING EXPECTATIONS TO TEXTS – FACILITATORS KEY TO WORKSHEET 1

Applying expectations to a Standard Australian English text

Response cues (non-Aboriginal participants)

- What sort of story is it?
- How does the author control/organise the events in the story?
- Can you identify any stages in the development of the story?
- Are there any effects to highlight or an emphasis to events?
- How is the beginning and end marked?

Response cues (Aboriginal participants)

- Who is telling the story?
- Who is involved in the story?
- Where did it happen?
- What can we learn about the people in the story?

Possible response of a Standard Australian English (SAE) speaker	Possible response of an Aboriginal English (AE) speaker
This is a typical funny anecdote. The author keeps you waiting until the end to see the point of the story, which is a good strategy in SAE story telling. The author tells the story in three stages, each announced clearly with the first word: • setting the scene in Lines 1-7, starting with 'Anyway' • introducing the complication in Lines 8-14, starting with 'Well' • leading up to the climax, in Lines 15-20, starting with 'Anyway'. The writer uses exaggeration in the last line ('poor old Mum nearly had a heart attack') which is allowable because it gives added strength to the climax.	Who are the people in the story? Are they related? Greg and the storyteller. Greg is brother to the storyteller Where is Auntie? Mum is in the house talking to Auntie. Auntie is somewhere else. Where is the storyteller and who else is there? The storyteller and Greg are at the back of the house kicking a football – who else is there? What else was going on, apart from Greg kicking the football?

FACILITATORS KEY

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.1 APPLYING EXPECTATIONS TO TEXTS – HANDOUT 2

Applying expectations to an Aboriginal English text

Transcript[11]

1. At the station
2. Me and my dad and my mother and my brother
3. We went we went camping out
4. And um we went bush and
5. Uh we walking along
6. And I saw a s- I saw I sawra sawra emu
7. And 'e was a cheeky emu
8. And I went and I went to um get de eggs
9. And my dad 'e was gonna shoot da wild emu
10. And I ran back to get da bullets
11. And d'emu was under da um under the er Land Rover
12. And I got...
13. And 'e was under the Land Rover
14. And I's walkin along
15. Get the bullets and
16. I got the bullets
17. And um, and I ran
18. U saw de emu under da um Land Rover
19. And I ran
20. roared around the corner
21. then a
22. and that's the end of the story

11 Extract from research, Centre for Applied Language and Literacy Research (2002). *Centre for Applied Language and Literacy Research database.* Perth: Edith Cowan University.

HANDOUT

23. Jumped the fence
24. Hit a – um jumped over a the r um um spinifect
25. And and a... snake came out
26. I got up, got the bullets and
27. And ran an told Dad
28. And I got the gun
29. And Dad wasn't dere
30. So I got the gun and shot the emu
31. and got the eggs
32. and got in the Land Rover
33. and roared around the c- um

HANDOUT

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.1 APPLYING EXPECTATIONS TO TEXTS – WORKSHEET 2

Applying expectations to an Aboriginal English text

Responses of a Standard Australian English speaker	Responses of an Aboriginal English speaker

5.5.1 APPLYING EXPECTATIONS TO TEXTS – FACILITATORS KEY TO WORKSHEET 2

Applying expectations to an Aboriginal English text

Response cues (non-Aboriginal)

- Who is involved in the story?
- What is the sequence of events?
- Where was the author walking to?
- What happened to the snake?
- Why is there repetition?
- Why are there so many present participles (verbs with ...ing)?
- What happened in the end?
- What sort of schema does the story involve?
- Is the context of the story obvious to you? Can you relate to it?

Response cues (Aboriginal)

- What sort of story is it?
- Does the story have all the necessary parts/people/relationships in it?
- Is the context of the story obvious to you? Can you relate to it?
- Why is it that you can relate to it?
- Is the story 'well told'?

