



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

Tracks to Two-Way Learning



SAMPLE WORKSHOPS GUIDE

PART

3


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Tracks to Two-Way Learning

SAMPLE WORKSHOPS GUIDE

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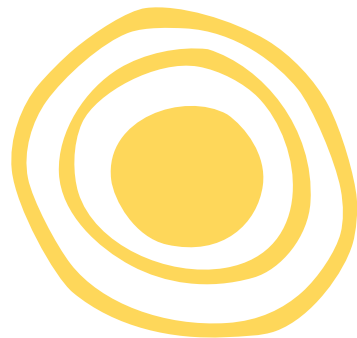
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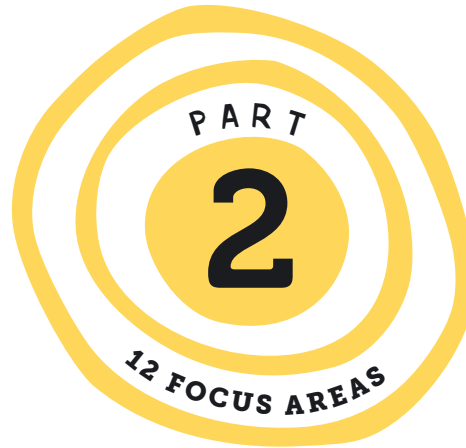
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THE TRACKS TO TWO-WAY LEARNING PACKAGE



- Includes electronic version on CD



Understanding language and dialect
Our dialects, our lives



Our views, our ways
Aboriginal knowledge, beliefs, today



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



How we shape experience
Yarning, seeing, watching, doing



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



Language and inclusivity
How we include and how we exclude



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



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



How we talk
How we talk, when we can talk



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



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



Toolkit for teaching
What we do with our mob



- Includes three sample workshops

SAMPLE WORKSHOPS GUIDE

This *Sample Workshops Guide* is Part 3 of the *Tracks to Two-Way Learning* package. It contains:

- an introduction with general information on how to prepare workshops with the *Tracks to Two-Way Learning* package
- three pre-prepared sample workshops with slides, supporting commentaries and activities
- three presentations in Microsoft® PowerPoint® format, one for each sample workshop (these are provided on the CD that is attached to the *Facilitators Guide*)
- templates in PowerPoint® format for creating tailored workshops (three design options are available).

The three sample workshops included in this guide are organised under the following headings:

- Inclusivity
- Two-Way bidialectal education
- Understanding dialectal differences.

Materials from the 12 *Focus Areas* were used to create the three individual workshops. Handouts, worksheets and content for slides ('powerpoints') were taken from the electronic version of the *Focus Areas* and inserted into three different templates (in PowerPoint® format), according to topic.

The electronic versions of all parts of the *Tracks to Two-Way Learning* package can be found on the CD that is attached to the *Facilitators Guide*.

The main structure of the package is shown in the diagram on the left.

As with the other parts of this package, the *Sample Workshops Guide* should be used by Aboriginal and non-Aboriginal educators working together in pairs (Two-Way Teams).

It has been developed to support Two-Way Teams in the delivery of professional development in educational and vocational training organisations. It may also be used in other organisations that work with Aboriginal people. Two-Way Team facilitators are encouraged to invite community members

to workshops, as the input and support from communities improves the prospects for the long-term success of programs and policies.

As the name suggests, the three sample workshops are intended as examples only. They are not designed to be followed step by step and be presented exactly as they are. They are designed to show how materials from the *Focus Areas* can be used to create slides and related activities for workshops.

Important note

The three sample workshops vary in length and complexity.

It is **not** recommended that they be:

- followed step by step
- used without adjustment to participants' needs, the local contexts and the time available for delivery
- used without the facilitators having read the related Background readings and without having developed sound knowledge of the content.

What is most important is that Two-Way Teams own the knowledge of the materials they choose to use and feel confident about delivering them.

