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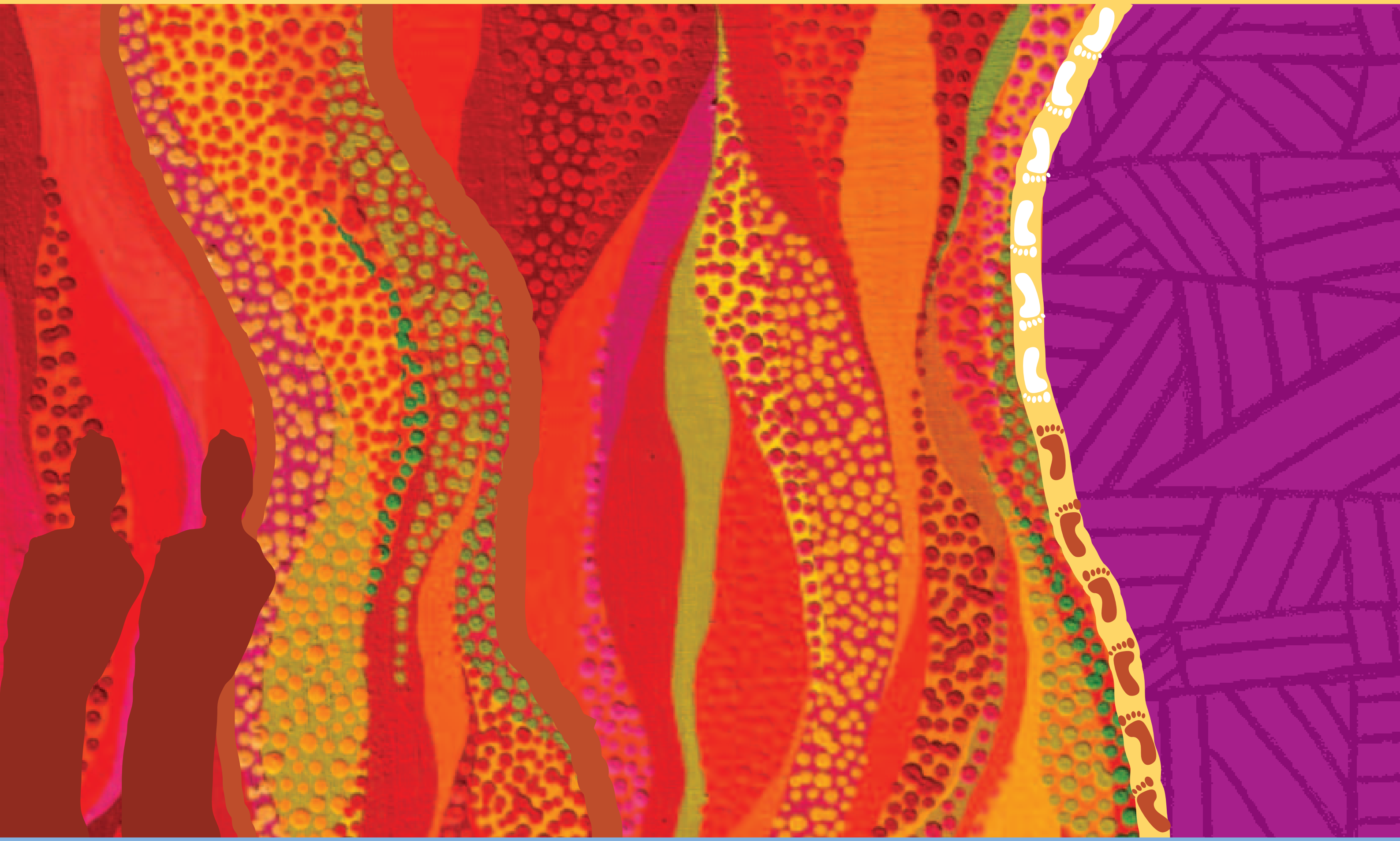
9
FOCUS AREA

Tracks to Two-Way Learning



HOW WE TALK

PART
2

How we talk,
when we can talk

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Tracks to Two-Way Learning

FOCUS AREA 9

HOW WE TALK

How we talk, when we can talk

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THE TRACKS TO TWO-WAY LEARNING PACKAGE

PART 1
FACILITATORS GUIDE

- Includes electronic version on CD

YOU ARE HERE
PART 2
12 FOCUS AREAS

1 FOCUS AREA
Understanding language and dialect
Our dialects, our lives

2 FOCUS AREA
Our views, our ways
Aboriginal knowledge, beliefs, today

3 FOCUS AREA
The grammar of dialect difference
Difference, talking, hearing, understanding

4 FOCUS AREA
How we shape experience
Yarning, seeing, watching, doing

5 FOCUS AREA
How we represent our world
Art, symbols, gestures, opportunity
Manners, reading, knowledge, time limits

6 FOCUS AREA
Language and inclusivity
How we include and how we exclude

7 FOCUS AREA
Making texts work
... in a Two-Way learning environment

8 FOCUS AREA
From speaking to writing
What's right and what's wrong

YOU ARE HERE
9 FOCUS AREA
How we talk
How we talk, when we can talk

10 FOCUS AREA
Making a difference for learners
We can do it like this
Show me what

11 FOCUS AREA
Hearin' the voices
Tell me your story
(includes ten storybooks)

12 FOCUS AREA
Toolkit for teaching
What we do with our mob

PART 3
SAMPLE WORKSHOPS GUIDE

- 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*.

