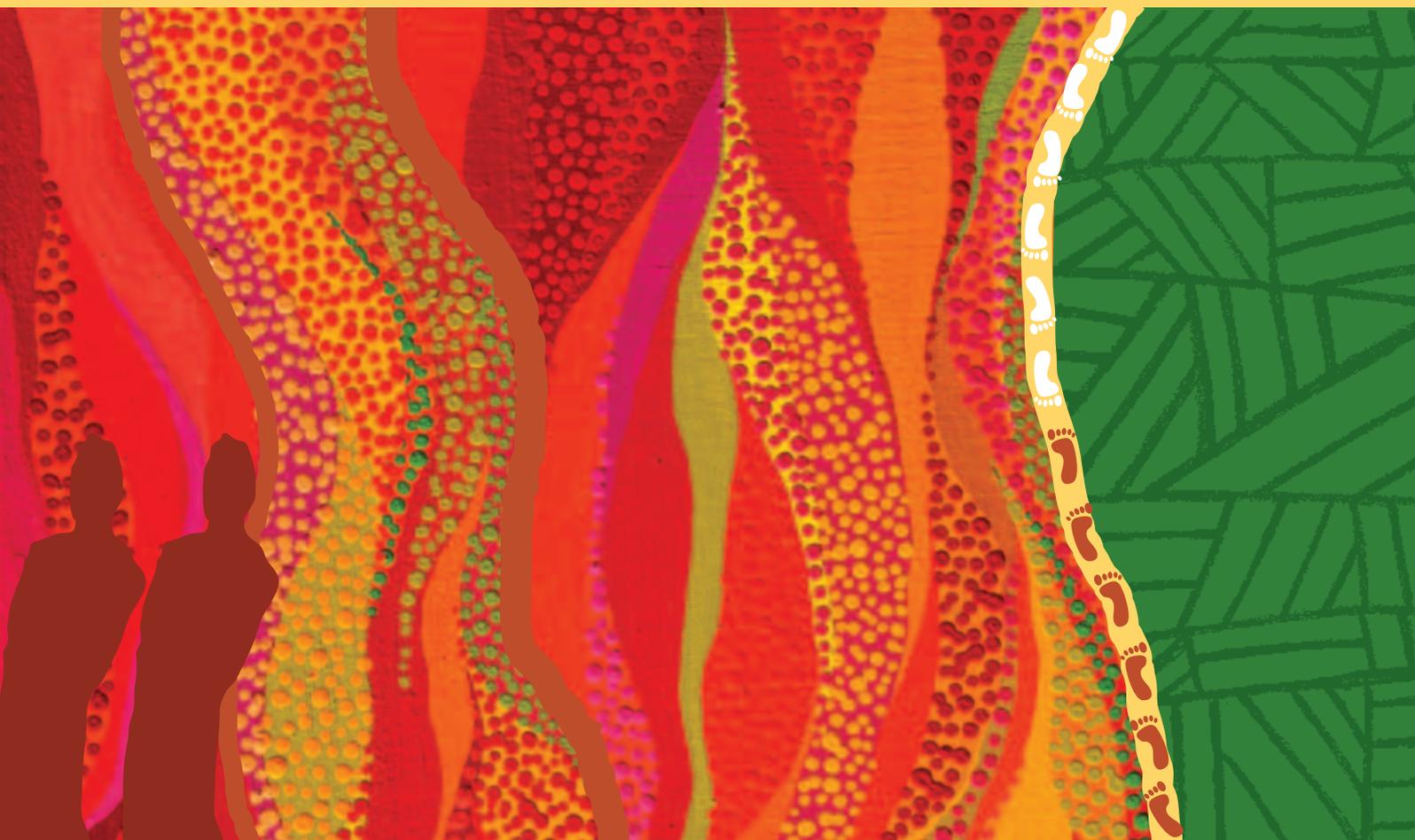




Department of **Education**
Department of **Training
and Workforce Development**



Tracks to Two-Way Learning



LANGUAGE AND INCLUSIVITY



*How we include
and how we exclude*

First published 2012

ISBN: 978-1-74205-799-6

SCIS No: 1552456

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Tracks to Two-Way Learning

FOCUS AREA 6

LANGUAGE AND INCLUSIVITY

How we include and how we exclude

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THE TRACKS TO TWO-WAY LEARNING PACKAGE



- Includes electronic version on CD



Understanding language and dialect

Our dialects, our lives



Our views, our ways

Aboriginal knowledge, beliefs, today



The grammar of dialect difference

Difference, talking, hearing, understanding



How we shape experience

Yarning, seeing, watching, doing



How we represent our world

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



Language and inclusivity

How we include and how we exclude



Making texts work

... in a Two-Way learning environment



From speaking to writing

What's right and what's wrong



How we talk

How we talk, when we can talk



Making a difference for learners

*We can do it like this
Show me what*



Hearin' the voices

*Tell me your story
(includes ten storybooks)*



Toolkit for teaching

What we do with our mob



- Includes three sample workshops

THE TRACKS TO TWO-WAY LEARNING PACKAGE

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

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

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

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

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

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

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

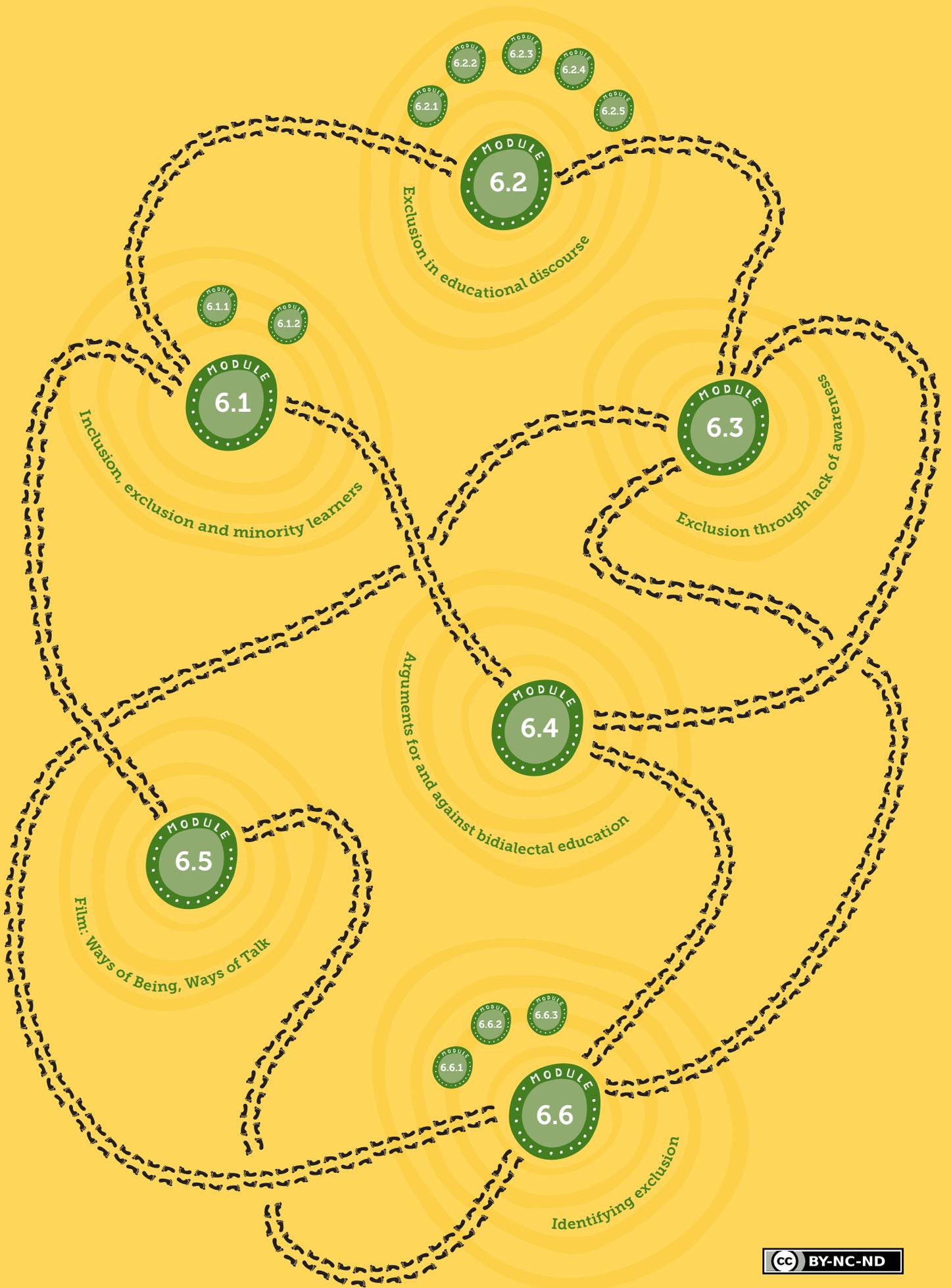
Two-Way Teams are encouraged to select material from across the Focus Areas when designing their professional development workshops.

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

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

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







FOCUS AREA 6

LANGUAGE AND INCLUSIVITY

HOW WE INCLUDE AND HOW WE EXCLUDE

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BACKGROUND READING

LANGUAGE AND INCLUSIVITY

HOW WE INCLUDE AND HOW WE EXCLUDE

Focus Area 6 deals with how educational practices position Aboriginal learners by the way such practices represent Aboriginal people, their language and their culture.

Usually, when different cultural groups come into contact with each other, the groups will assume that their cultural conceptualisations are the same. Thus, non-Aboriginal Australians often expect Aboriginal people to fit into the established communication and relationship patterns of the Anglo-Australians, an expectation that is not always satisfied.

Similarly, non-Aboriginal people do not fit readily into Aboriginal communities. Only with genuine and extended interaction in remote Aboriginal communities may non-Aboriginal outsiders sometimes find themselves accepted and supported to fit into the interaction patterns of the Aboriginal group.

Some background before we start

In the wider Australian society, the Aboriginal population represents a minority and the expectation for Aboriginal people to conform to non-Aboriginal expectations is much more common than the reverse.

This raises particular problems for many Aboriginal people, because of unequal power relationships between mainstream and Aboriginal settings. Aboriginal people often find themselves slotted into assumed roles and patterns of behaving that they do not find authentic, but they are not in a position to negotiate any alternatives.

Training tip



It is not uncommon for educators who have never met an Aboriginal person before to have Aboriginal learners in their classrooms or training sites. They may be unaware that their well-meaning practices may make Aboriginal learners feel excluded.

Inclusivity

The concept of inclusivity originated in 1600s but has more recently been applied to the fields of English as an Additional Language /Dialect (EAL/D) and special education. The *Oxford Pocket Dictionary* (2009) defines inclusivity as:

an intention or policy of including people who might otherwise be excluded or marginalized, such as the handicapped, learning-disabled, or racial and sexual minorities.

Some features associated with inclusivity (or inclusion) in schools and training sites include grouping learners differently, valuing diversity, involving parents and staff, focusing on individual needs and changing attitudes across the school or training site and support services.



In education, the term inclusivity is used to refer to all areas of difference, such as disability, race, class and gender. Inclusivity has been recognised by the Western Australian Curriculum Council as one of seven key principles underpinning the *Curriculum Framework*. By recognising this principle, it is intended that the curriculum should give all learners the widest possible access to the knowledge and skills that will empower them in life.

In any education or training context, learners might learn about and from each other: each others' backgrounds, families, languages/dialects, world views, etc. They might also learn to recognise exclusion in the media, in industry and in society in general, and then act upon it.

Inclusivity also includes recognising and respecting learners' lifestyles and learning styles in non-educational contexts and recognising the need for the critical analysis of race-based, class-based and gender-based stereotypes.

For some, inclusivity means seeing all learners as equally in need of inclusion and empowerment.