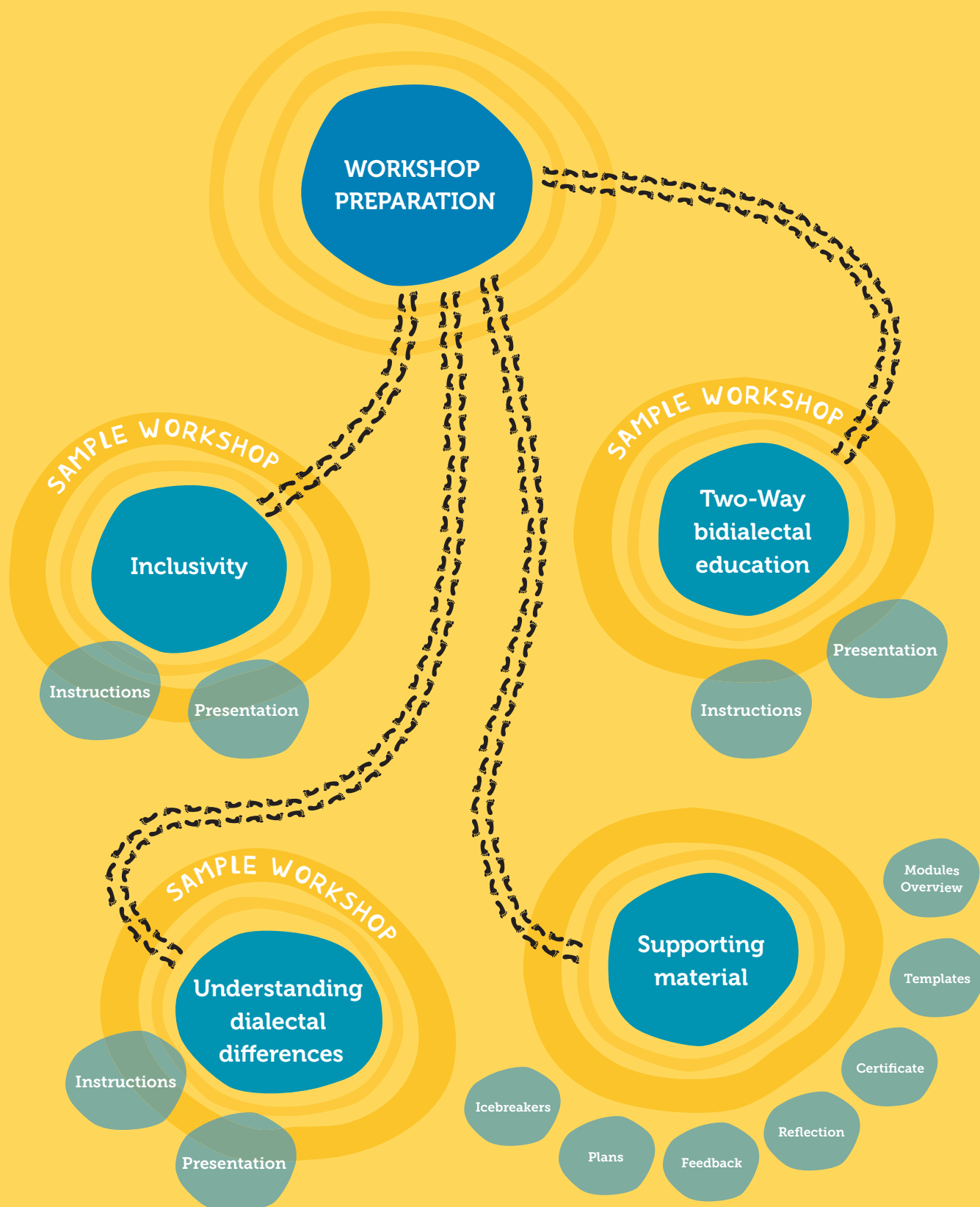
Two-Way Team facilitators can use these workshops or parts of them to create their own. Sections can be left out to shorten workshops or new sections created that better suit the needs of the workshop participants.

It may be appropriate in some circumstances to combine sections from all three workshops.

The written commentaries do not take into account examples or experiences that individual facilitators may be able to add. Personal anecdotes can enhance the delivery of workshops significantly, as they make the content more accessible to and entertaining for the participants.

The commentaries should therefore be adjusted accordingly.





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WORKSHOP PREPARATION

Developing a workshop with the 12 Focus Areas

This section provides general advice on the preparation of workshops for colleagues and other adults.

The advice covers:

- pre-workshop planning, including understanding the participants
- selecting appropriate information and activities
- designing a presentation with PowerPoint®
- developing a workshop plan
- rehearsal, delivery and evaluation.

Ideally, the design of each workshop should take into account the outcomes of the Tracking Needs process and the resources recommended through the *Site Evaluation Matrix*. For more information, refer to the *Facilitators Guide*.

The material in the 12 Focus Areas provides the Two-Way Team with a wide selection of workshop activities and gives references to additional material. Two-Way Teams are encouraged to select activities and ideas from all of the 12 Focus Areas when designing workshops for their colleagues or other local stakeholders.

It is not necessary to work through a single Focus Area and the Focus Areas need not be tackled in sequence.

It is very important to consider the contributions that Aboriginal staff members or other stakeholders can make to a workshop. Both the planning and the delivery of a workshop should incorporate Two-Way methods. Two-Way Teams are encouraged to adapt the material provided in the Focus Areas so that they are relevant to their own contexts and to the people who will participate in the workshop.

Pre-workshop planning

Follow the suggestions established in the *Two-Way Action Plan* and endorsed by the management team (see *Facilitators Guide*) and consider and take into account in your planning:

- number of workshops required/agreed upon
- length of workshop(s)
- number of participants
- budget available
- venue availability or need to hire
- dates and times of the day
- break times
- refreshments (type, self catered or ordered)
- necessary equipment.

Participants focus

Before planning the content, think about:

- the outcomes of the Tracking Needs process and the Site Evaluation (see *Facilitators Guide*). Reflect again on what participants already know/do not know about Aboriginal English, Aboriginal education or Aboriginal learners' cultural and language backgrounds. This will be different for every workshop, depending on the location and composition of the workshop group
- the type of audience, their roles, their prior experience and their familiarity with terminology in Aboriginal English and Standard Australian English. These factors should influence the complexity of your language and the amount of information you provide at any one time.