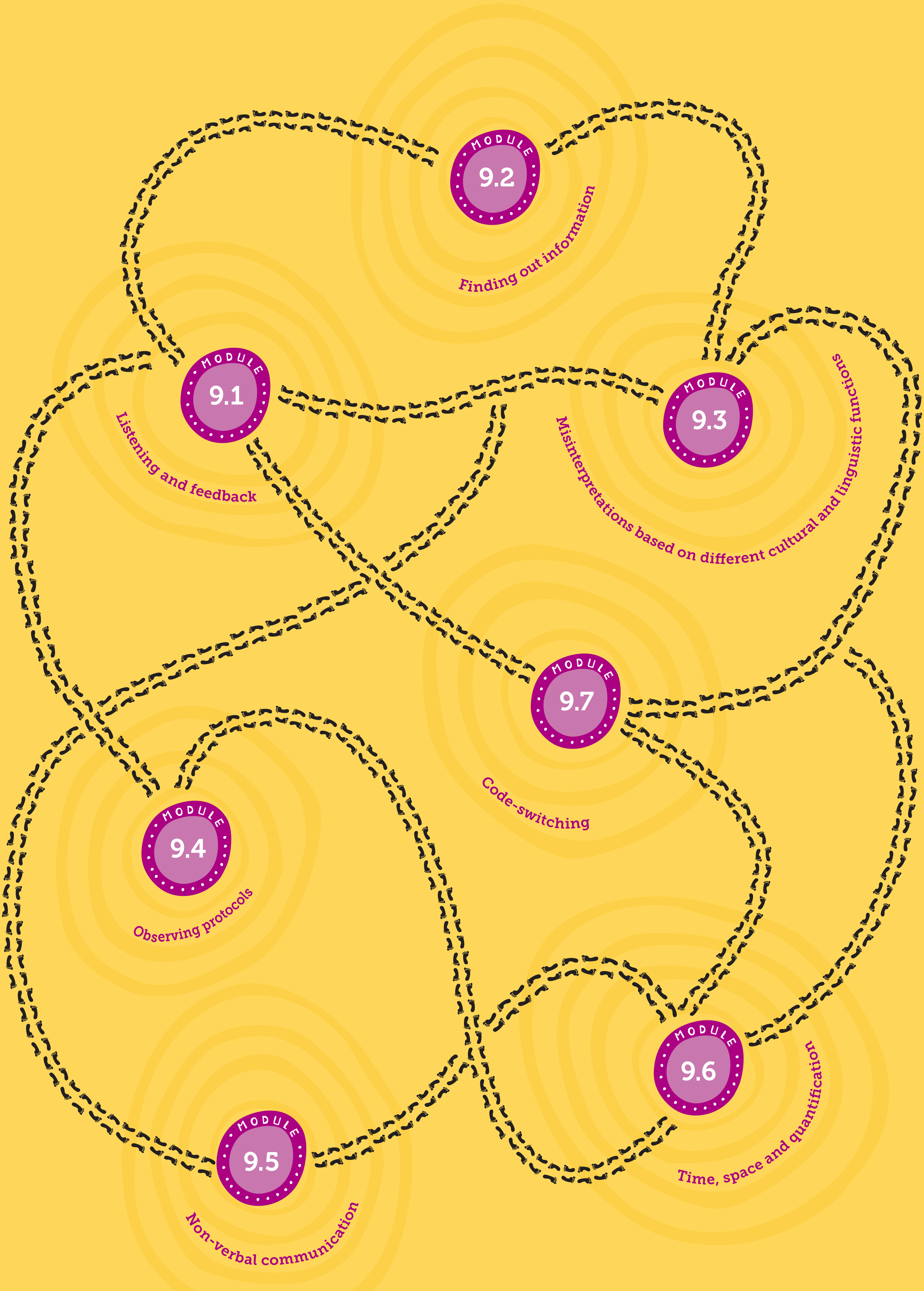
It is recommended that Two-Way Teams evaluate their own education or training sites before they use the material provided in any Focus Area. This will enable them to decide which modules are relevant to the staff at their locations. 'Tracking Needs' in the *Facilitators Guide* provides advice on how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


MODULE
9.2
Finding out information
MODULE
9.1
Listening and feedback
MODULE
9.3
Misinterpretations based on different cultural and linguistic functions
MODULE
9.7
Code-switching
MODULE
9.4
Observing protocols
MODULE
9.6
Time, space and quantification
MODULE
9.5
Non-verbal communication

FOCUS AREA 9
HOW WE TALK
HOW WE TALK, WHEN WE CAN TALK

BACKGROUND READING

HOW WE TALK

HOW WE TALK, WHEN WE CAN TALK

In this Focus Area, we stand back from the actual form and structure of the languages or dialects we use and look at the bigger picture of language use. This is often called the 'pragmatics' of language. We look at the behaviours that go with our use of a particular language or dialect and have just as much significance as the actual words and structures. In fact, they are extremely important in communication.

In this Focus Area, we address the following pragmatic issues:

- listening and feedback
- asking questions
- observing protocols, 'manners' and reciprocity
- non-verbal communication
- assumptions about time, space and quantification (measurement).

The study of pragmatics is the study of the behaviours that accompany our language or dialect use.

It includes looking at the assumptions we make when we use language and the purposes that underlie our use of a language or dialect. Therefore, the study of language use and functions covers a whole range of issues.

Listening and turn-taking

Important pragmatic considerations in educational contexts are the behaviours of listening and providing feedback. These differ across languages and dialects in the same way as speech does. Listening behaviours also differ across cultures and have important effects on the success of communication. Speakers make all sorts of assumptions based on the type of listening behaviours they observe. In some cultures, listeners don't have to look at the speaker; in fact, it may be considered rude. In other cultures, however, it may be seen as rude and inattentive not to look at the speaker.

This is a common difference between Aboriginal English and Standard Australian English (SAE) speakers.

Aboriginal learners may not seem to be listening when they actually are. SAE speakers may get offended because they don't think that they are being listened to. SAE speakers also like feedback, such as nodding, and noises like 'Mm', whereas in other cultures this is not a necessary listening behaviour.

Turn-taking is another culturally-determined construct. This involves when and how to contribute to a conversation and, depending on one's cultural background, there are positive and negative ways of doing this.

For example, 'butting in', which is considered to be interruption by people from one culture, may be understood to be a normal pattern of turn-taking or overlapping from the perspective of other cultural groups. Therefore, in some cultures, interruption is not considered rude but an accepted way of joining a conversation. In other cultures, it might be considered positively as providing help to the speaker. In Aboriginal society, for example, shared speech is common and learners who tell a story jointly are simply helping each other and not interrupting.

Therefore, educators need to consider whether it is actually appropriate to say things like *Don't interrupt Jamie* or *Let Jamie tell his story*.

Silence

Silence is another important pragmatic difference between languages and dialects that is culturally determined.

In many languages and dialects, such as Aboriginal English, silence is accepted as a communicative tool. It is not avoided, but is a sign of comfortable interaction and not a sign of communication breakdown. In these cases, the speaker may simply feel that it is not necessary to speak or they may need time to think about the answer.

In SAE, speakers avoid silence, in fact, many SAE speakers are taught to make 'polite conversation' to fill in the gaps when there is silence. A speaker of SAE might be considered uncommunicative or anti-social if they are too silent. In some contexts, they might be considered a snob because people assume that they think they are 'too good' to speak to the people present. Very often, shyness and silence are interpreted as indicating that a person is uncommunicative, uncooperative, resistant or aloof.

The treatment of silence in educational contexts is very important and educators need to accommodate the different sorts of values attached to silence.

Asking questions

When looking at the pragmatics of a language, we can also look at the ways in which we ask each other questions and what we ask questions about, as these are culturally determined.

For example, in many non-Aboriginal Anglo-Australian society, many people consider it impolite to ask what someone earns, how much money they have, or what age they are.

People are also sensitive about being asked what political preferences they have.

So SAE speakers are often more sensitive to what is being asked directly. However, if a conversation comes around to wages or ages, an SAE speaker may volunteer that information when they hear others do so. In Aboriginal society, information is gained in much the same way. Direct questions will only be asked for public information, eg 'Where's e from?' Other, more personal information is obtained by sharing some of your own information first (Eades, 1993).

However, because we are talking about different cultures, we cannot assume that something that is considered 'personal' in one culture is also personal in another culture and what is personal or not in certain contexts.

For example, a non-Aboriginal educator may think it is inappropriate if an Aboriginal learner asks 'How many kids you got Miss?' because she thinks that the classroom is not the place to discuss her personal situation.

Questions that are invitations also differ across cultures. SAE speakers expect an explicit invitation, such as 'Would you like to join us?', whereas in Aboriginal English a simple statement such as 'We're goin fishin' would be an invitation.