However, this view does not necessarily address social justice for groups that are excluded and disempowered. If inclusivity is to work for those who need it most, there has to be a change in the assumptions and practices of educators who see no need for change. It is not just a matter of changing the way excluded people are treated.

As the *Curriculum Framework* recognises, this kind of change is something that needs to involve the whole curriculum or course content, design and delivery.

Recognising bidialectalism

Inclusive education for learners whose home language is not English involves bilingual education.

The basic principle of bilingual education is that the language of the home is used as well as English to support learning. Bilingual education is inclusive because it recognises learners' linguistic and cultural knowledge and skills. It also uses English as a tool for including learners in the wider community.

In most educational settings, Aboriginal learners form the minority. Research on minority language students in Canada by Cummins (1986, 2004) suggests that minority learners can be either be 'empowered' or 'disabled' by education¹. The most empowering education uses curriculum that recognises learners' home languages and cultures, and welcomes the involvement of their communities in the education or training site.

Cummins' research is very close to the idea of inclusivity. He found that bilingual education with minority language learners succeeds when their culture, motivations and community members are included in curriculum and practice, rather than being treated as different and inadequate.

Cummins (1986) also shows that some learners' bilingualism actually helps their learning but in other cases it is a handicap. For example, bilingual learners may perform better than monolingual learners in a number of cognitive skills, including divergent and creative thinking, metalinguistic abilities, social sensitivity when communicating, and field independence (Baker, 1988, 22-37).

1 Jim Cummins is a highly esteemed and influential researcher in the field of ESL theory and practice. He coined the acronyms *BICS* (*Basic Interpersonal Communicative Skills*) and *CALP* (*Cognitive Academic Language Proficiency*) to refer to processes that help a teacher to qualify a student's language



However, when they are below a certain level of proficiency in one or other of their languages, bilingual children are likely to be disadvantaged (Baker, 1988, 174). According to Cummins, 'the level of second language competence a child acquires is partly dependent on the level of competence achieved in the first language' (Baker, 1988, 177).

Cummins refers to this as his 'developmental interdependence' hypothesis.

In other words, when education ignores the first language of minority learners, it restricts them to inadequate second language skills and they are less able to handle more cognitively demanding work.

Implications for Aboriginal learners

The connection between these findings and the situation of minority learners who speak a dialect that is not recognised by an education or training site is clear.

This is the case with Aboriginal English, which includes categorisations and conceptual processes that are very different from those of Standard Australian English (SAE).

Many Aboriginal learners use a language variety or dialect (Aboriginal English) at home, that is different from what they are required to use at their education or training site. This dialect is important because it links learners with their own community and is something that educators need to acknowledge and understand. However, if these learners can access suitable education, they can become bidialectal and able to use more than one English dialect.

According to Jordan (1988, 198) '[t]he early policies towards Aboriginal people in Australia were a denial of the existence of the people'.

Understandably, education can hold little attraction for Aboriginal people if it denies they exist. Yet most Aboriginal people do not want to exclude non-Aboriginal knowledge from their education. Instead, like aboriginal groups in other parts of the world, they have tried 'a balance between the two cultures, but a balance of their own making' (Jordan, 1988, 197).

Two-Way education

For education to be useful to Aboriginal people, it needs to offer two things: **inclusion** and **empowerment**.

Inclusion is shown by recognising the culture and language that Aboriginal learners bring to school, while empowerment comes from progress in learning Standard Australian English, which gives access to power.

In other words, education is acceptable to Aboriginal people when it recognises both Aboriginal ways and the ways of the majority population (when it is 'Two-Way').

Two-Way bidialectal education is education that recognises Aboriginal and Torres Strait Islander approaches to experience and learning and recognises Aboriginal English as part of these approaches.

Two-Way bidialectal education acknowledges that the culture and knowledge expressed through Aboriginal English are important components of learning.

It also recognises that education must provide Aboriginal learners with the ability to understand and use SAE. To do this it will need to start where the learners are, and build on their existing English competencies.





Training Tip



For those who have little or no understanding of Aboriginal English and inclusivity, answering the following general questions is valuable:

- What is meant by inclusivity?
- How are speakers of Aboriginal English excluded by education practices?
- How may Aboriginal learners be culturally excluded by education practices?





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MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

INCLUSION, EXCLUSION AND MINORITY LEARNERS

Module 6.1 presents workshop materials that will enable educators to:

- understand issues relating to inclusivity (or the lack of it)
- understand the impact of exclusion
- develop ways of combating a lack of inclusivity.



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

6.1.1 UNDERSTANDING AND IMPROVING INCLUSIVITY – OVERVIEW

Learning objectives

This module will help educators to:

- understand issues relating to inclusivity (or the lack of it) in current educational contexts
- develop ways of combating a lack of inclusivity through Two-Way Team activities
- raise awareness of learners' experience in uncondusive educational environments
- develop skills in working with transcribed spontaneous speech.

Activity description 1 (jigsaw reading/listening activity)

This activity models a jigsaw reading/listening activity that participants might consider using with learners. Jigsaw reading/listening activities are useful for developing reading, listening and speaking skills as well as note-taking and cooperative learning skills. They can be helpful when learners need to be familiar with the content of longer texts.

The text for a jigsaw activity can be a literary text or a transcribed oral text. What is important is that it is relevant to the learners' interests and level of learning. In this case, however, groups will work on some research data: transcriptions of oral texts. Familiarity with the analysis of spontaneous speech in examples such as these enables educators to improve their assessment of learners from mainly oral cultures and therefore takes away the dependence on assessment through written materials that may work against the measurement of achievement for Aboriginal learners.

Activity description 2 (brainstorm activity)

This activity encourages participants to reflect on their educational contexts and the experiences of Aboriginal learners within them.

The activity itself models a *brainstorm activity* that participants might consider using with learners. Brainstorm activities can be used as pre-reading or pre-writing tasks to stimulate interest in a topic or to generate ideas. They can also be used to identify learners' existing knowledge about a topic.

See the *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for variations on brainstorm activities.

Facilitators notes

Materials required:

- Facilitators material: *Four transcripts* (photocopy or print; cut into strips; one strip for each participant)
- Explanatory notes: *Four transcripts* (provided)
- Writing materials
- Whiteboard and felt-tipped pens
- Powerpoint: *What does inclusivity mean for an educational context?* (provided)
- Worksheet: *Unpacking the principle of inclusivity: Questions we should be asking... and answering* (provided).

1. Organise participants into small groups using a grouping activity from Module 12.7.1. For example, go around the room assigning participants to Groups 1, 2, 3 and 4. Participants assigned to Group 1 come together in one part of the room, and so on.

Note: ideally, this task should be undertaken jointly by both Aboriginal and non-Aboriginal participants so this will need to be considered when grouping. If this is not possible, participants will need to rely on their existing knowledge of both Standard Australian English and Aboriginal English.

2. Distribute copies of Transcript 1 to Group 1, Transcript 2 to Group 2 and so on. Everyone should have a copy of a text to read, discuss and make notes on.
3. Members of each group read and discuss their texts, adding their own experiences if they wish.
4. Disband the groups and re-form smaller groups of four, including representatives from Groups 1, 2, 3 and 4. In each new group, members will explain their texts and discuss similarities and differences between them.
5. When all four groups are familiar with the data, observations on the texts will be presented to all participants and a collation of comments recorded on a whiteboard.
6. Present the Powerpoint: *What does inclusivity mean for an educational context?*
7. Distribute Worksheet: *Unpacking the principle of inclusivity: Questions we should be asking... and answering* to groups and conduct a brainstorm activity to address the absence of inclusivity in educational contexts.



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

6.1.1 UNDERSTANDING AND IMPROVING INCLUSIVITY – FACILITATORS MATERIAL

Four transcripts



Transcript 1

'The teachers just sort of stuck us in the corner and said, 'You do this. So basically I went through school knowing nothing right up to third year high school.'

Aboriginal learner, quoted in Malcolm, I. G. and Rochecouste, J. (1998). *Australian Aboriginal Students in Higher Education*. Perth: Edith Cowen University, 64.



Transcript 2

'...and I went to a state high school there. I found that really hard there. I was the only black kid in the whole school. A lot of racism. I spent most of my days crying on the desk, just sitting in the back, the back of the room, crying. The teacher never even noticed I was there.'

Aboriginal learner, quoted in Malcolm, I. G. and Rochecouste, J. (1998). *Australian Aboriginal Students in Higher Education*. Perth: Edith Cowen University, 65.



Transcript 3

'But...lot of kids, they frighten to ask the tutor... or the teacher...for them...you know, ... specially h'Aboriginal people...They frightened. They might feel shame'.

Aboriginal learner, quoted in Malcolm, I. G. and Rochecouste, J. (1998) *Australian Aboriginal Students in Higher Education*. Perth: Edith Cowen University, 65.



Transcript 4

'You try not to talk to non-Aboriginal people, you know. You try not to go to the doctor's or whatever. And if you do talk, you talk with your head down and you mumble a lot, because you're not confident in using Standard Australian English.'

Rodriguez, L. (2000) Structure and meaning in Aboriginal English. In K. Collard et al. *Asian Englishes*, 3 (2), 94.





MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS
6.1.1 UNDERSTANDING AND IMPROVING INCLUSIVITY – EXPLANATORY NOTES

Four transcripts

Some possible questions to stimulate discussion about the transcripts (in the new groups of four) might be:

- What did the Aboriginal learner do? Why?
- How did the educator react? Why?
- How could the situation be changed for the better?



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

6.1.1 UNDERSTANDING AND IMPROVING INCLUSIVITY – POWERPOINT

What does inclusivity mean for an educational context?

- Inclusivity is a basic requirement of public educational provision.
- Inclusivity is one of the seven key principles of the Western Australian Curriculum Framework², page 17:

'Inclusivity means providing all groups of students, irrespective of educational setting, with access to a wide and empowering range of knowledge, skills and values. It means recognising and accommodating the different starting points, learning rates and previous experiences of individual students or groups of students. It means valuing and including the understandings and knowledge of all groups. It means providing opportunities for students to evaluate how concepts and constructions such as culture, disability, race, class and gender are shaped.'

- What is inclusivity for the Vocational Education and Training sector?

Australian Quality Training Framework³ Standard 8.1(vii) provides a more general statement:

'The RTO⁴ must ensure that assessments are equitable for all persons, taking account of individuals' needs relevant to the assessment.'

2 Curriculum Council of Western Australia (1998). *Curriculum Framework for Kindergarten to Year 12 Education in Western Australia*. Osborne Park, WA: The Council, 17.

3 The Australian Quality Training Framework (AQTF) is the set of standards that assures nationally consistent, high-quality training and assessment services for the clients of Australia's vocational education and training system. The revised version of the AQTF became effective on 1 July 2010.

4 Registered Training Organisation (RTO).



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS
6.1.1 UNDERSTANDING AND IMPROVING INCLUSIVITY – WORKSHEET

**Unpacking the principle of inclusivity:
Questions we should be asking... and answering**

Questions	Answers
<p>Do Aboriginal learners in all settings have 'access to a wide and empowering range of knowledge, skills and values'⁵?</p> <p>What factors might limit that access?</p> <p>What can be done to improve access?</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Are the different starting points, learning rates and previous experiences of Aboriginal learners recognised in our education/training site?</p> <p>How are different starting points recognised?</p> <p>How are different learning rates recognised?</p> <p>How are previous experiences recognised?</p> <p>What needs to be done to improve recognition of any of these?</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Are the understandings and knowledge of all Aboriginal and Torres Strait Islander learners valued and included in the educational experience?</p> <p>How are their understandings currently valued and included?</p> <p>How is their knowledge currently valued and included?</p> <p>What more could be done to value and include their understandings and knowledge?</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>

5 Curriculum Council of Western Australia (1998). *Curriculum Framework for Kindergarten to Year 12 Education in Western Australia*. Osborne Park, WA: The Council, 17.