Workshop aims

Referring to the *Two-Way Action Plan* (see *Facilitators Guide*), explain the objectives or aims of the workshop and what the participants should know by the end of it. You can find examples of objectives at the beginning of each of the three sample workshops in this guide. All modules in the Focus Areas begin with descriptions of what the participants will learn from the activities included in them.

Workshop content

The following resources and recommendations can help facilitators to select relevant content and structure workshops.

Resources for workshop planning

- the outcomes of the Site Evaluation (see *Facilitators Guide*)
- the *Two-Way Action Plan* completed jointly by the Two-Way Team (see *Facilitators Guide*)
- the relevant Background readings and associated modules, including activities and materials from the 12 Focus Areas
- other resources recommended in the *Site Evaluation Matrix* (for example, links to online resources and print publications; see *Facilitators Guide*)
- the CD attached to the *Facilitators Guide*, which is an electronic version of the *Tracks to Two-Way Learning* package
- other ideas, experiences, examples, activities and relevant materials generated or sourced by the Two-Way Team.

Recommendations

- Refer to your *Two-Way Action Plan* and look closely at the resources (including modules) that you have decided to use. Review your decisions on the basis of time available, complexity of modules, content priorities, etc.
- Familiarise yourself with the modules you will use and the associated Background readings. This will provide essential background information for presenting the content of the modules with confidence.
- Brainstorm and familiarise yourself with the content of suitable additional resources; for example, on-line resources and books. Many suggestions can be found through the *Site Evaluation Matrix* in the column 'Resources' and under References and further reading in the Focus Areas.
- Choose an icebreaker to help participants get to know each other and make them feel comfortable – some are provided for you on pages 92-100.
- Prepare activities and materials, eg handouts, worksheets and slides and possibly mix, adapt and add to the content of the different modules. Be clear about the purpose of each activity, how long it will take and who will lead the different parts.
- All modules, including materials, are on the CD. You can therefore cut and paste the content and edit it to suit your needs, taking into account your local context and the people at your workshop. This can be done by copying the content from the PDF and pasting it into your own Microsoft Word® document or into the templates in PowerPoint® format provided.
- If using Adobe Reader®, open the PDF, go to the 'Tools' menu, then choose 'Select and Zoom' and pick the 'Select Tool'. Highlight the sections you want

(continued on next page)

and copy and paste them into a Word® or PowerPoint® document. To copy images, go to the 'Tools' menu, then choose 'Select and Zoom' and pick the 'Snapshot Tool'. Highlight the area you require and copy and paste into your documents.

- The sample workshops provide examples of how content from different Focus Areas can be combined.

Designing a presentation

If a presentation in PowerPoint® format is to be included in a workshop, the following guidelines should be taken into account:

- Use no more than 10-12 slides during a 40-minute presentation.
- Provide examples with definitions and explanations.
- Plan to use two to four slides in succession, followed by an activity designed to get participants to engage actively with the ideas presented in the slides. Audiences get tired of looking at a screen for a long time.
- Use the slides to generate discussion.

Use the templates provided on the CD to start your own presentation. The three sample workshops can be used as examples.

Slides can be designed by Two-Way Teams, either by copying and pasting the content for slides directly from the modules in the Focus Areas or by adapting them to suit your audience. This is particularly important when Aboriginal staff or community members are able to provide local examples relevant to a specific workshop.

Activities

It is vital that activities be used to make workshops interactive and further engage participants with the information presented on slides. For a list of activities, refer to the *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3.

The most effective activities include whole-group questions and discussions and pair and small-group activities.

Whole-group questions and discussions

One of the most straightforward options is to ask participants a question that invites them to provide other examples, elaborate on the information, ask a question or contribute a suggestion.

A general discussion is helpful for generating and sharing new ideas, identifying the need for further explanation and clarification, and gauging interest. In some ways, it is a 'safe' activity, because participants can choose to contribute or to be more passive.

On the other hand, a general group discussion can be dominated by a few individuals, or the discussion can go off in directions that are not relevant to the outcomes that the Two-Way Team wants to achieve.

Workshop tips



- Set a time limit and try to keep to it.
- Pick up on points that are relevant to the outcomes for the workshop and write them on a board or butchers paper, or make a mental note to address them further in a subsequent activity.
- Take the opportunity to use the participants' comments to clarify the explanations you provided in the slides.
- Give a clear signal when you want to draw the discussion to a close, eg 'We have time for just one more comment before we move on'.

Pair and small-group activities

A selection of these activities is provided as a model in each of the Focus Areas. They include working on transcripts, comparing texts, doing cloze exercises, participating in 'jigsaw' activities, compiling and comparing information offered by individual participants and practising understandings gained. These types of activities are useful for making sure everyone has an opportunity to be actively engaged and that both Aboriginal and non-Aboriginal participants are sharing their different knowledge and understandings. They can also be used to work through complex ideas and to identify and address any issues that arise. The Two-Way Team, as facilitators, can work with the pairs or small groups and later summarise points of interest or invite selected participants to report on their experiences.