Possible response of a Standard Australian English speaker	Possible response of an Aboriginal English speaker
Why list all the family members (Line 2) when only two of them take any part in the action? The car was 'roaring around the corner' (Lines 30, 31) at the end but we don't know where it went. The story seems incomplete. The author says he was 'walking along' twice (Lines 5 and 14) but doesn't say where he is going – this seems to be irrelevant to the story. Line 10 seems to suggest that the author went back to get bullets for his father's gun, but we don't know for sure. It isn't clear enough. In Line 22, it says a snake came out but this isn't followed up by the author. It seems an irrelevant detail. The author repeats himself (for example, 'I ran' in Lines 17 and 19; 'got the bullets' in Lines 16 and 23).	This is a good hunting yarn and it's easy to follow because we can predict what the hunters will do. We can identify with the author because we know he was with his family members and we also do things with our family members. The story has a good rhythm to it - a balance between elements of moving (expressed by 'going', 'walking', 'running' and 'roaring' [in the Land Rover]) and stopping (expressed by 'getting' the bullets, 'getting' the eggs and killing the emu). The author is a good observer and helps us to picture the scene, with the fence, the emu, the eggs, the spinifex, the snake and the Land Rover. The narrator builds up suspense by using short, quick, action sentences and by repeating the things that take time, like walking and running, running.

5.5.2 LINKING IDEA UNITS – OVERVIEW

Learning objectives

This module will help educators to:

- gain insight into and experience how cohesion is achieved in Aboriginal English and Standard Australian English (SAE) texts
- be aware of the different ways that ideas are linked in Aboriginal English and SAE.

Activity description (text reconstruction)

Two short idea-ordering activities (one Aboriginal English and one SAE) provide opportunities to construct texts according to participants' own narrative patterns. Educators can use these activities with their learners, keeping in mind that they are expected to show tolerance toward alternative story patterns.

Facilitators notes

Materials required:

- Worksheet 1: *Accommodating alternative story patterns (Aboriginal English)* (provided)
- Facilitators key to Worksheet 1: *Accommodating alternative story patterns (Aboriginal English)* (provided)
- Worksheet 2: *Accommodating alternative story patterns (Standard Australian English)* (provided)
- Facilitators key to Worksheet 2: *Accommodating alternative story patterns (Aboriginal English)* (provided)

1. Using a strategy from Module 12.7.1, organise participants into groups or pairs.
2. Distribute Worksheets 1 and 2 and allow time for the participants to discuss the questions on both worksheets with their group members and write their stories on Worksheet 2.
3. Invite Aboriginal and non-Aboriginal participants to compare the order that they prefer the sentences on the Worksheet.

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.2 LINKING IDEA UNITS – WORKSHEET 1

Accommodating alternative story patterns (Aboriginal English)

Task:

- Reorder the sentences. Put the number of the sentence in the box.
- Discuss the links that influence the arrangement. (Accept a range of possibilities and give your group members the opportunity to explain why they would arrange the sentences in a particular way.)
- Rewrite the passage in the new order and display your rewritten text in the room.
- You might consider using this activity with your learners. Their own stories can be rearranged for this type of task.

☐ Uncle took the skin cause 'e makes deadly belts outta 'em.

☐ We was in the back .

☐ We seen bigges mob of roos there.

☐ Pop shot one roo an he got 'im and hung 'im up and gut 'im and skinned 'im.

☐ Me, Gary, Dad and Pop was in the old ute.

☐ We went right along to Gregory Falls.

☐ We took it home and hung 'im up and pop made a stew.

☐ We chased them along the fence.

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.2 LINKING IDEA UNITS – FACILITATORS KEY TO WORKSHEET 1

Accommodating alternative story patterns (Aboriginal English)

Me, Gary, Dad and Pop was in the old ute. We was in the back . We went right along to Gregory Falls. We seen bigges mob of roos there. We chased them along the fence. Pop shot one roo an he got 'im and hung 'im up and gut 'im and skinned 'im. Uncle took the skin cause 'e makes deadly belts outta 'em. We took it home and hung 'im up and pop made a stew.