The ways in which we respond to questions also vary. Very often there is confusion about whether the response refers to the content of the question or the understanding of the question. Speakers of Aboriginal English may say 'yes' to indicate that they have understood the question, or because they think that is the answer the questioner wants. Many SAE questioning techniques are actually confusing, even for SAE speakers: for example:

> *'You can't come tomorrow? Yes.*
>
> Does this mean Yes (you're right) I can't come or Yes I can come.
>
> *You can't come tomorrow? No.*
>
> Does this mean No I can't come or No (you're wrong) I can come.'
>
> (Bourke, 1997)

Questioning, therefore, is an area of dialect difference that is sensitive to miscommunication.

Manners

Another culturally-influenced behaviour that affects language use is manners.

The manners that apply in one culture need not apply in another culture. The behaviour associated with manners in non-Aboriginal Australian culture includes saying 'thank you', 'excuse me', not swearing, not interrupting and not 'talking behind someone's back'.

Aboriginal English speakers may not share this same set of manners.

For example, the words that are considered as 'swearing' in SAE may be used to provide emphasis and intensity in Aboriginal English. Similarly, words such as *bloody*, which are no longer considered taboo in SAE, are categorised as 'offensive' in some other English varieties. In Aboriginal English, saying 'thank you' is not always considered necessary, as what is received may be a reciprocal action. Similarly, interrupting may be seen as sharing or helping.

Workshop tool

Module 9.4 offers an opportunity to explore a range of protocols for communicating across dialects.

Stakeholders from the education or training site need to be aware that:

- rapport has to be built before any serious communication of important issues
- decisions need to come out of a process of consensus and this takes time
- some questions may never be answered because it is not appropriate that the knowledge is shared
- community members are not necessarily experts on Aboriginal history, culture or issues.

Non-verbal communication

Non-verbal communication, another culturally-determined factor, most likely occurs in all languages and dialects.

It is shown by body language, such as eye, head or hand movement and the way in which one stands or sits. Speakers convey all sorts of messages through their body language but these are rarely identical across cultures.

For some cultures, non-verbal communication is a kind of secret language.

Cultures may have secret languages that have developed as a result of being suppressed or unable to communicate in their own language.

Therefore, the non-verbal communication might be used to convey messages without others knowing. People are usually reluctant to share the meanings of their non-verbal communication because of the power it provides them.

Measuring time and space

The way people understand and describe time varies greatly across languages. In Australian non-Aboriginal society, time is a commodity that is measured and given value (see Focus Area 4 on metaphors). At work, we are paid for our time as well as our skill: for example, mechanics at a garage count the hours required to fix a car and charge for 'labour' by the hour.

So 'time is money' in non-Aboriginal, mainstream Australian society.

It is measured from its smallest (nanoseconds) to its greatest (centuries, millennia, light years) components.

This is completely different from Aboriginal interpretations of time.

Where most non-Aboriginal Australians distinguish between past, present and future and situate themselves at a particular point in time in that continuum, this distinction is not commonly established in Aboriginal culture.

The Aboriginal world 'has not been broken down by mathematics and science' (Christie, 1985, 11); rather, 'the Aboriginal world view provides for the unity and coherence of people, nature, land and time' (Christie, 1985, 11). 'Aboriginal people feel indissolubly connected to the cosmos and cosmic rhythms' (Eliade, 1973, 1).

Calendars, diaries, clocks and watches are culturally constructed artefacts that traditionally have not been relied upon within Aboriginal cultures. As a result, events are linked to other events which, because of shared knowledge, are known to have occurred at a particular time (which is also linked to another event), eg 'When Nan's mother had her baby' or 'It happened just after *Home and Away*'.

Such contextual time measurement is not unusual in non-Aboriginal speech.

For example, many women will fix events to childbearing and rearing, eg 'It was around the time I had...' and in farming communities people always link events to harvesting/ seeding or drought years.

Similarly, space is not considered in the same way as in non-Aboriginal Australian society, where space is owned, bought and sold.

In mainstream society, space is limited with constructed boundaries (walls and fences) to demonstrate ownership. In Australia, children speaking Standard English tend to be brought up with ownership of their own space (eg *Sally's room, John's desk*), and to stay within defined boundaries ('Don't go out of the yard.' or 'Go to your room!').

This is in direct contrast to Aboriginal society, where a person is linked to a place (land or country) simply by existing.

Moreover, this land or 'country' is linked to the family, the group or the community, not to any individual. This is not ownership in the non-Aboriginal sense; instead, Aboriginal people are part of the land. If an Aboriginal child is asked where they are from, they may say the town or community, but see all their relatives' houses as 'their's, as they are able to move freely between them.

Expressing a number is called 'quantification', and in Anglo societies people frequently count things. For example, The Count on *Sesame Street*[1] is a parody on this cultural phenomenon, as well as being a way of enculturating young viewers into the Anglo world view. In English, we differentiate between explicit and vague numbering. There are times when we need to say *10 books, 17 children, 3 kilograms of tomatoes,* etc and there are other times when we can be vague, such as *a few drinks, a couple of beers* or *a couple of mates*.

In Aboriginal English, the use of explicit numbering is not as important, so numbering tends be general, eg *lots, big mobs, plenty*, whereas an English speaker would say 'There were *about twenty*, I think' or "I saw *approximately ten*'.

Sometimes when Aboriginal learners are learning explicit numbering, they will use it generally, eg 'We shot ten kangaroos … han put them in our fridge'.

Workshop tool

Diana Eades has developed great resources on various communicative features of Aboriginal English, including

- listening behaviour
- questions and responses
- turn taking
- eye-contact
- silence and pauses.

Especially recommended are the article Aboriginal English, which provides a great overview on Aboriginal English, and the handbook Aboriginal English and the Law: Communicating with Aboriginal English Speaking Clients, which presents detailed information on the communicative features of Aboriginal English mentioned above.

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[1] *Sesame Street* is an American children's television series created by Joan Ganz Cooney and Lloyd Morrisett that uses educational goals, a curriculum and ongoing research to shape its content.

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MODULE 9.1 WAYS OF COMMUNICATING – OVERVIEW

Learning objectives

This module will help educators to:

- gain a greater understanding of differences in communicative behaviours across cultures
- raise awareness of ways of accommodating different ways of communicating.

Activity description (jigsaw reading/listening activity)

This task encourages participants to master the content for subsequent use with their learners. The activity itself 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 useful when learners need to be familiar with the content of longer texts.

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

Facilitators notes

Materials required:

- Handout 1: *Freedom to listen* (provided)
- Handout 2: *Eye contact* (provided)
- Handout 3: *Silence and pauses* (provided)
- Handout 4: *Turn-taking* (provided)
- Writing materials.

(continued on next page)

Facilitators notes (continued)

1. 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.
2. Note: ideally this task should be undertaken jointly by both Aboriginal and non-Aboriginal participants. This will need to be taken into account when grouping participants. If this is not possible, participants will need to rely on their existing knowledge of both Standard Australian English and Aboriginal English.
3. Distribute copies of Handout 1 to Group 1, Handout 2 to Group 2, and so on. Everyone should have a copy of a text to read, discuss and make notes on.
4. Members of the respective groups then read, discuss and become experts on the texts. Making notes will also help 'experts' to expand their instruction when regrouped.
5. Participants should be able to explain the content of the texts to others (who have not read them) and the outcomes of their discussions when they regroup.
6. Disband the groups and re-form smaller groups of three, including representatives from Groups 1, 2 and so on.
7. Members of these groups take turns in explaining the content of their own texts, beginning with Person 1, then Person 2, etc.