Workshop tips



- Think carefully about who your participants are when designing or selecting these types of activities.
- Choose activities that will build on existing knowledge and lead to new knowledge at the same time.
- Take the physical constraints of the room into account when designing activities for pairs or groups.
- Bear time limitations in mind and always allow time for debriefing and restating the purpose and intended learning outcome for an activity.
- Consider the ways in which new learning from pairs and small groups can be shared with the whole group or consolidated in some other way.

Setting up a workshop plan

The framework below may assist facilitators in planning the main components of a workshop. A blank version is provided on page 101.

It is important to keep in mind that no matter how carefully you plan your workshop, the schedule may veer somewhat when it is actually being delivered. This is particularly so when the workshop is delivered in a Two-Way fashion, as it needs to accommodate different ways of communicating. It is important to be flexible and open to questions and discussion. This ensures that all participants remain interested and engage with the workshop.

Sample workshop plan

Time (75 minutes)	Content	Activity	Resources required	Who is leading this part?
10	Introduction and welcome to/ acknowledgement of country		Sign-in list Slide Program handout	Facilitators A and B together
5-10	Warm-up	Icebreaker activity	Slide	Facilitator A
10	Brief needs analysis (to find out participants' prior knowledge)	Small-group discussion: 'What do you know about Aboriginal English?' Feedback	Butchers paper Felt-tipped pens	Facilitators A and B together
20	Introducing new knowledge	Slides 'Development of dialects in Australia' followed by a 10-minute activity	Slide Activity handout	Facilitator A and then Facilitator B
10	Reflecting on what has been learned	Small-group activity, eg rotating group	Butchers paper	Facilitators A and B together
5	Getting feedback	Participant feedback	Participant feedback forms	Facilitator B
5	Administration	Collect feedback forms, check attendance records	Sign-in list	Facilitators A and B

Rehearsal

Talk through each part of the workshop so that both of you feel confident about what you will say and do during the workshop.

Use the workshop plan to rehearse your parts.

Reading through parts of the sample workshops can give you general ideas about how to introduce and explain the content on slides.

Preparing the room

Think about:

- seating and lighting
- getting all the materials that will be needed ready (for example, laptop, overhead projector, speakers, flip charts, notepads, photocopies of worksheets, handouts, pens, paper, sticky notes, evaluation sheets, own notes for the workshop)
- displaying relevant materials
- refreshments (options, times, etc)
- catering (options, times, etc).

Making administration easy

- Prepare a sign-in list for participants' names and contact details. Welcome participants and give instructions for signing in.
- Provide materials and instructions to create name tags (can be sticky labels, tape, etc).
- Keep a record of the workshop's title, date, place, short description, list of objectives and names of participants. This can form part of your own professional portfolio. It can also be used for a future résumé or for recognition of prior learning. Facilitators should also keep a list of participant registrations and contact details for future reference and, possibly, for sending out 'certificates of participation' (see page 104).

Evaluating the workshop

Evaluate your workshop through participant feedback and your own reflection.

Give out the 'Participant feedback' forms (see page 102) at the end of your workshop and be sure to collect all sheets from participants when they leave.

The 'Two-Way Team reflection' form (see page 103) may assist Two-Way Teams to assess their team effort. Make sure you relate to each other's views and opinions.

See Module 10.2, Handout 8 for more information on how to reflect as a Two-Way Team.

SAMPLE WORKSHOP: Inclusivity



SAMPLE WORKSHOP: INCLUSIVITY

Introduction

Workshop tip



This workshop is intended to provide an example of:

- how slides and activities can be delivered in a workshop
- how content from different Focus Areas can be selected and combined
- how complex ideas can be explained and delivered
- how to design a workshop that combines instruction and interactive learning.

This is a sample workshop for Two-Way Team facilitators.

It contains a series of slides with commentaries, activities, notes and references to Focus Areas. The series of slides is available electronically on the CD attached to the *Facilitators Guide*. Additional templates that can be used for adaptation or the creation of a new workshop are also provided.

Slides should be coupled with relevant comments and supporting activities to make workshops interactive and engaging.

The commentaries provided with the slides are examples of the use of spoken language to explain the content on the slides. They do not have to be used verbatim but can, if necessary, be read out by Two-Way Teams during workshops.

It is important to note that the commentary do not take into account examples or experiences that individual facilitators may be able to add. Personal anecdotes

can enhance the delivery of workshops significantly, as they make the content more accessible to and entertaining for the participants. The commentaries should therefore be adjusted accordingly.

The notes, Focus Area references and activity suggestions that follow the slides provide instructions and point to further information in the Focus Areas. To make that information brief and concise, an instructional, imperative voice is used in these sections.

Workshop tips



- Presentations are always most powerful if they are owned by the facilitators and if they address the needs of the participants within the local context. Therefore it is best to adapt the materials from the Focus Areas to make them fit well with the local context and to combine them with other materials (as suggested in the *Site Evaluation Matrix*, column 'Resources').
- Two-Way Teams should work together to plan the content and delivery of the workshop. This will ensure that both Aboriginal and non-Aboriginal understandings and ways of working can be catered for appropriately.