7 Uncle took the skin cause 'e makes deadly belts outta 'em.

2 We was in the back.

4 We seen bigges mob of roos there.

6 Pop shot one roo an he got 'im and hung 'im up and gut 'im and skinned 'im.

1 Me, Gary, Dad and Pop was in the old ute.

3 We went right along to Gregory Falls.

8 We took it home and hung 'im up and pop made a stew.

5 We chased them along the fence.

FACILITATORS KEY

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.2 LINKING IDEA UNITS – WORKSHEET 2

Accommodating alternative story patterns (Standard Australian English)

- Reorder the sentences. Put the number of the sentence in the box:

☐ However, one of them must have had some younger brothers and sisters.

☐ Then there was this group of teenagers coming down the street.

☐ He stopped and told us where to go.

☐ They didn't really want to talk to us because we were just young kids.

☐ They looked like they were going to tease us and not help us at all.

☐ At first we couldn't find anyone to help us.

☐ So we asked him where the bus station was.

- Rewrite the story.

.....

.....

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- Discuss the cohesive ties (links) that influenced the arrangement of ideas in your rewritten text.

5.5.2 LINKING IDEA UNITS – FACILITATORS KEY TO WORKSHEET 2

Accommodating alternative story patterns (Standard Australian English)

Key:

- **Bold**: cohesive ties marking sequence of actions – **At first, then, so**, and contrary information – **however**
- *Italicised*: cohesive chain – *this group of teenagers* – *they*
- Underlined: further cohesive chain – one of them – him – he.

5 **However**, one of them must have had some younger brothers and sisters.

2 **Then** there was *this group of teenagers* coming down the street.

7 He stopped and told us where to go.

4 *They* didn't really want to talk to us because we were just young kids.

3 *They* looked like *they* were going to tease us and not help us at all.

1 **At first** we couldn't find anyone to help us.

6 **So** we asked him where the bus station was.

At first we couldn't find anyone to help us. Then there was this group of teenagers coming down the street. They looked like they were going to tease us and not help us at all. They didn't really want to talk to us because were just young kids. However, one of them must have had some younger brothers and sisters. So we asked him where the bus station was. He stopped and told us where to go.

FACILITATORS KEY

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.3 COHESION IN TEXTS – OVERVIEW

Learning objectives

This module will help educators to:

- understand how cohesion is achieved in Aboriginal English (AE) and Standard Australian English (SAE) texts
- be aware of the role of pronouns in achieving cohesion and how this role is different in AE and SAE
- be aware of the link between shared knowledge and cohesion in AE.

Activity description (text reconstruction)

This activity requires participants to discuss their understanding of the cohesion in an AE text. This activity can be used to provide an opportunity for Aboriginal learners to excel in showing how cohesion works in AE.

Please note:

Facilitators should make participants aware of the fact that the texts used in this activity are transcripts. That means they are written-down oral language and therefore contain typical features of oral speech, eg *um*.

Facilitators notes

Materials required:

- Powerpoint 1: *How cohesion works in Aboriginal English, Aboriginal English pronoun use - Repeating the pronoun* (provided)
- Worksheet: *Consider the cohesion* (provided)
- Facilitators key: *Consider the cohesion* (provided)
- Powerpoint 2: *Cohesion and shared knowledge* (provided)
- Powerpoint 3: *The Aboriginal English cohesive tie 'thing/ting'* (provided).
- Handout: *Pronouns in Standard Australian English, Aboriginal English and Kriol.* (provided).

1. To prepare participants for working with Aboriginal English, show and invite discussion of Powerpoint 1: *How cohesion works in Aboriginal English, Aboriginal English pronoun use - Repeating the pronoun.*
2. Using a strategy from Module 12.7.1, organise participants into groups or pairs.
3. Circulate the Worksheet: *Consider the cohesion*, asking groups to respond to the discussion questions.
4. Show Powerpoints 2 and 3. These slides will extend participants' understanding of what to expect in terms of text cohesion from Aboriginal English speaking learners.
5. Circulate Handout: *Pronouns in Standard Australian English, Aboriginal English and Kriol* for educators to use as a resource.