MODULE 9.1 WAYS OF COMMUNICATING – HANDOUT 1

Freedom to listen

In non-Aboriginal Australian society, listeners are generally expected to nod or make polite noises to show they are listening. In Aboriginal societies 'everyone has the right to be heard and to speak,… but no-one guarantees to listen… listeners reserve the right to ignore the speaker and even get up and leave' (Harris, 1980, 137)[2].

> 'My grandmother…well, she used to talk to us. I can remember, she never used to look at us face to face or anything. I mean it's not rude for you to sit down and not look at that person but because when.. an in European culture it's polite to sit down and look at someone in the face and nod and smile… like if I was in the room with A.., she don't have to look at me that often and say "Mmm, that's.." I know she's listening to me, she even be nodding and.. you know…'
>
> (Malcolm et al., 1999a, 86)[3]

Non-Aboriginal educators report that sometimes their Aboriginal learners don't seem to be listening, but looking out the window and whispering to each other and then coming up with the answers.

In non-Aboriginal-based conversations, if the speaker doesn't get the appropriate responses, they trail off fairly quickly, because no-one is listening. Non-Aboriginal people would say that 'you can't depersonalise what you are saying, you carry it personally and when someone isn't giving feedback (such as eye contact or nodding) then you feel that what you are saying is being rejected and you even feel rejected personally'.

Discussion

Consider in your groups the educational implications of the differing listening styles in an educational context.

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[2] Harris, S. (1980). *Culture and Learning: Tradition and Education in Northeast Arnhem Land.* Darwin: Professional Services Branch, Northern Territory Department of Education.

[3] Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A. and Cahill, R. (1999a) *Towards More User-friendly Education for Speakers of Aboriginal English.* Perth: Edith Cowan University and Education Department of Western Australia.

MODULE 9.1 WAYS OF COMMUNICATING – HANDOUT 2

Eye contact

In non-Aboriginal Australian society, eye contact is a signal of sincerity and honesty, and improves communication. In Aboriginal society, eye contact can be disrespectful. In Aboriginal society, it is polite to look slightly to one side at the floor. Lack of eye contact is not a sign of lack of attention. As with all language uses, there are people who are familiar with diverse cultural behaviours.

> 'Did you know? The same customs have existed in other societies. In former Chinese cultures, pictures were worn around the neck so that the listener had someone to look at below the face.'
>
> (Bourke, 1997, 30)[4]

In some communities, direct eye contact may be expected and accepted because of an educator's guiding role; in others, however, it may be considered offensive. The use of direct eye contact differs from community to community and individual to individual. Protocols will need to be determined for specific cases.

Discussion:

Share with your group any experiences you have had with cultural differences in eye contact.

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[4] Bourke, C. (1997). Communication issues. In A. Sarre and D. Wilson (eds). *Sentencing and Indigenous Peoples.* Australian Institute of Criminology Research and Public Policy Series No. 16. Griffith, ACT: Australian Institute of Criminology, 25-35.

HANDOUT

MODULE 9.1 WAYS OF COMMUNICATING – HANDOUT 3

Silence and pauses

For Aboriginal people, silence is a sign of comfortable interaction. Silence is not a sign of communication breakdown[5]. The use of silence should not be misunderstood. It may mean people do not want to express an opinion at that point or they are listening and thinking about what has been said.

For this reason, Aboriginal people may think that Standard Australian English speakers speak too much and too often.

The following examples show the Aboriginal point of view regarding feedback and silence:

> ‘When I’m at home – it’s not, you know, you come home and your Mum’s there, well you don’t talk so much. They know you’re there and- I don’t know what it is – it’s something. You don’t have to keep talking to let that person know that you’re...
>
> When you’re alone with a European friend, I feel that you gotta keep talking and talking. ‘
>
> (Malcolm et al., 1999b, 33)[6]

Discussion

A teacher/educator complains about Aboriginal learners’ reluctance to speak or answer questions. What advice would you give?

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[5] Eades, D. (1993). Aboriginal English. *PEN.* Marrickville, NSW: Primary English Teachers©Association (PETA), 1-4.

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

MODULE 9.1 WAYS OF COMMUNICATING – HANDOUT 4

Turn-taking

In some cultures there are special procedures for taking turns in a conversation and 'butting in' or interrupting is considered negative. Speakers have the understanding that they 'hold the floor' and others have to wait until they have finished. In these situations, the listener needs to be able to read the signs of when it is appropriate to say something. Listeners are often told 'Don't interrupt' or 'Let Jamie tell his story'.

In other cultures, however, interruption may be the generally-accepted way of joining a conversation.

In yet others, such as Aboriginal culture, interruption might be seen as helping and speech may often be a shared experience with two or more people telling the story.

Discussion

Compare the ways in which interruption occurs within your family group. Is it interruption or sharing? Do speakers claim ownership of 'their' stories'? How do you know when to say something?

Notes:

HANDOUT

MODULE 9.2 FINDING OUT INFORMATION – OVERVIEW

Learning objectives

This module will help educators to:

- understand the ways in which Aboriginal learners may respond to questions
- develop strategies to accommodate these responses in education or training contexts.

Activity description (brainstorm)

This activity blends information retrieval and brainstorming. Participants are provided with a text from which they are to identify key points. They are then required to prepare solutions that address the issues identified.

See *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3 for more information on brainstorm activities and information retrieval chars/grids.

Facilitators notes

Materials required:

- Handout: *Questions and responses* (provided)
- Worksheet: *Questions and responses* (provided)
- Writing materials
- Whiteboard, whiteboard markers.

1. Organise participants into groups and then into pairs within those groups (see Module 12.7.1 for grouping and pairing strategies).
2. Explain the activity of information retrieval and brainstorming (see Module 12.7.3) and distribute the Handouts and Worksheets.
3. Ask pairs to read the Handout: *Questions and responses* and make notes of the main points on the Worksheet in the column 'Questioning issues'.
4. Ask pairs to fill in Aboriginal learners' responses to questioning situations in the centre column, as explained in the text, or as understood from your own experience.
5. Invite pairs to combine into groups and together brainstorm strategies for educators to use in the face of questioning issues.
6. Invite a spokesperson from each group to write and explain their strategies on a whiteboard or flip chart.
7. If groups have identical strategies, do not add more of the same: that is, work toward a definitive list of strategies for educators to use.

MODULE 9.2 FINDING OUT INFORMATION – HANDOUT

Questions and responses

Questions are used differently in Aboriginal English. Direct questions are used for public knowledge, eg 'Where's 'e from?' Direct questions are not used for more personal information[7], as a request for this type of information puts the Aboriginal English speaker 'on the spot'.

More personal information is gained with a Two-Way exchange, by providing some of one's own personal information.