Presentations in PowerPoint® format

PowerPoint® is a valuable tool, but it must be used appropriately. No-one enjoys watching a long series of slides with no opportunity to discuss the ideas contained in the slides. Check for understanding and provide opportunities for participants to make their

own contributions to the ideas presented. See 'Designing a presentation' on page 10 for more information and guidelines for presentations.

Designing activities

There is a range of options for using activities to make workshops engaging. Refer to 'Activities' on page 10 for tips on how to use activities in the most effective way.

Resources for Two-Way Team facilitators

- the CD (attached to the *Facilitators Guide*) which contains an electronic version of this and the other two presentations as well as templates to make your own
- the *12 Focus Areas* with content for slides and activities to include in the workshop
- other resources (web pages, books, pamphlets, film-clips, etc. as recommended in the *Site Evaluation Matrix*)
- your own ideas on how best to deliver the content for your participants within your local context.

Workshop description

This workshop explores the term 'inclusivity' using the CURASS guidelines. 'CURASS' stands for Curriculum and Assessment Committee of the Australian Education Council. In the CURASS guidelines, inclusivity consists of the following three layers:

- ensuring access and equity
- valuing the knowledge and experiences of all students
- critically analysing disadvantage.

Particular emphasis is placed on raising awareness on how a lack of recognition of Aboriginal English can create exclusion and adversely affect educational success. Strategies will be provided for assessing inclusivity and for adapting and creating texts that are more inclusive.

Workshop objectives

At the end of this workshop on inclusivity, participants should:

- know what inclusivity is
- become aware of the elements of inclusive teaching practices and how to apply them
- be able to evaluate materials
- be able to adapt texts to make them more inclusive
- know about ways of creating inclusive materials.

Workshop overview

SLIDE 1



Facilitators notes

- Slide 1 should be on display before workshop participants enter the room.
- Make sure you have updated this slide to include your names, venue and date.
- This is the time for welcomes, including 'Welcome to Country'.
- Familiarise your participants with the agenda that you have devised for the day. Provide information on break times, catering, where the toilets are and any other information you may need to share.
- Introduce yourselves and, if you wish, conduct one of the icebreaker activities provided on pages 92-100. Alternatively, if the group is small enough, you may wish to invite participants to introduce themselves.

SLIDE 2



COMMENTARY

Listed on this slide are the objectives for this workshop.

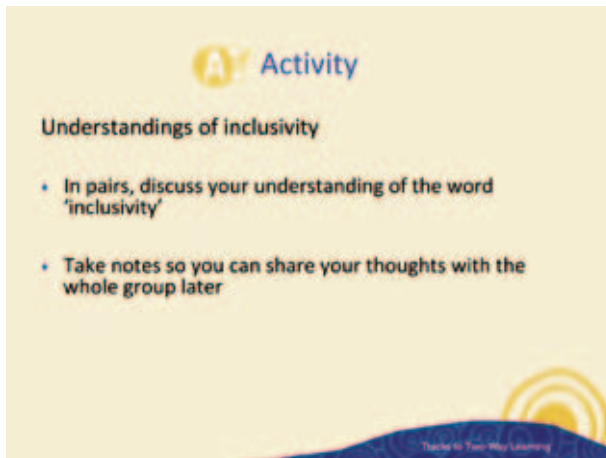
Many of the slides and activities have been taken from the Tracks to Two-Way Learning package, which has been developed to assist trainers and educators to improve educational outcomes for Aboriginal learners.

Facilitators notes

- You may wish to tell participants how you would like to run this workshop. For example, you may want to encourage participants to ask questions when they arise or want them to hold their questions until the end of each part.
- Explain any ambiguous or unfamiliar terminology you will be using in the workshop. (You may want to refer to the Big Word Guide [Glossary] in the *Facilitators Guide*.)

What inclusivity means

SLIDE 3



COMMENTARY

To start off, let's find out each person's understanding of inclusivity.

Please turn to your neighbour and in the next three minutes discuss your understanding of the word 'inclusivity' as indicated on the slide. In pairs, agree on an explanation of inclusivity that can then be shared with the whole group.



Activity: Understandings of inclusivity

Allow participants a few minutes for the discussion.

Invite participants to share their explanation of inclusivity with the whole group. Make sure you get a range of responses.



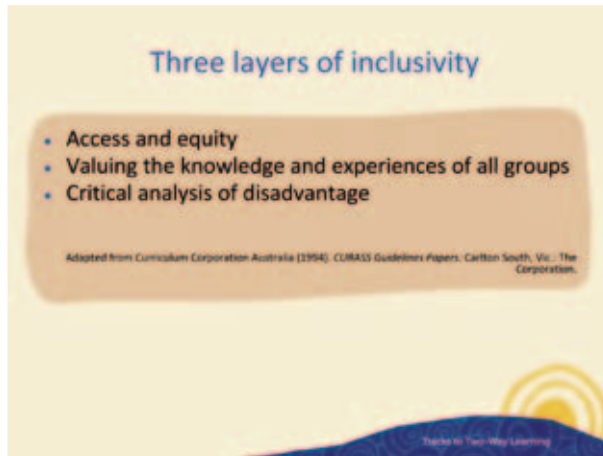
Alternative activity: Four transcripts

Use the transcripts of Aboriginal learners' experiences from Module 6.1.1 and ask participants to discuss the transcripts as outlined in the overview.