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.3 COHESION IN TEXTS – POWERPOINT 1

How cohesion works in Aboriginal English

In Aboriginal English, there is not always a strict relationship between the pronoun and the word it refers to (for example, a plural word does not need a matching plural pronoun or a female noun does not need a female pronoun):

Ohh e's a big chick[12] (referring to a girl).

The distance between the original word and the pronoun is not so important and other possible referents can come in between (in the following example, there are five separate 'strings').

Transcript[13]

L: These people[1], these reporters[1], they[1] tol'- they[1] gave um these Aboridinal boys[2] to ah throw[3] rocks[4] at the .. car[5], when they[1] go past, a- cos they[1] gave them[2] a hundred dollars[6], [an when they[1]-xxx report]

D: Who[2] they[1] gave a hundred dollars[6]?

L: Um the reporters[1] gave the Aboriginal kids[2] sw- um boys[2] an they[1] had a-

D: Yeah which boys[2] they[1] gave it[6] to im[2]

L: I dunno Sir was tellin us this

EH: An they[2] done it[3], they[2] threw the st[4]-

L: They[2] threw the things[4] at em[1] an um they[1] try to make

Note: the numbers attached to words in the above box show the cross references of the cohesive ties – there are six 'strings' in this short text.

12 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A. and Cahill, R. (1999b). Two-Way English. Perth: Edith Cowan University and Education Department of Western Australia, 49.

13 Rochecouste, J. and Malcolm, I. G. (2003) *Aboriginal English Genres in the Yamatji Lands of Western Australia*. Perth: Edith Cowan University, 40.

POWERPOINT

Aboriginal English pronoun use - Repeating the pronoun

Transcript[14]

When we was in Quairading

well. **my**. **cousin**. um **Irwin** ... **e** was on the bike

an **e** thought it'd be wicked go down all the big bumps

an this barbed wire fence was there an **e** had no brakes

an **e** went down em..

an it ent straight into the barbed wire fence

an **e** was layin there like this here

layin on the barbed wire fence (laughing)

an all barbed wire was right into **is** - in **is** face an in **is** ead

14 Rochecouste, J. and Malcolm, I. G. (2003) *Aboriginal English Genres in the Yamatji Lands of Western Australia.* Perth: Edith Cowan University.

POWERPOINT

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.3 COHESION IN TEXTS – WORKSHEET

Consider the cohesion

Transcript

My cuz Anna 'e went to Perth to see Eagles an da Dockers.....

Das 'er favrite..... Dey was wicked..... Pav kicked four goals.....

She come back real happy from seein 'er favrite team play.....

Pav told 'er dey needed two more goals to win.

In your groups discuss the following questions:

- Who went to the football?
- Which team is Anna's favourite?
- Who was wicked?
- Who is Pav?
- Which team does he play for? How do you know this?
- Why is Anna happy?
- Who won the game?
- When was the game?
- Who is telling the story?
- What 'teaching points' can be taken from this text?

5.5.3 COHESION IN TEXTS – FACILITATORS KEY

Consider the cohesion

Possible answers to the questions on the worksheet:

- Who went to the football?

  The storyteller's cousin, Anna.

- Which team is Anna's favourite?

  It means that the Derby (the two WA teams playing each other) is her favourite game to watch because there are Aboriginal players from WA in both teams. So, cohesion is achieved through the mental images that are triggered in the listener's mind when the event/teams are mentioned in the text.

- Who was wicked?

  The two teams, or the Dockers.

- Who is Pav?

  Matthew Pavlich (nicknamed 'Pav'), captain of the Dockers.

- Which team does he play for? How do you know this?

  Matthew Pavlich (nicknamed 'Pav'), captain of the Dockers. Football fans would know this so it is not necessary to be specific.

- Why is Anna happy?

  She was happy because she was there and because Pav kicked four goals.

- Who won the game?

  The Eagles because Pav said that they needed two more goals to win.

- When was the game?

  The Derby is generally on a Saturday afternoon, so it is not necessary to mention this.

- Who is telling the story?

  Anna's cousin.

What 'teaching points' can be taken from this text to develop a lesson?