Any question must be considered in terms of whether the respondent has the right to that knowledge and the right to give it to others.

Moses and Yallop (2008)[8] have shown recently that Kriol-speaking children from Yakanarra in the Kimberley region of Western Australia freely ask non-Aboriginal researchers questions. They note, moreover, that the children display 'an ability to use a wide repertoire of questions and to ask them without inhibition in certain circumstances'. Moses and Yallop propose that it is the use of Standard English and the pragmatics of the classroom that cause Aboriginal students' silence in the classroom, and when asked to perform (respond) in front of their peers:

> '[i]t is far more likely that these children find the Standard English spoken by their teachers is incomprehensible and the situation in which they are asked to perform (individually, in front of their peers and uncertain of the correctness of their response) one that is liable to expose them to shame.'
>
> (Moses and Yallop, 2008, 52)

Asking questions in an educational/instructional context is a way of creating and maintaining a difference in power. But display questions (where the questioner, an educator, already knows the answer) are considered 'dumb questions'. To an Aboriginal English speaker, it can be quite illogical to ask something you already know. So the pedagogical use of questions has important educational implications.[9]

Reeders (2008)[10] offers a further explanation for differences in questioning and answering between Aboriginal and non-Aboriginal people. She suggests that, with the cultural limitations on eye contact and the manner of broadcast rather than dyadic (one-to-one) speech, a speaker

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[7] 'Private' and 'personal' are culturally-constructed concepts. But what is considered 'personal' information in one culture will not necessarily be personal in another, and vice versa.

[8] Moses, K. and Yallop, C. (2008). Questions about questions. In J. Simpson and G. Wigglesworth (eds). *Children's Language and Multilingualism: Indigenous Language Use at Home and School*. New York: Continuum International, 30-55.

[9] Eades, D. (1993). Aboriginal English. *PEN*. Marrickville, NSW: Primary English Teachers©Association (PETA), 1-4.

[10] Reeders, E. (2008). The collaborative construction of knowledge in a traditional context. In J. Simpson and G. Wigglesworth (eds). *Children's Language and Multilingualism: Indigenous Language Use at Home and School.* New York: Continuum International, 113-128.

is less likely to choose the next person to take a turn. Therefore, any listener may respond and so the responsibility for answering is dispersed among the members of the audience. 'This weakens the predication strength of the question' (Reeders, 2008, 119).

Miscommunication can be caused by the misinterpretation of what is a question and what is not. For example, Standard Australian English speakers might expect a specific invitation, while an Aboriginal English speaker might simply mention the current activity (for example, *We're going fishing*; *We're going to lunch*) as an invitation.

Aboriginal English speakers may say *yes* in response to a question to show 'they understand' the question, not in response to the content of the question or they may reply with the answer they think is needed by the questioner.[11]

Note: Further information on questions and seeking information is available in *Solid English*[12], *Deadly Yarns*[13] and the film 'Now you see it, now you don't' in *Ways of Being, Ways of Talk*[14].

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[11] Bourke, C. (1997). Communication issues. In A. Sarre and D. Wilson (eds). *Sentencing and Indigenous Peoples.* Australian Institute of Criminology Research and Public Policy Series No. 16. Griffith, ACT: Australian Institute of Criminology, 25-35.

[12] Cahill, R. (1999). *Solid English*. Perth: Education Department of Western Australia, 49.

[13] Deadly Ways to Learn Consortium (2000). *Deadly Yarns*. Perth: Education Department of Western Australia, 106.

[14] Education Department of Western Australia (2002). Now you see it, now you don't. [Film]. In P. Königsberg and G. Collard (eds).*Ways of Being, Ways of Talk*. [Kit]. Perth: Education Department of Western Australia.

MODULE 9.2 FINDING OUT INFORMATION – WORKSHEET

Questions and responses

Questioning issue	Learners' reaction	Educator's strategy

MODULE 9.3 MISINTERPRETATIONS BASED ON DIFFERENT CULTURAL AND LINGUISTIC FUNCTIONS – OVERVIEW

Learning objective

This module will help educators to:

- understand the cultural specificity of the notions of ‘politeness’ and ‘manners’.

Activity description

This activity encourages reflection on how behaviours such as politeness and ‘manners’ are culturally constructed and therefore not shared across cultures. This activity encourages participants to discuss their own experiences of different politeness norms in different cultures. This might include overseas travel or observations from film or television.

Facilitators notes

Materials required:

- Handout 1: *Politeness – A cultural construct* (provided)
- Handout 2: *Misinterpreting language use* (provided)
- Writing materials.

1. Organise participants into pairs using a strategy from Module 12.7.1 or one of your own.
2. Distribute the Handout: *Politeness – A cultural construct.*
3. Invite discussion about participants’ own experiences of the cultural specificity of politeness. What have they found different in their contact with other cultures?
4. Organise participants into new pairs and distribute Handout 2: *Misinterpreting language use*.
5. Ask participants to read the text and discuss the questions in pairs.
6. Debrief both activities by inviting pairs to share comments and questions.

MODULE 9.3 MISINTERPRETATIONS BASED ON DIFFERENT CULTURAL AND LINGUISTIC FUNCTIONS – HANDOUT 1

Politeness – A cultural construct

In Standard Australian English, politeness is referred to as *manners*. In certain non-Aboriginal contexts it is polite for people to say 'thank you' when receiving something, to say 'excuse me' when interrupting and not to use swear words.

In particular, this applies when people do not know each other well. These strategies smooth over any problems with interaction with the unknown.

Politeness and manners are a cultural construction. We cannot expect someone from a different culture to have the same manners as we have. For example, in Japanese, politeness strategies include special words and word forms; in Balinese, there is a whole range of ways of addressing people to be appropriately polite. In Aboriginal English, swearing does not carry the same negative force as in Standard Australian English.

Explicit verbal thanking is not considered necessary in Aboriginal culture (this is also the case in many other languages and/or cultures). But reciprocity *is* very important. This means that people are obligated to return favours provided to them and to their families.

Discussion

What have you experienced as different in your contact with other cultures?

(This experience may have been observed overseas, through film or television or with people of different cultures within Australia.)

MODULE 9.3 MISINTERPRETATIONS BASED ON DIFFERENT CULTURAL AND LINGUISTIC FUNCTIONS – HANDOUT

Misinterpreting language use

The following list (derived from Malcolm and Koscielecki, 1997[15]), summarises some of the impressions that early British settlers had of the behaviour and communication of Aboriginal people. You will note that many of these observations are based on a different use of language:

1. timid, shy, cautious, aloof
2. unresponsive to questions
3. too ready to make requests
4. failing to give thanks
5. failing to give greetings
6. silent and unremorseful when punished
7. uncommunicative
8. slaves to form and ceremony
9. dramatic storytellers
10. imitating non-Aboriginal behaviour.

Note how some of these impressions seem like moral judgments, implying that Aboriginal people were insensitive, ungrateful or deliberately bad.

However, when Aboriginal schemas are applied to the behaviours, we see them quite differently. 'Avoiding requests' and 'expressing thanks' relate to a non-Aboriginal schema in which individuality overrides mutual obligations.