Focus Area references

See Focus Area 6 Background reading and Module 6.1.1 for more information.

SLIDE 4



COMMENTARY

Keeping in mind the responses we have just received, let's have a look at the CURASS guidelines on inclusivity. CURASS stands for the Curriculum and Assessment Committee of the Australian Education Council.

The guidelines on the slide informed the development of the content of the Western Australian Curriculum Framework. The summary of the CURASS guidelines and the inclusivity principle of the Curriculum Framework can both be seen on the handout.

Facilitators note

Distribute the Handout from Module 6.6.3 to support the information given with Slide 4.



COMMENTARY

The text on the slide has been adapted from the CURASS guidelines on inclusivity. If you examine it closely, you will see that it has three distinct layers:

Ensuring access and equity: *redressing educational disadvantage and enabling target groups to participate fully and gain access to the curriculum.*

Valuing the knowledge and experience of all students: *redressing curriculum imbalance by not favouring the knowledge of just one group of learners and by recognising different views of the world and ways of learning.*

Critically analysing disadvantage: *recognising that a 'deficit' is not inherent in groups, learning about socially-constructed disadvantage and developing the skills required to initiate and support change.*

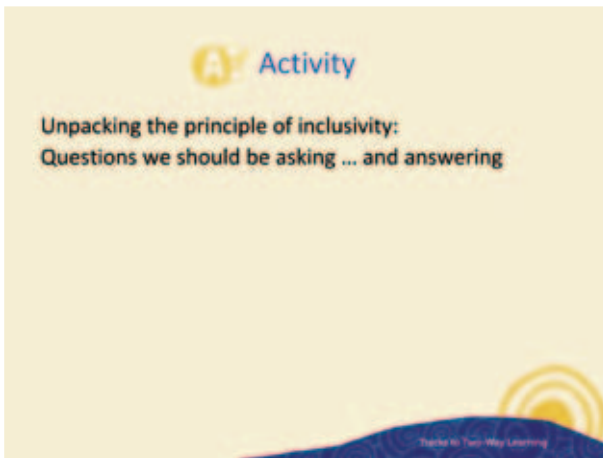
Since the 1990s, these 'layers' have become guiding principles for Australian education.

Focus Area references

- The text on Slide 4 is taken from the Handout in Module 6.6.3.
- See the Background reading in Focus Area 6, Module 6.1.1 and Module 6.6.3 for more information.

Inclusive practice

SLIDE 5



COMMENTARY

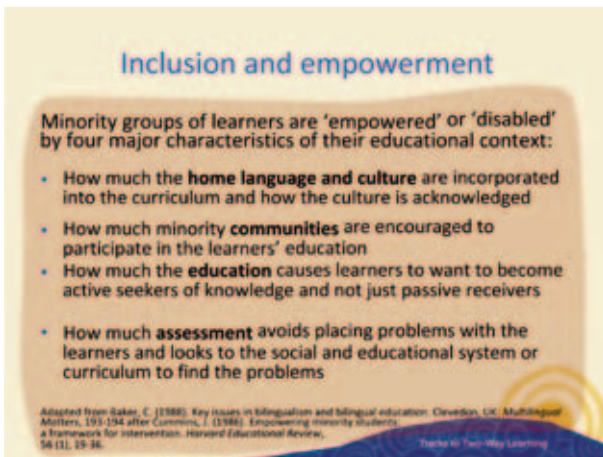
The following activity will give you the opportunity to reflect on your own practice in your school or training site in terms of inclusivity. It relates to the layers of inclusivity on the previous slide.



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

Refer to Module 6.1.1. Use the first page of the Worksheet: *Unpacking the principle of inclusivity: Questions we should be asking... and answering*. If possible, in Two-Way Teams, ask participants to jointly discuss and reflect on the questions provided.

SLIDE 6



COMMENTARY

The activity we have just undertaken can be summarised by the four points on the slide, which refer to how learners can be empowered or disadvantaged in education.

Facilitators note

Either read the points aloud or instruct participants to read Slide 6.

Focus Area references

Slide 6 is taken from Module 6.1.2. For further information, refer to the Background reading in Focus Area 6 and Module 6.1.2.

SLIDE 7



COMMENTARY

Much exclusion of learners occurs unintentionally. Sometimes it is difficult to even identify why they are struggling. In the following activity, we will explore how exclusion can occur through classroom discourse.



Activity

Option 1: Exclusion in educational discourse: Primary education

Refer to Module 6.2.1 for the primary education activity. Follow the instructions provided to guide participants through the activities as described.