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

6.1.2 SOCIAL JUSTICE – OVERVIEW

Learning objectives

This module will help educators to:

- understand the impact of exclusion
- reflect on possibilities for social justice in educational contexts.

Activity description (cloze activity with split dictation)

The activity itself models a cloze activity with split dictation that participants might consider using with learners. Cloze activities are commonly used for encouraging learners to use the context to make predictions when reading. This version of a cloze activity fosters the development of reading and listening comprehension as well as providing practice in spelling and writing skills. Learners benefit from seeking the correct gap-filling information from the surrounding context (a cognitive activity) but also from hearing the content (auditory reinforcement).

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

This type of activity can be used with learners of any level, but educators should choose texts according to learners' needs).

Facilitators notes

Materials required:

- Worksheet A: *Social justice* (provided)
- Worksheet B: *Social justice* (provided)
- Facilitators key: *Social justice* (provided)
- Powerpoint: *Inclusion and empowerment* (provided).

(continued on next page)

Facilitators notes (continued)

1. Explain to participants the benefits of a cloze activity with split dictation (as described above).
2. If possible, organise participants into Two-Way Teams; otherwise, organise participants into pairs or small groups using one of the strategies in Module 12.7 1 *Organising learners into pairs or groups* (or one of your own strategies).
3. Members of pairs should sit opposite one another and use a barrier (book, handbag, etc) so they cannot see each other's worksheets.
4. Give each pair a set of Worksheets (A for Partner A; B for Partner B).
5. Ask participants to read through their own texts individually and try to fill in the gaps on the basis of clues in the surrounding text. This will familiarise them with the contents.
6. Partners A and B then work together to complete their worksheets by taking turns. Partner A begins by dictating his/her (shaded/complete) sections while Partner B listens and fills in the gaps in his/her version and vice versa.
7. As participants work through their sheets, ask them to note points in the text they would like to discuss further.
8. When participants have finished, elicit questions or issues that have come up during the activity (refer to the Facilitators key below as necessary.)
9. Debrief, using the Powerpoint: *Inclusion and empowerment*.

Social justice

<p>'Principles of democracy and equality presuppose that power and resources are distributed equally between people.' (Skutnabb-Kangas, 1991)⁶</p>	<p>'Teachers use words that children and parents don't Children get bored and up.' (Aboriginal community member, quoted in Malcolm, 1995, 154)⁷</p>
<p>Can knowledge and power be distributed equally between and non-Aboriginal people if education/training practice recognises only the language of theperson?</p>	<p>'Kids do have problems with school language. A lot of the children sit there and day dream. They don't listen to what the teacher says.' (Aboriginal community member, quoted in Malcolm, 1995, 154)</p>
<p>What are the implications for social justice if one group of Australians has less chance of success in education than another?</p>	<p>'Injustice anywhere is a threat to everywhere.' (Martin Luther King Jr)</p>

6 Skutnabb-Kangas, T. (1991). Swedish strategies to prevent integration and national ethnic minorities. In O. Garcia (ed.). *Bilingual Education: Focusschrift in Honor of Joshua A. Fishman*. Amsterdam/Philadelphia, PA: John Benjamins.
7 Malcolm I. G. (1995). *Language and Communication Enhancement for Two-Way Education*. Report to the Department of Employment, Education and Training. Perth: Edith Cowan University.



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

6.1.2 SOCIAL JUSTICE – WORKSHEET B

Social justice

<p>'Principles of democracy and equality presuppose that power and resources are distributed between</p> <p>(Skutnabb-Kangas, 1991)⁸</p>	<p>'Teachers use words that children and parents don't understand. Children get bored and play up.'</p> <p>(Aboriginal community member, quoted in Malcolm, 1995, 154)⁹</p>
<p>Can knowledge and power be distributed equally between Aboriginal and non-Aboriginal people if education/training practice recognises only the language of the non-Aboriginal person?</p>	<p>'Kids do have problems with school A lot of the children sit there and day dream. They don't to what the teacher says.'</p> <p>(Aboriginal community member, quoted in Malcolm, 1995, 154)</p>
<p>What are the implications for justice if group of Australians has chance of success in education than?</p>	<p>'Injustice anywhere is a threat to justice everywhere.'</p> <p>(Martin Luther King Jr)</p>

8 Skutnabb-Kangas, T. (1991). Swedish strategies to prevent integration and national ethnic minorities. In O. Garcia (ed.), *Bilingual Education: Focusschrift in Honor of Joshua A. Fishman*. Amsterdam/Philadelphia, PA: John Benjamins.
 9 Malcolm I. G. (1995). *Language and Communication Enhancement for Two-Way Education*. Report to the Department of Employment, Education and Training. Perth: Edith Cowan University.



Social justice

<p>'Principles of democracy and equality presuppose that power and resources are distributed equally between people.'</p> <p>(Skutnabb-Kangas, 1991).¹⁰</p>	<p>'Teachers use words that children and parents don't understand. Children get bored and play up.'</p> <p>(Aboriginal community member, quoted in Malcolm, 1995, 154)¹¹.</p>
<p>Can knowledge and power be distributed equally between Aboriginal and non-Aboriginal people if education/training practice recognises only the language of the non-Aboriginal person?</p>	<p>'Kids do have problems with school language. A lot of the children sit there and day dream. They don't listen to what the teacher says.'</p> <p>(Aboriginal community member, quoted in Malcolm, 1995, 154)</p>
<p>What are the implications for social justice if one group of Australians has less chance of success in education than another?</p>	<p>'Injustice anywhere is a threat to justice everywhere.'</p> <p>(Martin Luther King Jr)</p>

10 Skutnabb-Kangas, T. (1991). Swedish strategies to prevent integration and national ethnic minorities. In O. Garcia (ed.). *Bilingual Education: Focusschrift in Honor of Joshua A. Fishman*. Amsterdam/Philadelphia, PA: John Benjamins.
11 Malcolm I. G. (1995). *Language and Communication Enhancement for Two-Way Education*. Report to the Department of Employment, Education and Training. Perth: Edith Cowan University.



MODULE 6.1 INCLUSION, EXCLUSION AND MINORITY LEARNERS

6.1.2 SOCIAL JUSTICE – POWERPOINT
Inclusion and empowerment

Minority groups of learners are 'empowered' or 'disabled' by four major characteristics of their educational context:

1. How much the home language and culture are incorporated into the curriculum and how the culture is acknowledged.
2. How much minority communities are encouraged to participate in the learners' education.
3. How much the education causes learners to want to become active seekers of knowledge and not just passive receivers.
4. How much assessment avoids placing problems with the learners and looks to the social and educational system or curriculum to find the problems.

(adapted from Baker, 1988, 193-194, after Cummins, 1986)¹²

12 Baker, C. (1988). *Key Issues in Bilingualism and Bilingual Education*. Clevedon, UK: Multilingual Matters, 193-194.
 Cummins, Jim. (1986). Empowering minority students: a framework for intervention. *Harvard Educational Review*, 56 (1), 19-36.





MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

EXCLUSION IN EDUCATIONAL DISCOURSE

Module 6.2 presents workshop materials that will enable educators to:

- understand linguistic exclusion
- identify inadvertent exclusion caused by classroom discourse
- respond to inappropriate classroom discourse.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.1 PRIMARY EDUCATION – OVERVIEW

Learning objectives

This module will help educators to:

- alert participants to the use of language in primary classrooms
- demonstrate how, even inadvertently, classroom discourse can cause exclusion
- develop a list of responses to inappropriate primary classroom discourse
- develop skills in working with transcribed spontaneous speech.

Activity description

This module is designed for use in primary education contexts. For secondary or VET education contexts, please refer to Module 6.2.2. Select that which is most suitable to your educational context (primary, secondary or VET).

Facilitators notes

Materials required:

- Handout: *Dialogues between learners and educators* (provided)
- Worksheet: *Pinning down exclusion* (provided)
- Butchers paper, felt-tipped pens, sticky notes for each table, adhesive putty.

1. Choose an activity that generates pairs from those described in Module 12.7.1.
2. Circulate copies of Handout: *Dialogues between learners and educators* and Worksheet: *Pinning down exclusion* to all participants.
3. Review the instructions for pairs on the worksheet and allow time for pairs to fill in the worksheet.
4. Ask pairs to join another pair and share their worksheet responses.
5. This group of four (two pairs) constructs a list of points on butchers paper for educators on how to use language to maintain sufficient order while not limiting Aboriginal learners who are used to a more open form of interaction.
6. Invite groups to put up their lists on the walls.
7. Ask groups to circulate and make comments on their sticky notes and attach these to the relevant list. Comments may praise, add to or advise other actions.

MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.1 PRIMARY EDUCATION – HANDOUT

Dialogues between learners and educators

Consider the following educator comments:¹³

Transcript 1

Aboriginal learner:	Miss Watson
Teacher:	Look Douglas, you're interrupting.

Transcript 2

Teacher:	What was the second one, Christine?
Several Aboriginal learners:	Dog
Teacher:	Who did I ask?

Transcript 3

Teacher:	I'm going to pick the tallest, straightest, quietest person to come out and be our animal.
Aboriginal learner:	Me
Teacher:	You're not the tallest, straightest, quietest person in the class, are you?

Transcript 4

Teacher:	What sort of people were there?
Aboriginal learner:	White fellas
Teacher:	Mm?
Non-Aboriginal learner:	Mine workers
Teacher:	That's right, mine workers.

¹³ Centre for Applied Language and Literacy Research (1993-2005). *Centre for Applied Language and Literacy Research Database*. Perth: Edith Cowan University.



Transcript 5

Teacher: Oh you'll have to say it louder than that. I can't hear.

Transcript 6

Teacher: What do we need in the kitchen?

Aboriginal learner 1: Salt?

Aboriginal learner 2: Mr Finlay!

Aboriginal learner 3: I know...

Aboriginal learner 4: Salt and pepper?

Teacher: No...salt and pepper...We're talking about stoves now, David.

Transcript 7

Teacher: Please don't call out there.

Transcript 8

Teacher: There's some very dull people.

Transcript 9

Teacher: We've talked about this before. You should know.

Transcript 10

Teacher: Simon, you can remove yourself for five minutes until you quieten down.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE
6.2.1 PRIMARY EDUCATION – WORKSHEET

Pinning down exclusion

Task 1: In pairs, record on the worksheet the ways in which the educator’s talk may exclude learners’ contributions and why.

Comments
Transcript 1
Transcript 2
Transcript 3
Transcript 4



Comments
<p>Transcript 5</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Transcript 6</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Transcript 7</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Transcript 8</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Transcript 9</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Transcript 10</p> <p>.....</p> <p>.....</p> <p>.....</p>

Task 2

- Join another pair, so you form a group of four, and discuss your responses to the examples.
- Together make a list of points on butchers paper on how to use language to maintain sufficient order while not limiting Aboriginal learners who are used to a more open form of interaction.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.2 SECONDARY AND VET EDUCATION

– OVERVIEW

Learning objectives

This module will help educators to:

- alert participants to the use of language in secondary/VET¹⁴ classrooms
- demonstrate how, even inadvertently, classroom discourse can cause exclusion
- develop a list of responses to inappropriate secondary/VET classroom discourse.

Activity description

On the following pages are two scenarios describing situations where learners have come late to their class. Next are two flow charts that describe reactions to lateness and lack of eye contact. The green boxes in the flow charts disentangle cross-cultural differences and educator reactions which may serve to decrease, rather than increase, learning opportunities. In the blue box is an alternative reaction which may result in a more harmonious environment for both learners and educators.

Two alternative stories for a 'Learner arriving late' scenario are also provided. Facilitators can use these stories to walk participants through this scenario and for closer examination and discussion.