If, for example, it is a normal cultural expectation that Aboriginal people will be mutually dependent, rather than operating as individuals, there is no need to grovel when one person makes a request of another, nor is there any need to over-express thanks for something someone has done for you. It is a person's right to ask and it is the duty of the other person to respond with expected action.

On the other hand, if the cultural expectation is that all people are individuals and responsible for looking after themselves, it will be embarrassing to ask for something. Therefore, polite words are used so people won't think someone is imposing on them.

Discussion

These are views of early colonists, recorded nearly 200 years ago.

- How different do you think are views of Aboriginal people and/or learners today?
- What has changed?
- What changes did you notice through personal experience?

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[15] Malcolm, I. G. and Koscielecki, M. M. (1997). *Aboriginality and English.* Report to the Australian Research Council. Mount Lawley, WA: Edith Cowan University, 83.

MODULE 9.4 PROTOCOLS – OVERVIEW

Learning objectives

This module will help educators to:

- understand protocols and why they may vary between and within cultures
- become aware of the importance of protocols in communities
- develop guidelines that may help to achieve cross-cultural communication.

Activity description (brainstorm/discussion)

This activity is a brainstorm and discussion activity. Participants might consider using the tasks on the Worksheet or tasks similar to those for activities with their learners. The tasks can serve as a vehicle for introducing new vocabulary and practising ways of expressing opinions.

It is important to point out to participants that, when using these tasks with learners, the accuracy of language is of minor importance. It is counterproductive to correct learners' language. What matters is that learners get their message across.

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

Facilitators notes

Materials required:

- Powerpoint: *What are protocols?* (provided)
- Explanatory notes: *What are protocols?* (provided)
- Worksheet: *Exploring protocols* (provided)
- Facilitators key/Optional handout: *Exploring protocols* (provided)
- Writing materials, butchers paper, felt-tipped pens, adhesive putty.

1. Show and explain the Powerpoint: What are protocols?
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 (or one of your own) and distribute the writing materials and Worksheet: Exploring protocols, one for each participant.
3. As a whole group, discuss the first example on the Worksheet (exploring the first statement in the left-hand column, which illustrates certain values and beliefs and the set of associated protocols).
4. In their pairs or small groups, ask participants to complete Task 1 on the Worksheet (writing down the possible protocols that may result from the statements and discussing which of them they have experienced in Aboriginal or non-Aboriginal contexts).
5. As a whole group, invite volunteers to share their protocols with others in the room. Facilitators can use the Facilitators key/Optional handout: Exploring protocols to supply additional examples.
6. In their pairs of small groups, ask participants to discuss the question in Task 2: 'What are the consequences of protocols not being observed?' Do a 'call-out' and elicit answers from the groups, using the Facilitators key if necessary.
7. Distribute butchers paper, felt-tipped pens and adhesive putty to the pairs or groups. In their pairs or small groups, ask participants to complete the next task on the Worksheet (developing a set of guidelines).
8. Invite groups to display their guidelines on the walls. As a whole group, discuss the guidelines developed by the groups. Invite participants to take notes on guidelines they would like to adopt for their own workplaces. Facilitators can use the Facilitators key/Optional handout: Exploring protocols to add points to the guidelines and/or to distribute as additional information to participants.

MODULE 9.4 PROTOCOLS – POWERPOINT

What are protocols?

- Protocols are appropriate ways of behaving in any particular group, community, organisation or situation.
- Protocols vary from culture to culture, group to group, organisation to organisation, etc and therefore reflect the values and beliefs of each these environments.

MODULE 9.4 PROTOCOLS – EXPLANATORY NOTES

What are protocols?

- Protocols are appropriate ways of behaving in any particular group, community, organisation or situation.
- Protocols vary from culture to culture, group to group, organisation to organisation, etc and therefore reflect the values and beliefs of each these environments.
- Protocols can be observed in everyday life; for example:
    - how we talk to people in authority (employers), older relatives or elders (that is, with politeness and respect)
    - how we behave verbally and physically in a place of ceremony such as a bush meeting, a courtroom or a church (observing patterns of standing or sitting, of facing or not facing others, etc)
    - how we acknowledge and greet different people (making eye contact and responding to the greeting)
    - how we contribute to a conversation (taking turns or sharing stories)
    - how we obtain information (for example, asking for instead of demanding information)
- Aboriginal and non-Aboriginal people differ in their understandings of what are the appropriate protocols in each other's culture, such as when:
    - talking to elders or people in authority
    - attending a ceremony
    - seeing a person you know already or meeting a stranger for the first time, ie protocols for greetings and responses to greetings
    - taking part in conversations or asking questions (such as taking turns and varying language use with different people and in different contexts.)

MODULE 9.4 PROTOCOLS – WORKSHEET

Exploring protocols

Task 1

- With your partner or in groups, explore the statements about cultural values and beliefs in the left-hand column.
- Consider what protocols or desired behaviours could be associated with each of the statements in the left-hand column and write them in the right- hand column. (A set of possible protocols is provided for the first example.)
- Discuss which, if any, of these protocols you have experienced in Aboriginal and/or Anglo-Australian contexts.

Cultural values and beliefs	Resulting protocols
Permission must be given to share knowledge.	For example: • Don't be pushy when asking for information you may want or need. • Wait for an appropriate opportunity to speak or until you have been given permission. • Make sure that you have been given permission before passing on knowledge that does not belong to you.
Knowledge belongs to everybody and is readily accessible.	…………………………………………… …………………………………………… …………………………………………… …………………………………………… ……………………………………………
Knowledge should always be verified for accuracy.	…………………………………………… …………………………………………… …………………………………………… …………………………………………… ……………………………………………

Cultural values and beliefs	Resulting protocols
Knowledge is there to be taken and used.	
Knowledge comes with wisdom and experience.	
It is a privilege to be given access to certain knowledge.	
Knowledge is power.	

Task 2

Discuss: 'What are the consequences of protocols not being observed?'

Task 3

- Consider your protocols and those of others and develop a list of guidelines for cross-cultural communication that will help to ensure that everyone's cultural protocols are respected. Write these guidelines on the butchers' paper provided.
- Display your guidelines on the wall. In the larger group, discuss your own guidelines and consider those developed by the other groups.
- Take notes on guidelines that you would like to adopt for your own workplace.

MODULE 9.4 PROTOCOLS
– FACILITATORS KEY/OPTIONAL HANDOUT

Exploring protocols

Cultural values and beliefs	Resulting protocols
Permission must be given to share knowledge.	For example: - Don't be pushy when asking for information you may want or need. - Wait for an appropriate opportunity to speak or until you have been given permission. - Make sure that you have been given permission before passing on knowledge that does not belong to you.
Knowledge belongs to everybody and is readily accessible.	For example: - Share any knowledge freely with anyone who asks. - Ask any questions you like.
Knowledge should always be verified for accuracy.	For example: - Make sure that any facts you share are accurate. - Critically review and question information that you encounter. - Don't believe anything that has not been proven.
Knowledge is there to be taken and used.	For example: - Questions should be answered. - Don't be afraid to question anything or anyone. - Make decisions based on information you have received.
Knowledge comes with wisdom and experience.	For example: - Respect your elders. - Avoid questioning generally agreed on private knowledge if you are not part of the group.
It is a privilege to be given access to certain knowledge.	For example: - Don't demand to know about everything: all cultures have knowledge that is not shared widely. - Wait until knowledge is shared with you (right time, right place, right audience). - You have to 'earn' the right to knowledge, eg through building and maintaining relationships or listening carefully and studying hard.