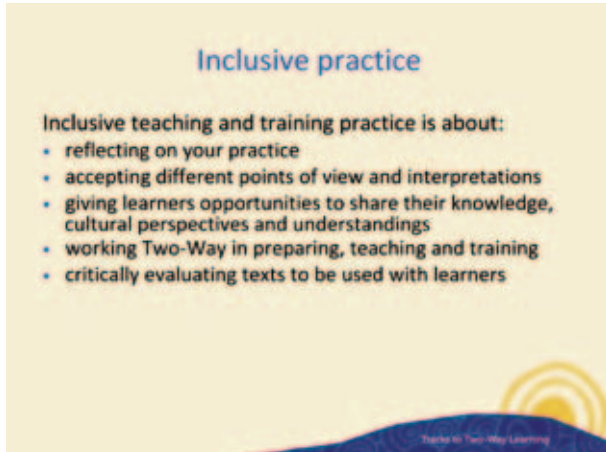
Option 2: Exclusion in educational discourse: Secondary and VET education

Refer to Module 6.2.2 for the activity in secondary and vocational education and training (VET) contexts. Follow the instructions provided to guide participants through the activities as described.

Facilitators note

This activity has two alternative sections, one designed for primary education contexts and the other for secondary or vocational education and training contexts. Please choose the one appropriate to your participants.

SLIDE 8



Inclusive practice

Inclusive teaching and training practice is about:

- reflecting on your practice
- accepting different points of view and interpretations
- giving learners opportunities to share their knowledge, cultural perspectives and understandings
- working Two-Way in preparing, teaching and training
- critically evaluating texts to be used with learners

Thanks to Two-Way Learning



COMMENTARY

To summarise the previous activity, we should keep the following suggestions in mind to ensure inclusive practice in the learning environment:

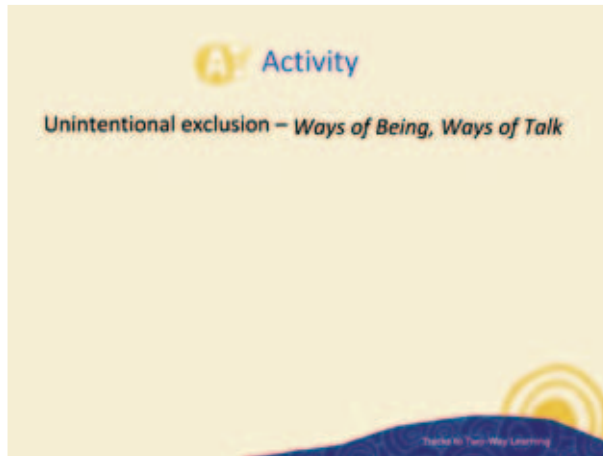
- *Reflect on your teaching practice: the way in which we deliver a program to learners can affect their ability to learn. In particular, we need to take into account cultural sensitivities with regard to behaviours and customs. For example, if learners are not used to sitting in rows for long periods, we need to consider that when reflecting on our delivery mode.*
- *Accept different points of view and interpretations: sometimes the answers we receive from learners may not be what we expect. They may not even make sense from an Anglo-Australian point of view. This does not mean that they are incorrect. When working with learners from diverse cultural backgrounds, it is always a good idea to withhold judgement on certain interpretations and take time to reflect on them.*
- *Provide learners with opportunities to share their knowledge, cultural perspectives and understandings: doing so gives them a sense of pride and identity. Such knowledge can then be incorporated into future teaching and learning activities.*
- *Work in a Two-Way capacity: this is a way of providing all learners with opportunities to be exposed to diverse cultural perspectives. It should be modelled in the delivery and preparation of programs. Educators will obtain mutual benefits from Two-Way working relationships in which they explore others' perspectives, communication styles and so on.*
- *Critically evaluate the texts used by learners: this helps to ensure that teaching practice is truly inclusive. We will now explore how such evaluations can be done and how texts can be adapted or developed to make them inclusive.*

Focus Area references

For further information, refer to the Background readings of Focus Areas 6, 7 and 10.

Inclusive materials

SLIDE 9



COMMENTARY (FILM)

Having looked at inclusivity in terms of general educational practice, we now turn our attention to the materials we use with learners.

To begin, we will watch a film from the Ways of Being, Ways of Talk kit called 'Two-way learning and two kinds of power'. This film draws attention to the importance of working Two-Way when trying to achieve inclusivity.

Please read the discussion questions on the handout. Keep them in mind while we watch the film and take notes of ideas, interesting points and possible answers to the questions on the handout.



Activity: Unintentional exclusion – Ways of Being, Ways of Talk

Refer to Module 6.5 and distribute the Handout: *Discussion – It's not sink or swim anymore: It's all-inclusive* before watching the film. Ask participants to read through the questions on the Handout and take notes during the film.

After the film, refer to Module 6.6.1 and give out the Worksheet provided in the Module. Ask participants to discuss the questions on the Handout, keeping in mind the ideas presented in the film. Participants should refer to the text on the Worksheet to provide examples.

You may like to provide further information about the four films in the *Ways of Being, Ways of Talk* package, as they are good examples of inclusive materials developed jointly by Aboriginal and non-Aboriginal educators. They may be a useful resource for workshop participants to show their learners and use as a springboard for discussions and other activities.