Facilitators notes

Materials required:

- Powerpoint: *How communication includes and excludes* (included)
- Handout 1a: *Learner arriving late* (provided)
- Handout 1b: Chart for 'Learner arriving late' scenario (provided)
- Handout 2a: *Absence of eye contact* (provided)
- Handout 2b: Chart for 'Absence of eye contact' scenario (provided).
- Worksheet: Blank flow chart (two copies needed for every participant; provided)

(continued on next page)

14 Vocational Education and Training (VET)

Facilitators notes (continued)

1. Show Powerpoint: *How communication includes and excludes*.
2. Circulate Handout 1a: *Learner arriving late* and allow time for participants to read it. Then circulate Handout 1b: *Learner arriving late* and explain the boxes.
3. Circulate Handout 2a and two copies of the Worksheet. Ask participants to read the scenario and to map it visually onto the flow chart. Then using a second copy of the Worksheet, ask them to brainstorm an alternative reaction in the first green box. Ask a representative from each group to describe briefly their alternative reaction. Distribute Handout 2b: *Absence of eye contact* as an example.
4. Provide a third copy of the same Worksheet. Ask the groups to draw on their own experiences with Aboriginal learners and map a scenario they have encountered onto the Worksheet.
5. Ask groups to describe their experience and their mapped reactions. Final flow charts may also be displayed on walls.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.2 SECONDARY AND VET EDUCATION – POWERPOINT

How communication includes and excludes

A message for educators:

- Educators are in a constant state of communication with their learners.
- They are communicating with speech, choices about content, the processes that are in place, the relationships they form with learners and other staff, body language and silence.
- This communication exposes our strengths, weaknesses, values, likes, dislikes, attitudes, experiences and culture.
- Components of this communication will enhance learning, build healthy learner-educator relationships and improve the classroom environment. Other components will damage what has been built carefully, sometimes beyond repair.
- To create constructive relationships with our learners, we must increase our awareness of these communications and of ourselves.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.2 SECONDARY AND VET EDUCATION

– HANDOUT 1A

Learner arriving late

Abbey enjoys her job and the people she works with. She arrives about half an hour early for class so that she can be prepared. During that time she also enjoys a coffee and a chat with her colleague, Amanda. Before class starts, they get a take-away cappuccino from the café up the road.

As they sip their morning coffee, they take turns on the photocopier and discuss the choices they are making from the now quite vast library of materials.

Abbey and Amanda are in adjoining rooms and they leave the door open as they make notes on the board about the day's lesson. Learners begin to gather and chat outside at about ten to nine and at 9 am Abbey welcomes her class into the room.

As they come in and settle, Abbey passes out a copy of a story for them to read. She asks that they look it over while they wait a few minutes for any latecomers. She also suggests they might like to make a coffee or tea to take back to their desks.

At 9.10, the class begins a shared reading of the story, taking turns to read a paragraph. They also underline difficult words and Abbey explains them.

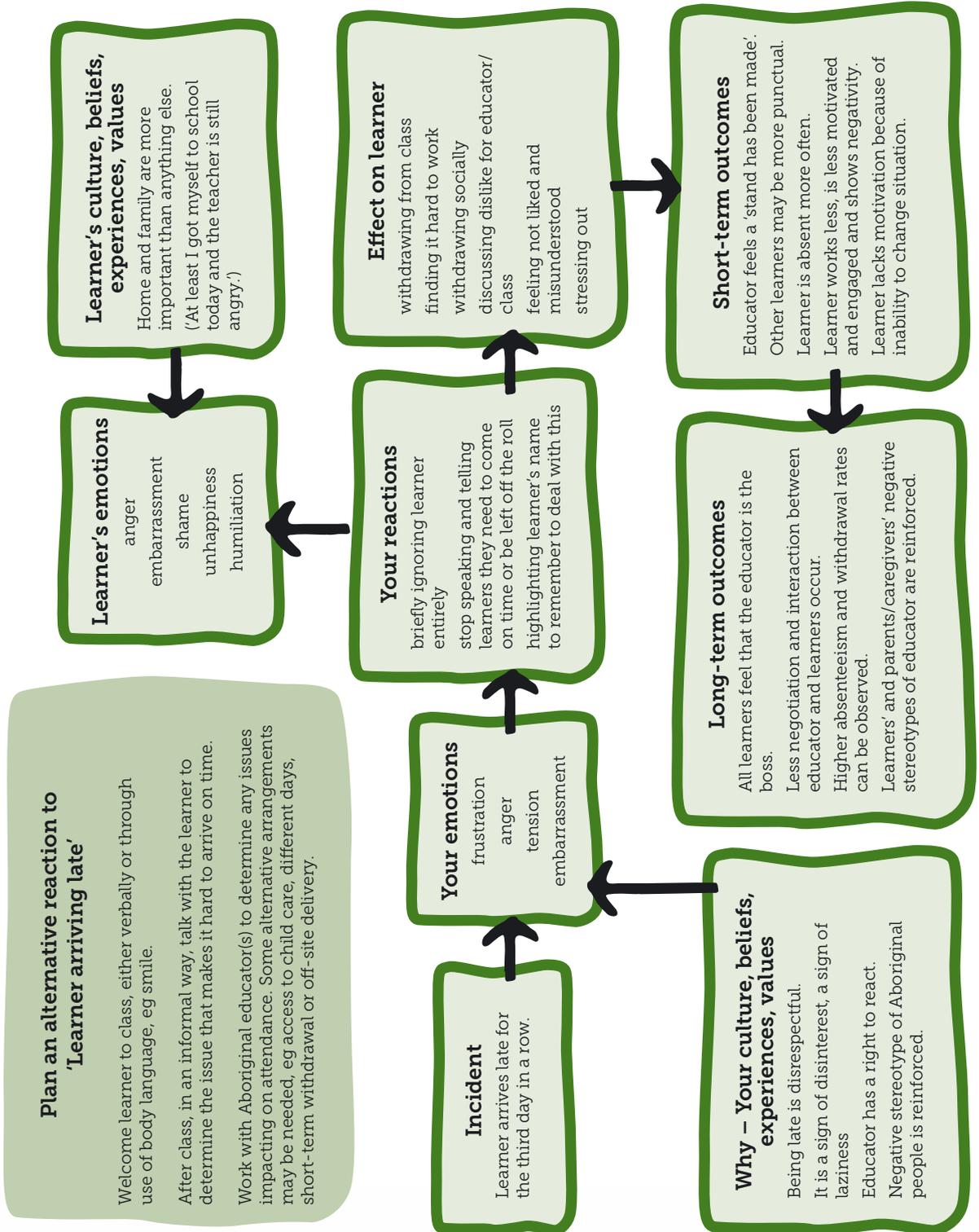
At 9.37, a learner arrives late. He comes in and takes a seat quietly. Abbey is irritated, as this learner has been late several times in the last fortnight. Abbey doesn't acknowledge the learner until the person who is reading finishes the paragraph. She then passes the learner a copy of the story and points out where the class is up to. She reminds the learner that the class begins at 9 am and enquires about why they are late. The learner offers no reason at first but then states, 'I missed the bus'.

The class continues reading. The late learner is not asked by Abbey to read as they have gone past his position in the room.

Although angry, Abbey feels she has disguised her irritation by continuing with the lesson and by remaining friendly with the rest of the class.

While the learners complete comprehension questions, Abbey talks to Amanda about the problem of learners not being punctual and the two decide to distribute a notice to learners about the issue.





MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.2 SECONDARY AND VET EDUCATION

– HANDOUT 2A

Absence of eye contact

Carol enjoys her work as a literacy teacher and has been working with a group of adults for some time. She tries to arrive a little early for class and once she is there the door is open for learners to come in and make a cup of tea or coffee and have a chat with each other and Carol.

The day generally begins with a short discussion of people's priorities for the day. They reflect on what happened in the last class and decide what they will work on for the day.

Carol usually makes a couple of suggestions and brings with her some alternative activities for anyone who is interested. She tries at all times to incorporate suggestions made in previous lessons and reflect learner needs that have been identified by her, the learner/s or both.

Some learners begin to help themselves to tea and coffee and offer Carol a cup, which she is pleased to accept. They know how she likes it and she knows how they like it.

Pretty soon some learners have begun work on things they are completing. A small group are happy to read and discuss an article from the local paper. One is studying for her learners permit and another needs some help on the computer, which is very new to her.

By 9.30, everyone has found something of interest to them and Carol hovers among the learners, lending a hand and offering support as required.

At 9.45, a learner arrives late. This learner has been arriving late quite regularly and Carol is concerned about what the reason might be. She says 'hi' to the learner and quietly tells them about the various things that are going on in the room at the moment. She offers to make him a cup of tea or coffee, which he accepts.

The learner says he would like to keep going with something he was working on last week. Carol asks if he needs any help and when he declines she says, 'Just grab me if you need a hand'. She also lets him know that Bruce, another learner, did something similar a couple of weeks ago and that he might be useful to talk to.

At lunchtime, the learner who arrived late is sitting outside. Carol sits next to him and says, 'I noticed you've been late a few times lately. Is there anything making it difficult to arrive? If there's something I can help you with, let me know'. The learner tells her he is looking after his son at the moment and relying on babysitters to turn up.

Carol reassures him that he should just get here when he can and that he can work at home for a while if it gets tough or withdraw temporarily. She also talks to him about day care in the area and he thanks her. Carol then mentions that a couple of the other learners are using a nearby day care and he might like to ask them about it.



Plan an alternative reaction to 'Absence of eye contact'

Speak to Aboriginal educators or other professionals knowledgeable about the different Aboriginal listening behaviours.
 Create an opportunity in/out of lesson/class to sit side by side with learner and have a yarn. Smile and ask them to rephrase things or just engage in talk to determine hearing abilities.
 For younger learners, access their health records for any major hearing problem/loss or liaise with Aboriginal staff for home contact. Raise awareness about the different behaviours in Standard Australian English through listening games/activities.
 Talk about cultural listening behaviours; and in schools, use planning, monitoring and assessment tools such as the ESL/ESD Progress Map (Listening) to improve your understandings.
 Use blindfolds in activities to compare listening skills/abilities.
 Allow learner to demonstrate their listening skills by identifying familiar sound/words/utterances related to familiar language.

Learner's emotions

anger
 embarrassment
 shame
 unhappiness
 depression
 confusion

Learner's culture, beliefs, experiences, values

It's not appropriate to look older people directly in the eye. It is a sign of disrespect.
 ('I hear with my ears not my eyes.'
 'I show respect and get told off.')

Your reactions

demanding the learners
 maintain eye contact when being spoken to
 stop speaking until everyone is staring at the learner
 saying the learner's name and publicly stating the problem angrily, again
 getting a favoured learner to tell them what they are doing wrong and demonstrate how to do it right

Effect on learner

becomes more withdrawn socially
 finds it hard to concentrate and process information when maintaining eye contact
 becomes more embarrassed
 becomes disruptive to get attention or sits further away to avoid being confronted by teacher
 feels negatively challenged
 feels not valued, not understood, disliked
 feels only being picked on
 feels distressed at ongoing demands

Long-term outcomes

Learner feels educator has no respect.
 This results in higher absenteeism and withdrawal rates.
 Learners and parents'/caregivers' negative stereotype of educators is reinforced.
 Learner constantly feels challenged and confused by differences between home and education/training site ways.

Short-term outcomes

The educator feels all learners must adopt mainstream listening skills.
 Other learners will adapt their listening behaviours to please educator.
 The learner refuses to cooperate and becomes disruptive and withdraws.
 Learner laughs (a coping skill to try to overcome problem).
 Learner is absent more often.

Incident

Learner is not looking at educator while being spoken to.