FACILITATORS KEY

HANDOUT

Cultural values and beliefs	Resulting protocols
Knowledge is power.	For example: • Use your knowledge for your own purposes. • Use your knowledge to make things better for everybody. • There are occasions when the public good is served by not sharing knowledge.

Discussion

What are the consequences of protocols not being observed?

- People get offended.
- Misunderstandings occur.
- Communication breaks down.
- Relationships break down.

Possible guidelines

- Be sensitive to cultural differences and learn the appropriate protocols for the environments in which you work.
- Build relationships in order to learn about different protocols so miscommunication and offence can be avoided.
- Acknowledge that cultures differ in their decision-making processes. Some make decisions by a process of consensus and this takes time, while others allow people to make ‘executive decisions’ for which they are solely responsible.
- Be aware that some questions may never be answered, either because it is not appropriate to share the knowledge or because they are irrelevant, offensive or too personal.

Important note

People do not usually stop communicating to consider the protocols they have grown up with: they use them unconsciously.

When they notice other people using different protocols, they may become more aware of their own.

A comparison of different protocols gives everyone a chance to think more about their own culture, history and ways of communicating.

It may be the first time that they are reflecting on and talking about the issues raised.

MODULE 9.5 NON-VERBAL COMMUNICATION – OVERVIEW

Learning objective

This module will help educators to:

- gain greater awareness of the role of non-verbal communication in cultures, sub-cultures and workplaces
- gain greater awareness of the existence of Aboriginal non-verbal communication.

Activity description

This topic is handled through group discussions, as non-verbal communication is a behaviour that everyone is familiar with in some way or another. Non-Aboriginal participants may have observed non-verbal communication among Aboriginal learners and may therefore need to better understand its role in Aboriginal culture.

Facilitators notes

Material required:

- Powerpoint: *Non-verbal communication* (provided).

1. Organise participants into groups, ensuring that there are at least one or two Aboriginal people within each group.
2. Show the Powerpoint: *Non-verbal communication* and give participants time to read it. Invite participants to share thoughts within their groups on the discussion questions.

MODULE 9.5 NON-VERBAL COMMUNICATION – POWERPOINT

Non-verbal communication

- Non-verbal communication includes gestures, facial expressions, eye movements and body language (for example, how we act, how close we stand, what we do with our hands and head when we talk).
- Most languages and societies have ways of communicating non-verbally.
- Non-verbal communication is generally not shared across cultures, so what is acceptable in one culture may be offensive in another.
- Non-verbal communication among Aboriginal English speakers may take place without a non-Aboriginal person being aware.
- The mismatch of non-verbal communication can cause miscommunication and even misunderstanding. For example, in Indian culture, people shake their head to agree, whereas in other cultures the shaking of the head indicates disagreement.

Possible questions for discussion

- What sort of non-verbal communication occurs within your family?
- What sort of non-verbal communication have you observed elsewhere, eg people from different cultural backgrounds?
- How is this type of non-verbal communication different from non-verbal communication between Aboriginal people?

MODULE 9.6 TIME, SPACE AND QUANTIFICATION – OVERVIEW

Learning objectives

This module will help educators to:

- become aware of differences in Aboriginal use of time, space and quantification concepts
- raise awareness of ways of accommodating these differences in program delivery.

Activity description (jigsaw reading/listening activity)

This task encourages participants to master the content for subsequent use with their learners. The activity itself models a jigsaw reading/listening activity that participants might consider using with their 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 also be useful when learners need to be familiar with the content of longer texts.

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

Facilitators notes

Materials required:

- Worksheet 1: *Time measurement* (provided)
- Worksheet 2: *Space* (provided)
- Worksheet 3: *Quantification* (provided)
- Handout: *Making it all explicit* (provided)
- Writing materials.

1. Assign participants to Groups 1, 2 and 3. Participants assigned to Group 1 come together in one part of the room, and so on.

   Note: ideally, this task should be undertaken jointly by both Aboriginal and non-Aboriginal participants. This will need to be taken into account when grouping participants. 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 Worksheet 1 to Group 1, Worksheet 2 to Group 2 and Worksheet 3 to Group 3. Everyone should have a copy of a text to read, discuss and make notes on.
3. Working in their groups, participants then read, discuss and become experts on their texts. Making notes will also help 'experts' to expand their instruction when regrouped.
4. Participants should be able to explain the content of their texts and the outcomes of their discussions to others (who have not read the texts) when they regroup.
5. Separate the existing groups and re-form smaller groups of three, including representatives from Groups 1, 2 and 3.
6. Members of these groups take turns in explaining the content of their own texts, beginning with Person 1, then Person 2, etc.
7. Distribute the Handout: *Making it all explicit.*

MODULE 9.6 TIME, SPACE AND QUANTIFICATION – WORKSHEET 1

Time measurement

In Aboriginal society there is less emphasis on time keeping (see also Module 10.4).

In contrast, time keeping and time measurement are very important in non-Aboriginal society (see Focus Area 3 on metaphors). Time is measured as ongoing and in measured portions (such as seconds, hours, days, weeks, months, years or centuries).

Aboriginal people frequently describe the time of an event using a contextual model[16]. So, instead of linear calendar measurements, past events are tagged to other events or experiences. For example:

- when sister was stopping here
- when pop gave away the old ute
- when we lived in Carnarvon
- when unc' moved to Darwin
- just after the football was finished.

Discuss the implications for education and/or training of these different conceptualisations of time.

Notes:

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[16] This is not exclusive to Aboriginal people. Many women fix events to childbearing and rearing, eg 'It was around the time I had...' and in farming communities people link events to harvesting/seeding or drought years. This is then done, of course, with the expectation that the listener will be familiar with these events.

MODULE 9.6 TIME, SPACE AND QUANTIFICATION – WORKSHEET 2

Space

- In an Anglo-Australian world view, space is usually owned, and it is owned by individuals.
- Even children are given their own space – her room, his desk, their playroom, our backyard, our garden.
- Because space is usually owned, it is also contained, within walls or fences.
- When they are growing up, children are told *Stay in the yard,* or *Don't go past the gate.*
- In the Aboriginal world, space is not contained within boundaries.
- Individuals do not own spaces. Instead, people belong to a place; it is *our country*, *their land* or *the land owns me*.

Discuss the implications for education and/or training of these different conceptualisations of space.

Notes:

MODULE 9.6 TIME, SPACE AND QUANTIFICATION – WORKSHEET 3

Quantification

- Quantification is about measurement – how we measure time, space, and number.
- Measurement in Aboriginal English tends to be general rather than precise, eg *lots*, *big mobs*, *plenty*, *long way.*
- So precise Standard Australian English words may be applied generally in Aboriginal English. This means that *ten, about twenty* or *about a hundred* will not necessarily have the same meaning as in Standard Australian English.