Difference between the Aboriginal English (AE) rules and Standard Australian English (SAE) rules regarding cohesive ties, ie linking words:

- **Double subjects** (*My cuz, Anna, 'e*) are often used in AE.
- **Pronouns** have different usage and meanings in AE as opposed to SAE. *He* in SAE can only be used as a pronoun to refer to males. However, the Aboriginal English cohesive tie *'e* can refer to all genders.
- **Definite articles** (*da)* and pronouns (*dey, 'e*) have different spelling and pronunciation in SAE and AE. They are also used more loosely, as it is not always necessary to achieve the highly specific references of SAE. For example, *to see Eagles* has no article while *an da Dockers* does.
- **Pronoun *das*** in AE refers to the Derby. But, given the loose cohesion of AE, it could refer to either the Eagles or the Dockers teams. Because she later talks about the Dockers, it would be more likely the Dockers.

Conclusion: It is crucial for educators to distinguish the different ways in which cohesion is achieved in the respective dialects (AE and SAE). This is important to understand the differences across the dialects to achieve mastery in cohesion in SAE.

5.5.3 COHESION IN TEXTS – POWERPOINT 2

Cohesion and shared knowledge

Transcript [15]

Learner:	So we went up there to stay wiv im ... an we'v.. an on the way we seen our... exs... petrol break down... we broke down.. and we put out our thumb and.. we put out our.. when we put our thumb out all the mud went on.. our.. when a big truck past [sic]..
AIEO:	Oh no.. he splashed all over yous
Learner:	Yeah
AIEO:	In he a terrible person eh
Learner:	At night
AIEO:	He seen us... but e just went straight past
AIEO:	Splashed mud (xxx) whats they want.. went like that... he he went in the mud and squirted all over yous
Learner:	Yeah and Dad threw **the rock** at the tyre

In this example, the learner uses 'the' in the last line for 'the rock', which prompts the Standard Australian English (SAE) listener to wonder which particular rock was meant, because none had been mentioned in the text previously. The SAE listener is relying on SAE cohesion rules, whereas the speaker assumes that everyone will know that there will be a rock on the road and therefore uses the definite article 'the' instead of 'a'.

15 Extract from Malcolm et al. (1999). *Two-Way English*, p.86.

POWERPOINT

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.3 COHESION IN TEXTS – POWERPOINT 3

The Aboriginal English cohesive tie 'thing/ting'

Using the word 'thing/ting'[16]: In Aboriginal English, it is not seen as necessary to repeat or to refer explicitly to previous information. The word 'thing' is often used to refer to ideas and events:

Transcript[17]

AIEO: You bin win or.. Bidawuy bin win?

Student: I dunna... we wasn **thing** .. playing for liar

Transcript[18]

Across th- across the **ting** dere.. we saw in.. we saw the ... the same .. same two there

Dus come up on the **thing**.. alla dust and all dat and ... we just saw dis man look at im

Another use of 'thing' is to signal an initial reluctance to be specific:

Transcript[19]

An den we bin um **ding** we bin go to de Go-car track and den we bin go on dere an...

Dey was all at the **thing**... liddle airport dere and de... new plane

16 Or *thin/tin*/ding.

17 The word 'liar' is used for anything fake or imitation, pretend and make-believe. 'Playing for liar' here means that it was make-believe, not serious.

18 Kimberley extract from research, Centre for Applied Language and Literacy Research (2002). *Centre for Applied Language and Literacy Research database.* Perth: Edith Cowan University.

19 Extract from Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A. and Cahill, R. (1999b). *Two-Way English*. Perth: Edith Cowan University and Education Department of Western Australia, 51.