Your emotions

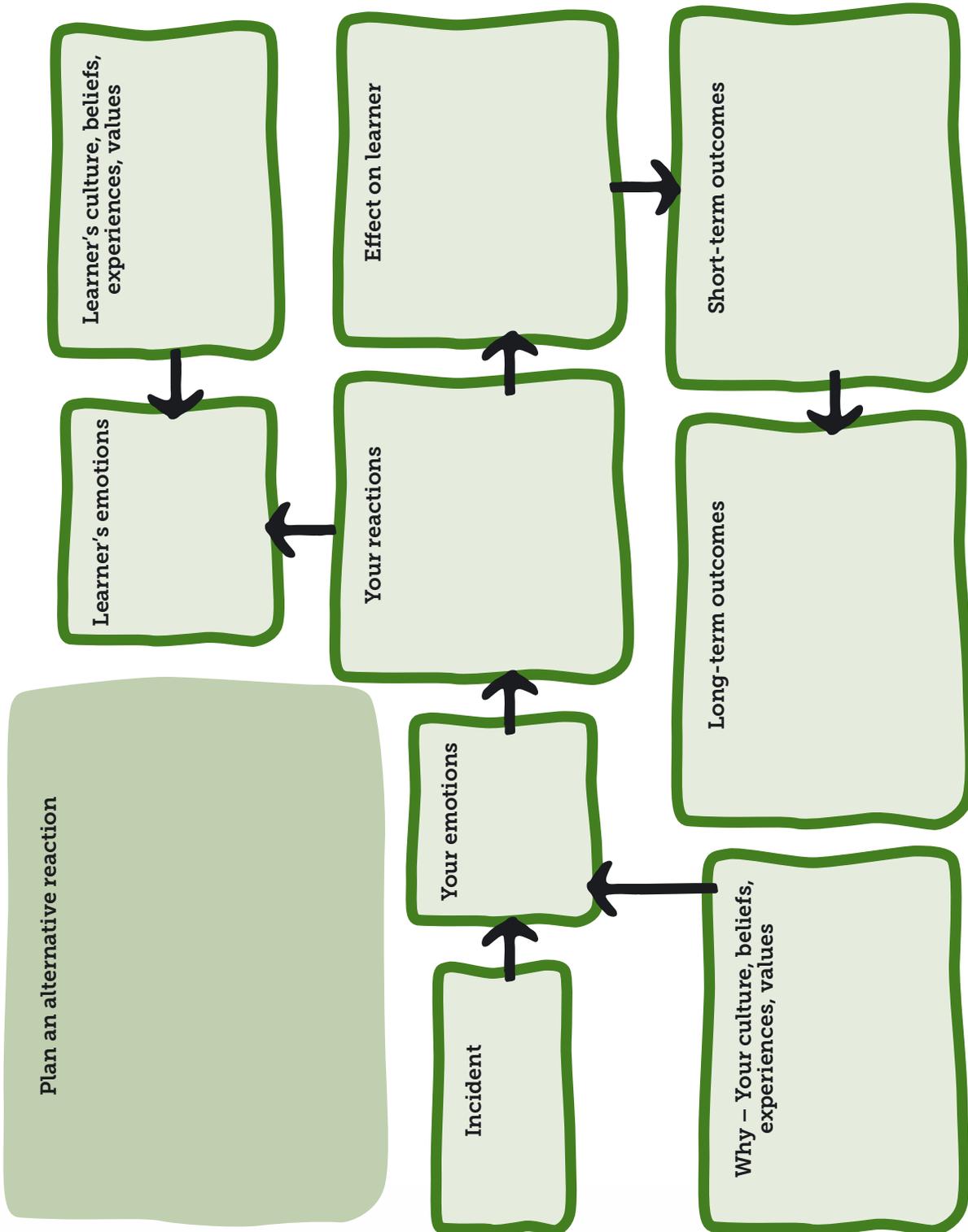
frustration
 anger
 tension

Why – Your culture, beliefs, experiences, values

Direct eye contact is polite and an indication of listening attentively.
 By not looking at you, the learner shows lack of interest in what you have to say.
 It is an educator's right to react and model appropriate listening behaviours.
 Guilty people have difficulty with maintaining direct eye contact.
 Reinforces negative stereotypes of Aboriginal people.

6.2.2 SECONDARY AND VET EDUCATION

– WORKSHEET



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.3 EXPERIENCING LINGUISTIC EXCLUSION

– OVERVIEW

Learning objectives

This module will help educators to:

- understand the experience of linguistic exclusion
- understand the experiences of learners who are speakers of Aboriginal English.

Activity description

In this activity participants will experience varying degrees of linguistic exclusion. They will be asked to record and share their reactions and consider the consequences of such an experience in their relevant educational contexts.

Facilitators notes

Materials required:

- Handout 1: *Text 1* (provided)
- Handout 2: *Text 2* (provided)
- Handout 3: *Text 3* (provided)
- Powerpoint: *Questions for discussion* (provided)
- Writing materials.

(continued on next page)

Facilitators notes (continued)

1. Using the strategies described in Module 12.7.1, organise participants into small groups, each containing at least three participants. Each participant should be given a different handout and a limited time (3-5 minutes) to read it.
2. Each participant in turn should tell the other participants what their text says. At any stage, any members of the group may ask any other members of the group to read (part of) their text aloud to the group.
3. Display Powerpoint: *Questions for discussion*. Groups are to reflect and then discuss:
 - What did it feel like, being expected to read and talk about this text?
 - What kinds of reactions did the readers make to the text?
 - What did it feel like having to operate in a linguistically and/or culturally unfamiliar text?
 - What would be the consequences for learners in the educational environments that you are most familiar with?
4. Allow time for the groups to mingle and share their reactions.
5. Note: sensitivity should be exercised with regard to how threatening individuals may find this activity. (If the numbers allow, asking people to work in pairs may assist them to feel more comfortable in doing this activity).

MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.3 EXPERIENCING LINGUISTIC EXCLUSION
– HANDOUT 1

Text 1

1. Read the text below.
2. Explain the content of the text to the members of your group.

Amber derives from fossilised resins. Two particular qualities of amber contribute to its longevity and thus to its use in jewellery from the earliest times in Europe. The first of these qualities is its ability to resist decay either through bacterial or fungal activity. Secondly is the resin's own preservative properties that, by way of palaeo-electron microscopy, show resins to have been used by the Egyptians in the embalming of mummies. Plant resins were also used to heal wounds and infections and by the ancient Greeks and Romans to preserve wine. However it is the solidification of resin over a period of millions of years that results in the amber that we find today. Often small insects have become trapped in the resin and preserved, adding to the human fascination for amber jewellery. Electron microscopy of such amber has provided entomologists with evidence of the development of many insects.¹⁵

Questions for discussion in your group

- What did it feel like, being expected to read and talk about this text?
- What kinds of reactions did the readers make to the text?
- What did it feel like having to operate in a linguistically and/or culturally unfamiliar text?
- What would be the consequences for learners in the educational environments that you are most familiar with?

15 Poiner, G. and Hass, R. (1985). Preservative qualities of recent and fossil resins: Electron micrograph studies on tissue preserved in Baltic amber. *Journal of Baltic Studies*, 26 (3), 222-230.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.3 EXPERIENCING LINGUISTIC EXCLUSION – HANDOUT 2

Text 2

1. Read the text below.
2. Explain the content of the text to the members of the group.

In the field of forensic linguistics, the use of digitally recorded evidence is problematic. The ability to edit such material with a range of readily available software undermines the authenticity of such evidence. As a result, the use of the Electric Network Frequency (ENF) Criterion, as proposed by Grigoras (2003)¹⁶, has become a frequently used forensic analysis tool. ENF enables the analyst to establish the original date of recording by matching the frequency of the power line at the time of recording with a database of ENF signals. This is possible because electric network frequencies are not stable but fluctuate over time, varying with supply and demand, for example, when overload causes a blackout. One can simply match the power frequency of the recording with that recorded for the network supplier to establish the date and time that the recording took place. Moreover, not only can the time of the original recording be ascertained, but also the times of any subsequent editing. Similar processes can be applied to other telecommunications equipment.¹⁷

Questions for discussion in your group

- What did it feel like, being expected to read and talk about this text?
- What kinds of reactions did the readers make to the text?
- What did it feel like having to operate in a linguistically and/or culturally unfamiliar text?
- What would be the consequences for learners in the educational environments that you are most familiar with?

16 Grigoras, C. (2003) Forensic analysis of digital audio recording – the Electric Network Frequency Criterion. *Forensic Science International* 167, 136-143.

17 Cooper, A. (2011) Further considerations for the analysis of ENF data for forensic audio and video applications. *The International Journal of Speech, Language and the Law* 18 (1), 99-210.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.3 EXPERIENCING LINGUISTIC EXCLUSION
– HANDOUT 3

Text 3

1. Read the text below.
2. Explain the content of the text to the members of the group.

The Republic of Mapoto had a chequered linguistic history. It is estimated that its coastal population had migrated to the mainland from the island of Banolie in the early 1100s. Their chief Mmgote had received a message in the sky – a shooting star – and predicted catastrophe for his people. So long boats were built and the Banolie people deserted their island travelling via the warm currents eastwards to the mainland of Mapoto, where they initially settled along the rich coastal bays of Mapoto and spoke their own language, Banoley. Across the mountains lived the Kabana, distant relatives of the Banolie and who spoke Kabanese, also related to Banoley but having undergone considerable change due to contacts with African and Arab traders. It wasn't long therefore before the Kabana made contact with the Banolie and exchanged skins and tools for products of the sea – fish, pearls, shells etc. Gradually many of the Banolie were absorbed into the mainland and many married into Kabanese families. Generations later, the Banolie became concerned at the loss of their language and culture although the elders worked consistently for the maintenance of these traditions. Therefore, after several centuries they claimed sovereignty over the coastal strip of Mapoto and war subsequently broke out. It was not an organised series of battles, but rather skirmishes by local leaders into each other's territory which continued over the generations. These differences were finally quelled by the arrival of Arabic speaking settlers from northern Africa who added further complexity to the linguistic situation. Nowadays, the older generation of the Kabana, especially those living in the more isolated mountain regions, still speak the original Kabanese. The younger generation speak a more modern version of the language which has borrowed many words from Banoley. Along the coast, many older inhabitants still speak Banoley, thanks to the efforts of these peoples to maintain their linguistic and cultural heritage. However, many of the young who have travelled inland for work or just excitement now spoke a creole language – a mix of Arabic, Banoley and Kabanese, and were no longer interested in or skilled at speaking Banoley. The very existence of both the Banoley and Kabanese languages was therefore threatened.

Questions for discussion in your group

- What did it feel like, being expected to read and talk about this text?
- What kinds of reactions did the readers make to the text?
- What did it feel like having to operate in a linguistically and/or culturally unfamiliar text?
- What would be the consequences for learners in the educational environments that you are most familiar with?



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.3 EXPERIENCING LINGUISTIC EXCLUSION**– POWERPOINT****Questions for discussion**

- What did it feel like, being expected to read and talk about this text?
- What kinds of reactions did the readers make to the text?
- What did it feel like having to operate in a linguistically and/or culturally unfamiliar text?
- What would be the consequences for learners in the educational environments that you are most familiar with?



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.4 ABORIGINAL EXPERIENCES OF LINGUISTIC EXCLUSION – OVERVIEW

Learning objective

This module will help educators to:

- understand Aboriginal experiences of linguistic exclusion in education.

Activity description (cloze activity)

In this activity participants will experience varying degrees of linguistic exclusion. They will be asked to record and share their reactions and consider the consequences of this sort of experience in their relevant educational contexts.

Facilitators notes

Materials required:

- Worksheet: *Aboriginal experiences of linguistic exclusion* (provided)
- Facilitators key: *Aboriginal experiences of linguistic exclusion* (provided)
- Writing materials.

1. Using the strategies described in Module 12.7.1, organise participants into small groups, each group containing three pairs.
2. Each pair should be given a *Worksheet: Aboriginal experiences of linguistic exclusion* and given a limited time (3-5 minutes) to read it and then discuss and fill in the words that are in the table below the text.
3. Invite pairs to share their solutions with the whole group.

MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.4 ABORIGINAL EXPERIENCES OF LINGUISTIC EXCLUSION – WORKSHEET

Aboriginal experiences of linguistic exclusion

In spite of all Aboriginal parents wanting a education for their, their own experiences of may have been very Numerous examples have been to researchers of being excluded at on the basis of the that they used. They were made to inadequate because of their use of English rather than; for example, 'I know I've been put in many situations - through the education system where I was made to feel really embarrassed you know dropping the hs and things like that. I felt really bad'.¹⁸

As students, parents of today's experienced correction: 'When I was going to school it was really bad, cause we were always corrected – you gotta talk the proper way.....'¹⁹ or told not to use their own or: '.....we used to have our little jokes and that.....talk like the Aborigines, you know, all around our area, and she told us we better stop it – o'course we put on another mask and...but every time we're together, you know, we just talk how we want to talk, you know.....'²⁰

Learners were made very of the status to Standard Australian English: 'If you speak really really good Queen's English you're at the top of the ladder, aren't you? And if you speak Aboriginal English society judges you are at the bottom of the ladder'.²¹ As mature university, the lack of with was therefore found to be a: 'Not much Nyungars talk like lecturers an that, they talk straight out to you. Lecturers.....they use other words...those big words...an you lose track what they are talking about then. Trying to work out what the words mean'.²²

dialect	feel	difficulty	aware
learners	children	Standard Australian English	attached
school	constant	successful	students
Aboriginal language	provided	language	Standard Australian English
	experience	negative	age

18 Collard, K. (2000). Styles, appropriateness and usage of Aboriginal English. In K. Collard et al. *Asian Englishes*, 3(2), 86.

19 Partington, G. (ed.) (1998). *Perspectives on Aboriginal and Torres Strait Islander Education*. Katoomba, NSW: Social Science Press, 134.

20 From a conversation among Aboriginal teaching assistants who had come from country NSW to Sydney; Eagleson, R. D., Kaldor, S. and Malcolm, I. G. (eds). (1982). *English and the Aboriginal Child*. Canberra: Curriculum Development Centre, 241. Copyright Education Services Australia Limited.

21 Rodriguez, L. (2000), in Collard et al., 86. (See footnote above.)

22 Aboriginal student, quoted in Malcolm, I. G. and Rochecouste, J. (1998). *Australian Aboriginal Students in Higher Education*. Perth: Edith Cowan University, 67.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.4 ABORIGINAL EXPERIENCES OF LINGUISTIC EXCLUSION – FACILITATORS KEY

Aboriginal experiences of linguistic exclusion

In spite of all Aboriginal parents wanting a **successful** education for their **children**, their own experiences of **education** may have been very **negative**. Numerous examples have been **provided** to researchers of being excluded at **school** on the basis of the **language** that they used. They were made to **feel** inadequate because of their use of **Aboriginal** English rather than **Standard Australian English**; for example 'I know I've been put in many situations - through the education system where I was made to feel really embarrassed you know dropping the h's and things like that. I felt really bad'.²³

As students, parents of today's **learners** experienced **constant** correction: 'When I was going to school it was really bad, cause we were always corrected – you gotta talk the proper way...'²⁴ or told not to use their own **language** or **dialect**: '...we used to have our little jokes and that...talk like the Aborigines, you know, all around our area, and she told us we better stop it – o'course we put on another mask and...but every time we're together, you know, we just talk how we want to talk, you know...'²⁵

Learners were made very **aware** of the status **attached** to Standard Australian English: 'If you speak really really good Queen's English you're at the top of the ladder, aren't you? And if you speak Aboriginal English society judges you are at the bottom of the ladder'.²⁶ As mature **age** university **students**, the lack of **experience** with **Standard Australian English** was therefore found to be a **difficulty**: 'Not much Nyungars talk like lecturers an that, they talk straight out to you. Lecturers...they use other words...those big words...an you lose track what they are talking about then. Trying to work out what the words mean'.²⁷

23 Collard, K. (2000). Styles, appropriateness and usage of Aboriginal English. In K. Collard et al. *Asian Englishes*, 3(2), 86.

24 Partington, G. (ed.) (1998) *Perspectives on Aboriginal and Torres Strait Islander Education*. Katoomba: Social Science Press, 134.

25 From a conversation among Aboriginal teaching assistants who had come from country NSW to Sydney; Eagleson, R. D., Kaldor, S. and Malcolm, I. G. (eds) (1982). *English and the Aboriginal Child*. Canberra: Curriculum Development Centre, 241. Copyright Education Services Australia Limited.

26 Rodriguez, L. in Collard et al (2000), 86. (See footnote above)

27 Aboriginal student quoted in Malcolm, I. G. and Rochecouste, J. (1998) *Australian Aboriginal Students in Higher Education*. Perth: Edith Cowan University, 67.



MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.5 EXAMPLES OF EXCLUSION – OVERVIEW

Learning objective

This module will help educators to:

- become aware of exclusion through language
- understand Aboriginal views on exclusion through language.

Activity description (think/pair/share activity)

This activity models a *think/pair/share* activity that participants might consider using with learners. The task provides a structure for generating ideas. It can therefore be used as a pre-reading or pre-writing activity. It can also help educators to find out what learners already know about a topic.

Participants will use evidence from past research into Aboriginal experiences in education. Examples include what learners have said about their experiences in secondary school or at university and a sample dialogue between an educator and a learner at a lower level. This activity prepares participants for working with speech data.

Facilitators notes

Materials required:

- Facilitators material/Powerpoint: *Seven research examples* (photocopy or print the examples provided; cut into strips; one example for each pair)
- Writing materials.

1. Organise the group into pairs using a strategy from Module 12.7.1 and provide one example to each pair.
2. Invite participants to discuss the situation in terms of inclusion and exclusion described in their samples. Then ask pairs with the same example to join and share their ideas. An appointed scribe will list comments.
3. Invite groups to share their examples of speech data with the room and describe their responses to it.
4. Display Powerpoint: *Seven research examples*, showing each example as the relevant group reports on its findings.

MODULE 6.2 EXCLUSION IN EDUCATIONAL DISCOURSE

6.2.5 EXAMPLES OF EXCLUSION

– FACILITATORS MATERIAL/POWERPOINT

Seven research examples

Example 1

'Aboriginal people have their own grammar. When you are at school you have to change to suit Wadjela ways. My grammar has been an issue for me throughout. When you go into the system, you have to conform to pass. But who's to say that our way is wrong and their way is right?'

Malcolm, I. G., Rochecouste, J. and Hayes, G. (2002). *It's Just Totally Different World to What You're Used to: The Application of Indigenous Skills to University Teaching and Learning*. Perth: Edith Cowan University, 19.

Example 2

When asked in a state-wide survey what the biggest language problem for Aboriginal students was in school, nearly one-third of Aboriginal educators said: 'The teachers' use of big words'.

Malcolm, I. G. (1992). English in the education of speakers of Aboriginal English. In J. Siegel. (ed.). *Pidgins, Creoles and Nonstandard Dialects in Education*. Melbourne: Applied Linguistics Association of Australia, 40.

Example 3

Gary (a Yarnangu speaker): 'You mob just use good words to make your way seem right.'

Heslop, J. (1998). Making the schools relevant: School and community in partnership. In G. Partington (ed.). *Perspectives on Aboriginal and Torres Strait Islander Education*. Katoomba, NSW: Social Science Press, 283.

Example 4

©Where would we get books from – we never had money to buy them. We just found books at the rubbish tip.©

Malcolm, I. G., Rochecouste, J. and Hayes, G. (2002). *It's Just Totally Different World to What You're Used to: The Application of Indigenous Skills to University Teaching and Learning*. Perth: Edith Cowan University, 19.



Example 5

.. when the student had felt that he/she had answered the question 'but it didn't seem to fit into the University guidelines my answer doesn't fit with the university theoretical protocols. It doesn't mean to say that your answer is wrong, you're giving an Aboriginal point of view'.

Malcolm, I. G., Rochecouste, J. and Hayes, G. (2002). *It's Just Totally Different World to What You're Used to: The Application of Indigenous Skills to University Teaching and Learning*. Perth: Edith Cowan University, 18.



Example 6

Learner A (reading aloud): '...she would shake 'er dark 'air and run like a wind with the children chasing and calling the.. and and laughing be'ind 'er.'

Educator: Kevin, what do we say about the 'ers'? What were we going to try and do? Sound the...?

Learner B: Aitch.

Educator: Sound the...?

Learner A: Dunno.

Educator: Aitches. Keep going. 'She had lived for ten years...'

Learner A: 'She had lived for ten years in a village at the foot of um of the mountain all that time no-one 'ad ever seen 'er angry and bad tempered. Everyone loved 'er an' everyone wondered about her.'

Malcolm, I. G. (1980). The discourse of the reading lesson. In N. Reeves, et al. (eds). *Reading into the Eighties*. Nedlands, WA: University of Western Australia Press. Reprinted in *Working papers in Languages and Linguistics*, 10, 90. Reproduced with permission from the Australian Literacy Educators@Association. URL www.alea.edu.au



Example 7

'It was difficult to learn about Western things without feeling pressure to act like a Balanda [white person]. From the system's point of view, Western learning meant teaching us to be like them.'

Yunupingu, M. (1999). Double power. In P. Wignell (ed.). *Double Power: English Literacy and Indigenous Education*. Melbourne: Language Australia, 2.



MODULE 6.3 EXCLUSION THROUGH LACK OF AWARENESS – OVERVIEW

Learning objectives

This module will help educators to:

- develop ways to avoid the exclusion of Aboriginal English (AE) speakers in the classroom or training site
- analyse texts for their degree of inclusivity.

Activity description (text analysis)

In this activity participants are given a handout/resource with information on common differences between AE and Standard Australian English (SAE). Using this resource, they are required to analyse an SAE text and identify any features which might be problematic for Aboriginal learners.

Facilitators notes

Materials required:

- Handout: *Inclusion through awareness – A useful resource* (provided)
- Worksheet: *Jennifer's grandmother* (provided)
- Powerpoint/Facilitators key: *Jennifer's grandmother* (provided)
- Writing materials, butchers paper.

1. Organise participants into small groups using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).
2. Distribute the Handout: *Inclusion through awareness – A useful resource* and allow participants time to read it.
3. Distribute the Worksheet: *Jennifer's grandmother*.
4. Invite participants to analyse the text using the information on the Handout to identify any words or structures that would exclude learners who are Aboriginal English speakers.
5. Invite responses from the groups/tables about features that would exclude an Aboriginal English speaker and record these on the butchers paper (poster) – underlining and/or circling identified features with different colours.
6. Show the Powerpoint: *Jennifer's grandmother* as a debrief.

MODULE 6.3 EXCLUSION THROUGH LACK OF AWARENESS – HANDOUT

Inclusion through awareness – A useful resource

On hearing a non-standard dialect, many people will exclude and even criticise its speaker on the basis of their pronunciation and grammar.

This adds a major linguistic barrier to the exclusion and subsequent alienation experienced by Aboriginal learners in a new educational environment.

Educators need to be familiar with the sounds, words and structures that they may hear among their learners and be ready to accommodate these as evidence of an alternative – not deficit – dialect. This familiarity will also help educators to focus on those elements that are different from Standard Australian English (SAE) and to assist the learner to bridge to SAE.

Inclusivity in the classroom means ensuring that learners are not excluded by the use of language, not only through excessively complex texts, as seen above, but also through the use of forms and structures some speakers of Aboriginal English (AE) may not be used to.

The following table provides a collection of sounds, words and structures for the educator to recognise as dialectal and to offer alternative SAE forms.