Consider the possible reaction of an educator to the following story:

Transcript[17]

Student 1:	Yep caught uum.. ten boomers.. an ten roos
Student 2:	Uum kangaroos
Student 1:	Yeah... they boomers - still kangaroos... they shot ten kangaroos an ten.. boomers uum we skinned em.. han put em in our fridge

Notes:

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

MODULE 9.6 TIME, SPACE AND QUANTIFICATION – HANDOUT

Making it all explicit

- Speakers are not generally aware of the pragmatics of their language.
- They need to have these features explained and also those of speakers of other dialects and languages.

This means:

- explaining space and a linear time scale versus contextual time framing (two different systems but not mutually exclusive)
- looking at stories that show contrasting linear and contextual development of time
- explaining linear time into the future and establishing points for attending to assignments
- demonstrating linearity in stories and texts, showing what is the foreground plot compared with the background contextual information in narrative or the line of argument in expository writing
- investigating specific descriptions of space and quantity using precise measuring tools such as scales and rulers versus, for example, *handfuls*, *little bits*.

MODULE 9.7 CODE-SWITCHING – OVERVIEW

Learning objective

This module will help educators to:

- appreciate the value of code-switching for learners' future employment opportunities and maintenance of Aboriginal identity.

Activity description

This activity is a role play, based on the pamphlet developed by Two-Way Teams from the Mid-West region of Western Australia. The content of the pamphlet can be brought to life by having Aboriginal participants playing both Aboriginal English (AE) and Standard Australian English (SAE) roles. Non-Aboriginal participants can share the narrator roles (alternating the 'stage' with the players), reading from the text of the pamphlet.

Facilitators notes

Materials required:

- Handout 1: *What is code-switching?* (provided)
- Handout 2: *Aboriginal English pamphlet* (provided)

1. Before the session, arrange with a number of participants to role play the cartoons depicted in the pamphlets and select a narrator to tell or read the story (as explained in the pamphlet) between the role plays.
2. Circulate Handout 1: *What is code-switching?* and invite discussion of participants' experiences of code-switching (doing it or hearing it).
3. Distribute Handout 2: *Aboriginal English pamphlet* and invite the narrator and 'role-players' to tell and act out the story about AE, SAE and code-switching on the pamphlet. This activity will be light-hearted and fun.

Note: You might consider different groups acting out the three different parts of the pamphlet (AE, SAE and code-switching), possibly competing against each other for the best 'performance'.

MODULE 9.7 CODE-SWITCHING – HANDOUT 1

What is code-switching?

Code-switching happens when speakers switch from one language or dialect to another.

- Code-switching may happen unintentionally among learners who are yet to master two languages or dialects.
- Code-switching can also be used intentionally to identify with the listener or audience or to exclude them.
- With Two-Way bidialectal education, we aim to develop proficient code-switchers who know when each dialect is appropriate and who can move freely from one dialect to another as appropriate.
- Code-switching gives dialect speakers additional empowerment in terms of being able to communicate appropriately within their community and within mainstream society.
- Mastering code-switching is a desirable outcome for Two-Way bidialectal education and should be encouraged within educational contexts.
- 'If you have control of Standard Australian English and Aborignal English you have double power – this is the aim for Aboriginal learners' (Kimberley District Office Two-Way Team).

Possible questions for discussion

- What are your experiences of code-switching?
- Are you a 'code-switcher'?
- Have you heard learners and/or colleagues code-switching?

MODULE 9.7 CODE-SWITCHING – HANDOUT 2

Aboriginal English pamphlet

The following extracts are from a pamphlet that was developed by Two-Way Teams from the MidWest region of Western Australia to promote understanding of Aboriginal English and code-switching. The content is based on words provided by Ian G. Malcolm.

Aboriginal English

Aboriginal English (AE) is the way Aboriginal people talk to watch other in their home and community and is our "home" talk.

The way we speak, act and think is based on culture, Aboriginal English is the result of Aboriginal people's adaptation to situations where in many parts of Australia, they had to make a bridge to the English of the settlers. AE became a language of which their children were to become the first speakers.

Wajarri and Nhanda are two traditional Aboriginal languages spoken in the Mid-West region. Aboriginal English is not a traditional language.

AE is a dialect of English and it is recognised as a dialect nationally. It is spoken by Aboriginal people around Australia.

Our home language must be respected and valued and students need to be given opportunities to use it in schools because it will help them to learn Standard Australian English.

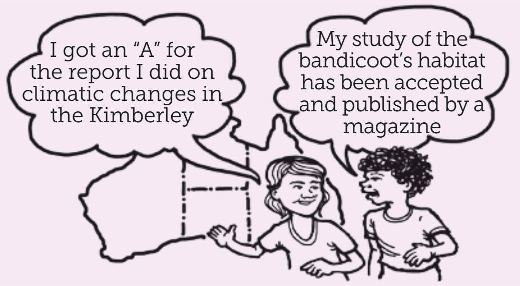
(continued on next page)

Standard Australian English

Standard Australian English (SAE) is the language all students need to learn at school and is the "language of learning." We call SAE "school" talk.

For Aboriginal students to achieve at school they need to learn SAE and be able to use it as a spoken and written form of communication.

Students who attend further education facilities such as TAFE or university or work places will have better success if they are able to read, write and use SAE.

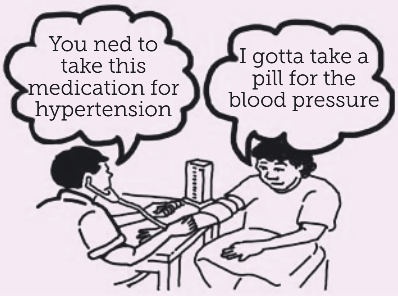


In all areas of society SAE is the language used and is seen as the language of "power". Aboriginal student who learn SAE well can be more informed, make choices and compete on the same level as other students.

Code Switching

Code switching means you are able to adjust your language and behaviour to fit a situation.

When you speak on the phone to family or friends you will use AE or "Home" talk.



A doctor will use SAE and medical words and behave like a doctor when you visit and you have the role of a patient.

In school the teachers, AIEOs and other people are responsible for teaching our children SAE skills. Aboriginal children who have been taught SAE can act and speak to people in many different situation and not feel "shame".

People such as Ernie Dingo can code-switch very well and use his "home" talk or AE in a television program that is seen and heard by millions of people.

PART 2
12 FOCUS AREAS

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.

1 FOCUS AREA

Understanding language and dialect
Our dialects, our lives

2 FOCUS AREA

Our views, our ways
Aboriginal knowledge, beliefs, today

3 FOCUS AREA

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

4 FOCUS AREA

How we shape experience
Yarning, seeing, watching, doing

5 FOCUS AREA

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

6 FOCUS AREA

Language and inclusivity
How we include and how we exclude

7 FOCUS AREA

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

8 FOCUS AREA

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

YOU ARE HERE
9 FOCUS AREA

How we talk
How we talk, when we can talk

10 FOCUS AREA

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

11 FOCUS AREA

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

12 FOCUS AREA

Toolkit for teaching
What we do with our mob