POWERPOINT

5.5.3 COHESION IN TEXTS – HANDOUT

Pronouns in Standard Australian English, Aboriginal English and Kriol

Standard Australian English pronouns

Person		Singular (1 person)	Plural (2 or more)
1st		I (subject) me (object)	we (subject) us (object)
2nd		you (subject and object)	you (subject and object)
3rd		he, she, it (subject) him, her, it (object)	they (subject) them (object)
Possessive	**(1st)** **(2nd)** **(3rd)**	my, mine your, yours his, hers its	our, ours your, yours their, theirs

Aboriginal English pronouns

Person	Singular (1 person)	Dual (2)	Plural (3 or more)
1st	I/hi me	younme, minyou you & I, ustwo, ustobela, we, us	we, uslot, usmob us
2nd	you	youse, yousetwo, youtwo, yuntobela	youse, youmob, you all
3rd	he/e, she, it him/im, her/er, it	dey/they, demtwo/datwo, them/dem	they/dey, them/dem, demmob
Possessive	mine, minewun, mineblung, yours, yourswun, yoursblung es/hes, hesblung	minyouwun, ourwun, oursblung, their/deir, theirs/ deirs, themblung, blungthem	ourwun, uslotwun, uslotblung, their/deir, theirs/ deirs, deirwun, themblung

HANDOUT

Kriol pronouns

Person	Singular (1 person)	Dual (2)	Plural (3 or more)
1st	ie /I mee (me)	mindoobulu, minyoo, you I, mee en [Jane]	wee, weelod, uslod, melu orlod, meebulu, orlod us (we including you), melu, meebulu us (we but not you)
2nd	yoo (you)	yoondoobulu you two	yoobulu, yoolod
3rd	ee/he, (she, it) im/him, her/er, it	toobulu, they two	dai, orlu, orlubud detlod, demmob
Possessive	mienwun (mine), yorswun (yours), ees, blu, thaddun (his, hers, its)	yoondoobuluwun blu toobulu (belonging to you two, yours)	blu, blungu dem, detlod blu orlubud (theirs)

5.5.4 UNDERSTANDING EACH OTHER'S TEXTS – OVERVIEW

Learning objectives

This module will help educators to:

- accommodate difference in dialect use and show value in collaborative activities
- promote negotiation skills.

Activity description

This free writing activity draws on the ability to share the construction of texts and to acknowledge shared activities and knowledge.

Facilitators notes

Materials required:

- Worksheet: *Free writing* (provided)
- Optional worksheet (distribute to pairs who need more space for writing) (provided)
- A4 paper (needed only for the possible extension of the activity)
- Writing materials.

(continued on next page)

Facilitators notes (continued)

1. Organise learners into Aboriginal and non-Aboriginal pairs.
2. Distribute Worksheet: *Free writing* and ask pairs to work jointly to produce free writing. The choice of dialect (Aboriginal English [AE], Standard Australian English [SAE] or both) is up to the pairs. Circulate Optional worksheet for pairs who need more writing space. Alternatively, ask participants to write about a shared event, eg participating in this module.
3. Display stories on the walls and invite participants to look at and read through the stories.
4. Discuss the choice of dialect and use of Aboriginal words and structures. Why did you choose them? What are the effects?
5. Possible variation or extension: *Two-Way stories*. Distribute blank A4 sheets of paper to participants. Ask participants to form Two-Way Teams. Invite each participant to write his or her own story about the same event that they both participated in, eg this professional learning module.
6. Ask participants to exchange stories with their Two-Way partners and read their stories. Participants help each other to relate to and understand each other's story.
7. Discuss how each team helped one other. What did they learn from their partners?
8. Further extension: ask participants to go back into their Two-Way Teams and try to rewrite each other's story (possibly in a different dialect, ie write a story that was originally in SAE in AE), then repeat Steps 3, 4, 5 and 8.

Note: some of these stories can be used for other strategies. Refer also to other language games in Module 12.7.3.

5.5.4 UNDERSTANDING EACH OTHER'S TEXTS – WORKSHEET

Free writing

Task: In pairs, work together and produce one piece of free writing, using the space below. It is up to you which dialect you use (Aboriginal English, Standard Australian English or both).

MODULE 5.5 UNDERSTANDING AND VALUING DIALECTAL DIFFERENCES IN TEXT

5.5.4 UNDERSTANDING EACH OTHER'S TEXTS – OPTIONAL WORKSHEET

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