Features in which Aboriginal English contrasts with Standard Australian English	What the educator needs to do to help the Aboriginal learner
Fewer vowel phonemes in AE: <ul style="list-style-type: none"> • /ɪ/ covers both 'ee' and 'i' • /æ/ covers both 'a' ['bad'] and 'e' 	Emphasise the difference in SAE between: <ul style="list-style-type: none"> • 'seen' and 'sin' • 'had' and 'head'
One vowel instead of two in AE: <ul style="list-style-type: none"> • /e/ covers both 'e' and 'ey' • /a/ covers both 'a' [far] and /au/ [eg, mouth] • /i:/ covers 'ee' and 'ere' [here] 	Emphasise the difference in SAE between: <ul style="list-style-type: none"> • 'pen' and 'pain' • 'card' and 'coward' • 'knee' and 'near'
Fewer consonant phonemes in AE: <ul style="list-style-type: none"> • 't' and 'd' may be interchanged • 'k' and 'g' may be interchanged • 'th' and 't' may be interchanged • 'th' and 'd' may be interchanged • 'v' and 'b' may be interchanged 	Emphasise the difference in SAE between: <ul style="list-style-type: none"> • 'but' and 'bud' • 'luck' and 'lug' • 'thin' and 'tin' • 'then' and 'den' • 'river' and 'riber' (See Module 8.4, 8.5.2)
Different distribution of phonemes: <ul style="list-style-type: none"> • 'h' may not be used in AE • 's' may be lost after a consonant in AE 	Emphasise the difference in SAE between: <ul style="list-style-type: none"> • 'harm' and 'arm' • The plural 's' as in 'parts' • Third person singular verb 's' as in 'eats' (See Module 8.4, 8.5.2)



Features in which Aboriginal English contrasts with Standard Australian English	What the educator needs to do to help the Aboriginal learner
Final consonant clusters may not be pronounced in AE; for example: <ul style="list-style-type: none"> • <i>bigges, finis</i> 	Emphasise final consonants: <ul style="list-style-type: none"> • biggest, finished (See Module 8.4, 8.5.2)
Different liaison (running together): <ul style="list-style-type: none"> • vowel liaison not required (AE <i>a apple</i>) 	Emphasise the difference in SAE between: <ul style="list-style-type: none"> • a(n) apple (See Module 8.4, 8.5.2)
Different stress patterns: <ul style="list-style-type: none"> • stress preferred at beginning in AE 	Emphasise the difference in SAE between: <ul style="list-style-type: none"> • words stressed late, eg kangaroo, guitar • unstressed beginnings, eg (a)bout, (a)round, (to)morrow • unstressed endings, eg start(ed), wattl(es)
Different emphatic devices: <ul style="list-style-type: none"> • multiple repetitions (big big mobs) in AE • vowel lengthening (bi-i-ig mob) in AE 	Take care that SAE emphatic devices such as increased volume are not misinterpreted (may be seen as anger).
Different content words; for example: <ul style="list-style-type: none"> • AE <i>yorga</i> (SAE 'woman') • AE <i>moordidj</i> (SAE 'good') 	Introduce new and alternative SAE vocabulary. (See Module 8.3, 8.4)
Different meanings: <ul style="list-style-type: none"> • glasses (AE: bits of glass) • too much (AE: very much) • camp (AE: home) 	Clarify with appropriate support the many familiar words that may be used differently in AE. (See Module 8.2)
Different grammatical words, for example pronouns: <ul style="list-style-type: none"> • AE <i>youse, you</i> (SAE <i>you</i>) • AE <i>e</i> (SAE <i>she</i>) • <i>who(m)</i> <i>himself</i> not used in AE 	Explicitly teach pronoun forms: <ul style="list-style-type: none"> • SAE pronouns, eg 'you' has two AE equivalents (<i>youse, you</i>) • AE pronouns, eg 'e' has several SAE equivalents (<i>she</i>) • SAE pronouns that are not used in AE, (<i>who, whom, himself</i>) (See Module 3.3, 3.8, 3.11)
Prepositions (in, out, from, along, between, over, etc): <ul style="list-style-type: none"> • To Mount Margaret • He jumped over the fence 	Many SAE prepositions are merged in fewer forms in AE so the exact meanings of prepositions may not be clear to Aboriginal listeners. <ul style="list-style-type: none"> • AE: <i>Mount Margaret-ku / Mount Margaret-way</i> • AE: <i>He jumped that fence</i> (See Module 3.10 for prepositional phrases and objects)
Different clause types: <ul style="list-style-type: none"> • Verb 'to be' ('is/are) is not often used in AE, eg <i>John ready, They here</i> 	Explicitly teach the use of the verb 'to be' in SAE; for example: <ul style="list-style-type: none"> • I am ready • That's John • They are ready (See Module 3.1 for the use of <i>be</i> on SAE tenses)



Features in which Aboriginal English contrasts with Standard Australian English	What the educator needs to do to help the Aboriginal learner
<p>Different question structures; for example in AE:</p> <ul style="list-style-type: none"> • <i>What you do that for?</i> • <i>What for you do that?</i> • <i>That was wicked unna?</i> 	<p>Focus on SAE question structures:</p> <ul style="list-style-type: none"> • The use of 'why' (©Why did you do that?©) • Subject/verb reversal (©Did you do that?©) • Tag forms agreeing in number and gender (©She did that, didn't she?©©They didn't do it, did they?©) <p>(See Module 3.5)</p>
<p>Passive voice avoided or formed with 'get' in AE; for example:</p> <ul style="list-style-type: none"> • <i>They got told</i> 	<p>Explicitly teach passive forms and uses in SAE; for example:</p> <ul style="list-style-type: none"> • They are told by X (meaning 'X tells them')
<p>Adjectives are not necessarily placed before the verb in AE; for example:</p> <ul style="list-style-type: none"> • <i>biggest car, red one</i> 	<p>Demonstrate positioning and ordering of adjectives in SAE; for example:</p> <ul style="list-style-type: none"> • a great big red car • an old wooden table <p>(See Module 3.11)</p>
<p>The preferred sentence order is SVO (subject, verb, object/extension) in AE.</p>	<p>Depending on the level of learners, use SVO. Introduce complex sentences with additional explanation; for example</p> <ul style="list-style-type: none"> • All along the way were signs of habitation • Wanting to see the state of health services in remote areas, the parliamentarians, who had travelled to Perth just that morning, simply stepped from one aeroplane to another <p>(See Module 3.2)</p>
<p>Different verb morphology: The perfect tense (eg 'we have gone') is not necessarily used in AE:</p> <ul style="list-style-type: none"> • <i>We bin go to Broome</i> • <i>She got emu eggs</i> 	<p>Introduce SAE past tenses, their structure and their uses.</p> <ul style="list-style-type: none"> • We have been to Broome • She has got emu eggs <p>(See Module 3.1 for teaching tenses in SAE)</p>
<p>The future tense is often formed with 'gonna' rather than 'we'll/we will go' in AE:</p> <ul style="list-style-type: none"> • <i>My Dad gonna work for Woodside</i> 	<p>Explicitly teach the future tense in SAE.</p> <ul style="list-style-type: none"> • I will go • I will have gone <p>(See Module 3.1 for teaching tenses in SAE)</p>
<p>The conditional (we'd go; we would go) is not common in AE.</p>	<p>Ensure support is provided with texts containing conditional constructions.</p>

MODULE 6.3 EXCLUSION THROUGH LACK OF AWARENESS – POWERPOINT/FACILITATORS KEY

Jennifer's grandmother

Complex sentence structure: 'no sooner... than' is called a two-part comparative adverb. It means 'only just': *Jennifer had only just come down...*

'... come down to breakfast..' assumes an English or European living style (a two-storey house) which is generally only owned by middle and upper-class families in Australian society.

No sooner had Jennifer come down to breakfast than she realised there was something wrong.

Complex sentence structure: *There at the end of the table sat her grandmother* instead of *Her grandmother sat there at the end of the table.*

There at the end of the table sat her grandmother, her long grey hair unkempt and her eyes watery behind her thick horn-rimmed glasses.

Rare vocabulary: *unkempt, horn-rimmed, proffered, inquired, muttered*

'What's the matter?' she inquired.

'You'll know soon enough', the old lady muttered, her bony hands trembling, as she proffered her a thick white envelope.

Multiple adjectives:
Attributive (before the noun): *long gray hair, thick horn-rimmed glasses, thick white envelope;*
Postpositive (after the noun): *hair unkempt; hands trembling.*



MODULE 6.4 ARGUMENTS FOR AND AGAINST BIDIALECTAL EDUCATION – OVERVIEW

Learning objectives

This module will help educators to:

- understand the importance of bidialectal education
- learn about the debate surrounding bidialectal education.

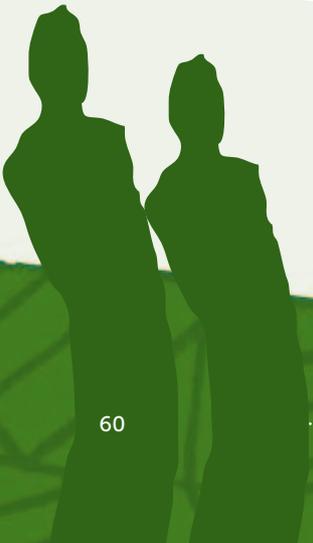
Activity description (text reconstruction)

This activity models a type of *text reconstruction* that participants might consider using with learners. It fosters the development of reading and listening comprehension, negotiation and structuring of Standard Australian English texts (paragraph organisation and text cohesion). Text reconstruction activities can be adapted to provide practice at the whole text level, the paragraph level, the sentence level or the word level. However, always ensure that a text is relevant and appropriate to the learners.

Facilitators notes

Materials required:

- Facilitators material/Facilitators key: *For and against bidialectal education* (provided; cut into strips, one set for each pair of participants)
 - Facilitators key/Optional handout: *For and against bidialectal education* (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. Explain to participants that they will be given a text that describes arguments for and against bidialectal education, which they will need to reconstruct using cues such as cohesive ties.
 3. Distribute sets of text strips, one set to each pair.
 4. Ask pairs/groups to read the text strips and put them in order to reconstruct the text.
 5. Facilitators key/Optional handout: *For and against bidialectal education* can be given to participants for them to check their work (one text per person).



MODULE 6.4 ARGUMENTS FOR AND AGAINST BIDIALECTAL EDUCATION – FACILITATORS MATERIAL

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For and against bidialectal education

----- ✂ -----

Some people claim that, through bidialectal education, Standard Australian English is being excluded. But what it really does is make Standard Australian English outcomes realisable for Aboriginal learners by meeting learners where they are.

----- ✂ -----

The fact is that education/training sites are in danger of excluding Aboriginal learners by only providing Standard Australian English and expecting them to cope. All over the world, wherever 'non-standard' dialects and their speakers have been defended, there has been opposition to bidialectal education.

----- ✂ -----

Several arguments have been put forward to contest bidialectal education. Firstly, many claim that education/training sites are responsible for teaching Standard Australian English and they should not be distracted from that. However, strong research evidence tells us that to recognise the home dialect of the learner is not a distraction from learning Standard Australian English but a foundation for it.

----- ✂ -----

Secondly, some say that it is demeaning to Aboriginal people to draw attention to their home talk but this only strengthens the suggestion that there is something wrong with Aboriginal English and there is no linguistic support for this.

----- ✂ -----



----- ✂ -----

A third argument claims that it is patronising for non-Aboriginal academics to tell Aboriginal people that their dialect is all right when Aboriginal people know that it will not get them jobs, money or power. But again, it is well-known that the first step toward improving the life chances of people is to have respect for people, for who they are and for what they can do. Only on the basis of this respect can we expect Standard Australian English to be imparted effectively.

----- ✂ -----

Fourthly, some people think that it is up to Aboriginal communities, not educational systems, to maintain Aboriginal languages and culture if they want to. In reality, however, it is the responsibility of the whole community to support the maintenance of the cultures and languages that exist only in Australia, and it is only the whole community that has the necessary resources to do this.

----- ✂ -----

Then there are those people who say that Aboriginal people should be treated in the same way as other Australians, so that they will recognise that they need to come up to the same standards as everyone else. This argument ignores Aboriginality, which is a reality that should not be denied. Equity demands that each person be treated with respect. Not recognising an individual's differing cultural or linguistic background is to discriminate because it forces a significant part of their personality to become invisible.

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MODULE 6.4 ARGUMENTS FOR AND AGAINST BIDIALECTAL EDUCATION

– FACILITATORS KEY/OPTIONAL HANDOUT

For and against bidialectal education

Some people claim that, through bidialectal education, Standard Australian English is being excluded. But what we are trying to do is make Standard Australian English outcomes realisable for Aboriginal learners by meeting learners where they are.

The fact is that that education/training sites are in danger of excluding Aboriginal learners by only providing Standard Australian English and expecting them to cope. All over the world, wherever 'non-standard' dialects and their speakers have been defended, there has been opposition to bidialectal education.

Several arguments have been put forward to contest bidialectal education. Firstly, many claim that education/training sites are responsible for teaching Standard Australian English and they should not be distracted from that. However, strong research evidence tells us that to recognise the home dialect of the learner is not a distraction from learning Standard Australian English but a foundation for it.

Secondly, some say that it is demeaning to Aboriginal people to draw attention to their home talk but this only strengthens the suggestion that there is something wrong with Aboriginal English and there is no linguistic support for this.

A third argument claims that it is patronising for non-Aboriginal academics to tell Aboriginal people that their dialect is all right when Aboriginal people know that it will not get them jobs, money or power. But again, it is well known that the first step toward improving the life chances of Aboriginal people is to have respect people, for who they are and for what they can do. Only on the basis of this respect can we expect Standard Australian English to be imparted effectively.

Fourthly, some people think that it is up to Aboriginal communities, not educational systems, to maintain Aboriginal languages and culture if they want to. In reality however, it is the responsibility of the whole community to support the maintenance of the cultures and languages that exist only in Australia, and it is only the whole community that has the necessary resources to do this.

Then there are those people who say that Aboriginal people should be treated in the same way as other Australians, so that they will recognise that they need to come up to the same standards as everyone else. This argument ignores Aboriginality, which is a reality that should not be denied. Equity demands that each person be treated with respect. Not recognising an individual's differing cultural or linguistic background is to discriminate because it forces a significant part of their personality to become invisible.



MODULE 6.5 FILM: WAYS OF BEING, WAYS OF TALK – OVERVIEW

Learning objective

This module will help educators to:

- gain insight on what can be done to develop and foster Two-Way learning.

Activity description

The short film *Two-way learning and two kinds of power* is one of the series produced by the ABC Project under the title *Ways of Being, Ways of Talk*. The title for the discussion comes from a comment made by Aboriginal journalist Michelle White toward the end of the film.

Facilitators notes

Materials required:

- Film: *Two-way learning and two kinds of power* (in *Ways of Being, Ways of Talk*²⁸)
- Handout: *Discussion - 'It's not sink or swim anymore: It's all-inclusive'*.

1. Circulate handout and show Film: *Two-way learning and two kinds of power* in the DVD set *Ways of Being, Ways of Talk*.
2. Invite participants to respond to the discussion questions in pairs or small groups. Organise the selection of a scribe for each group to note down major points.
3. Invite responses from each group to be shared with the whole group.

28 Königsberg, P. and Collard, G. (eds) (2002). *Ways of Being, Ways of Talk*. [Kit]. Perth: Education Department of Western Australia.

MODULE 6.5 FILM: WAYS OF BEING, WAYS OF TALK – HANDOUT

Discussion

It's not sink or swim anymore: It's all-inclusive

1. How is history being misrepresented in educational materials by the failure to represent the Aboriginal viewpoint?
2. How do Aboriginal learners react when they find their Aboriginality left out of their education?
3. How do Aboriginal texts differ from non-Aboriginal texts?
4. How can Aboriginal and non-Aboriginal people misrepresent one another by the assumptions they make about each other's behaviour?
5. Is Michelle White's observation 'It's not sink or swim anymore. It's all-inclusive', achievable? What needs to be done?
6. How can Two-Way learning be achieved?





MODULE 6.6 IDENTIFYING EXCLUSION

IDENTIFYING EXCLUSION

Module 6.6 presents workshop materials that will enable educators to:

- identify exclusion through language in educational contexts
- find effective measures to counteract exclusion.



MODULE 6.6 IDENTIFYING EXCLUSION

6.6.1 UNINTENTIONAL EXCLUSION – OVERVIEW

Learning objectives

This module will help educators to:

- analyse the inclusivity of education resources
- gain skills in identifying the exclusivity in texts.

Activity description (text analysis)

In this activity participants will analyse a short text to judge its degree of inclusivity. A similar task can be done with any number of texts at any level that are prescribed for educational environments. Ellen Grote (2002, 125), in her article *Two-way learning and two kinds of power*, on which the above film was based, quotes an extract from a Year 6 Social Studies teachers resource book (Harrold and Bartley, 1990). This text seems to be trying to give an equal voice to Aboriginal and non-Aboriginal views on the arrival of Aboriginal people in Australia. But how inclusive is it? Ellen sees it as an ‘unbalanced’ representation of history.

Facilitators notes

Materials required:

- Worksheet: *Inclusivity* (provided).
1. Using a strategy from Module 12.7.1 or one of your own, divide the group into working pairs.
 2. Circulate the Worksheet: *Inclusivity*. In pairs, try to read the text from an Aboriginal perspective and discuss the comments on the worksheet.
 3. Invite responses from each pair to be shared with the whole group.

MODULE 6.6 IDENTIFYING EXCLUSION

6.6.1 UNINTENTIONAL EXCLUSION – WORKSHEET

Inclusivity

'It is believed that Aboriginal people have lived in Australia for about 40,000 years. Scientists and Aborigines themselves have different theories about where and when they [i.e. Aboriginal people] originated. Two Aboriginal legends state that their people were either created here or they arrived in the Dreamtime from across the sea. Many scientists believe that during the last Ice Age, when sea levels were lowered, the Aborigines crossed from Asia to Australia.'²⁹

Consider the extract from the point of view of an Aboriginal reader:

- The authors have referred to Aboriginal records as 'legends' rather than 'oral history'.
- The 'two Aboriginal legends' are contrasted with 'many scientists', suggesting an inclination towards the scientists' view.
- The third person expression 'the Aborigines' puts the Aboriginal reader in the position of looking on his/her own people from the outside.

It is easy for non-Aboriginal authors who want to represent Aboriginal people positively to end up doing the opposite because they are not thinking about how their writing will be interpreted by Aboriginal readers.

29 Extract from: Harrold, J. and Bartley, S. (1990). *Social Studies 6*. Reproduced with permission from R. I. C. Publications Pty. Ltd.



MODULE 6.6 IDENTIFYING EXCLUSION

6.6.2 HOW CAN WE IDENTIFY EXCLUSION?

– OVERVIEW

Learning objectives

This module will help educators to:

- identify signs of exclusion in the educational context
- generate strategies to counteract exclusion.

Activity description (brainstorming activity)

This is a brainstorming activity in which participants working in groups composed of both Aboriginal and non-Aboriginal participants prepare responses to a set of questions relating to their own or their learners' experiences of exclusion.

Facilitators notes

Materials required:

- Worksheet: *Identifying exclusion* (provided)
 - Writing materials (butchers paper, felt-tipped pens)
 - Adhesive putty, sticky notes.
1. Organise groups using a strategy from Module 12.7.1 or one of your own. If possible, ensure that there are both Aboriginal and non-Aboriginal people in each group.
 2. Circulate Worksheet: *Identifying exclusion* (one for each participant), inviting groups to work on responses individually and then to compare their experiences.
 3. Ask them to record their collated responses on the butchers paper and display them around the room.
 4. Invite participants to review the posters and add their comments on sticky notes.

MODULE 6.6 IDENTIFYING EXCLUSION

**6.6.2 HOW CAN WE IDENTIFY EXCLUSION?
– WORKSHEET**

Identifying exclusion

<p>1. When, if at all, have I experienced cultural exclusion in an education/training context?</p>	<p>.....</p>
<p>2. If so, how has this affected my educational performance and my behaviour?</p>	<p>.....</p>



<p>3. How can I pick up signs that a learner is experiencing cultural exclusion?</p>	<p>.....</p>
<p>4. What strategies should I use to deal with such a situation?</p>	<p>.....</p>
<p>5. What is the place of Two-Way collaboration in all of this?</p>	<p>.....</p>



MODULE 6.6 IDENTIFYING EXCLUSION

6.6.3 POLICIES ON INCLUSIVITY – OVERVIEW

Learning objectives

This module will help educators to:

- increase their understandings of the various layers of assessing inclusivity
- increase their knowledge of national and State policies regarding inclusivity
- improve their ability to apply this knowledge to their own education/ training site and implement a policy of inclusivity.

Activity description

Following on from the previous activity, ask participants to regroup and prepare a set of principles for ensuring inclusivity or an inclusivity plan for their education/training site.

Participants can be guided by the Handout: *CURASS national guidelines and the Western Australian Curriculum Framework statements on inclusivity* and possibly by the posters that they constructed if they participated in the activity from Module 6.6.2.

Please note:

This activity is most effective when linked closely to Module 6.6.2. It is recommended that this Module be used in conjunction with Module 6.6.2.

Facilitators notes

Materials required:

- Handout: *CURASS³⁰ national guidelines and the Western Australian Curriculum Framework statements on inclusivity* (provided)
- Butchers paper and felt-tipped pens.

1. Ask participants to regroup into the arrangements for the previous activity.
2. Circulate Handout: *CURASS national guidelines and the Western Australian Curriculum Framework statements on inclusivity*.
3. Invite them to construct a set of principles for inclusivity for their own educational environment or develop an inclusivity plan for their educational environment.

30 Curriculum and Assessment Committee of the Australian Education Council.

MODULE 6.6 IDENTIFYING EXCLUSION

6.6.3 POLICIES ON INCLUSIVITY – HANDOUT

CURASS³¹ national guidelines and the Western Australian Curriculum Framework statements on inclusivity

CURASS guidelines ³² on inclusivity	Western Australian Curriculum Framework Third Principle: Inclusivity (1998) ³³
<p>ACCESS AND EQUITY</p> <ul style="list-style-type: none"> • Redressing education disadvantage • Targeting groups gaining access to curriculum • Participating fully 	<ul style="list-style-type: none"> • Providing all groups of learners with access to the widest possible and most empowering range of knowledge and skills. • Recognising and accommodating the different starting points and previous experiences of individual learners or groups of learners.
<p>VALUE KNOWLEDGE AND EXPERIENCES OF ALL GROUPS</p> <ul style="list-style-type: none"> • Redressing curriculum imbalance • Not favouring one group's structures of knowledge • Recognising different world views and ways of learning 	<ul style="list-style-type: none"> • Valuing and including the understandings and knowledge of all groups.
<p>CRITICAL ANALYSIS OF DISADVANTAGE</p> <ul style="list-style-type: none"> • 'Deficit' not inherent in groups • Learning about socially-constructed disadvantage • Needs for skills to initiate and support change 	<ul style="list-style-type: none"> • Providing opportunities for learners to evaluate how concepts and constructions such as culture, disability, race, class and gender are shaped.

31 Curriculum and Assessment Committee of the Australian Education Council.

32 Curriculum Corporation (Australia) (1994). *CURASS Guidelines Papers*. Carlton South, Vic.: The Corporation. This summary of the *CURASS Guidelines Papers* was developed by Dr Anne Butorac in 1994.

33 Curriculum Council of Western Australia (1998). *Curriculum Framework for Kindergarten to Year 12 Education in Western Australia*. Osborne Park, WA: The Council, 17.





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