Focus Area references

See Focus Area 6 Background reading, Module 6.5 and Module 6.1.1 for more information.

SLIDE 10

Inclusivity and texts

When evaluating materials, consider the following aspects:

- inclusivity of content
 - culturally
 - socially
 - historically
- inclusivity of language/linguistic features



COMMENTARY

When we select texts for use with learners, we need to consider whether they are appropriate from an Aboriginal perspective. This includes the positioning of Aboriginal people from a cultural, social and historical perspective.

Another important aspect is the language used in the text. Does the text draw on the experiences of the learners? How complex is the language structure of the text?

SLIDE 11

Activity

How to assess the inclusivity of texts



COMMENTARY

The following activity will provide an example of how a text can be either exclusive or inclusive from cultural, social and historical points of view.

**Activity: How to assess the inclusivity of texts**

Refer to Module 7.1 and conduct the activity as outlined. Evaluation sheets and Facilitators keys are provided.

Focus Area references

The content of Slide 11 is taken from the Background reading in Focus Area 7. See the Background reading for more information.



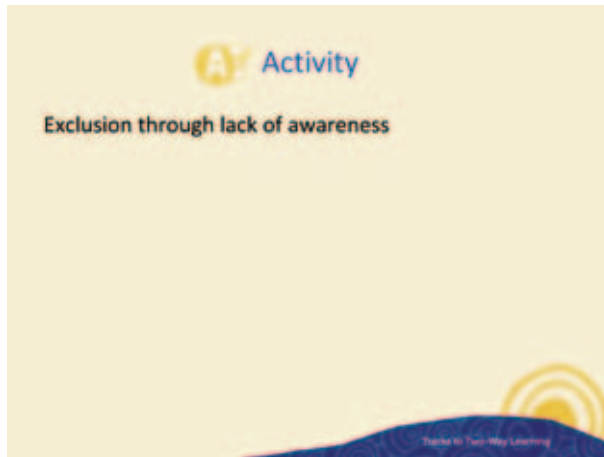
COMMENTARY BETWEEN ACTIVITIES

The worksheets you have just completed can be used with any materials you are considering using with learners, as this evaluation draws out issues that may be contentious for some learners.

After the evaluation, you can decide how to address the issues identified in your practice.

Another way to evaluate texts is by having a close look at the language that is used.

SLIDE 12



COMMENTARY

In the next activity, you will be given a handout with information on common linguistic differences between Aboriginal English (AE) and Standard Australian English (SAE). Using this handout, analyse the SAE text on the worksheet and identify any features that might be problematic for Aboriginal learners.

**Activity: Exclusion through lack of awareness**

Refer to Module 6.3 and conduct the activity as outlined using the Handout, Worksheet and Powerpoint (possibly handing out the Facilitators key to participants for future reference).

Focus Area references

- Refer to the Background reading of Focus Area 6 and Module 6.3 for further information.
- For a more in-depth evaluation of the linguistic, discourse, conceptual and pedagogical inclusivity of texts, see Module 7.2.
- To allow participants to experience how their learners might feel when they are confronted with unfamiliar topics and linguistically-complex texts, use the exercise on experiencing exclusion in Module 6.2.3 as an additional activity.

SLIDE 13



COMMENTARY

In the next stage of this workshop, we will explore what can be done when materials we want to use are exclusive.

Other than avoiding them altogether, many materials can be adapted or modified by taking out unsuitable sections or features of the text or images.

As we saw in previous activities, sometimes exclusivity can be content related: that is, material is culturally sensitive.

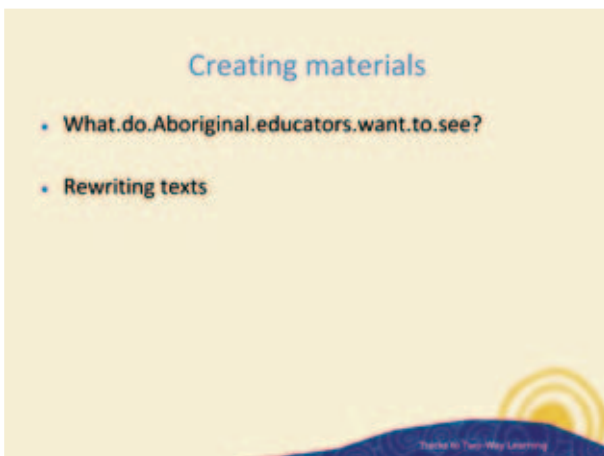
It can also be language related: material that is written in complex or unfamiliar ways may be exclusive.

Another consideration is the design. For example, appropriate material may be set in a small or complex font, without illustrations or other visual aids. In this case, although the language and content are appropriate, the presentation still needs to be modified for the material to be inclusive.

Focus Area references

- Slide 13 and the commentary draw on Handout 1 in Module 7.5.1.
- You should use the Handout as a springboard to provide participants with more examples and more detailed explanations of text adaptation.
- You can also refer participants to the Background reading of Focus Area 7.

SLIDE 14



COMMENTARY

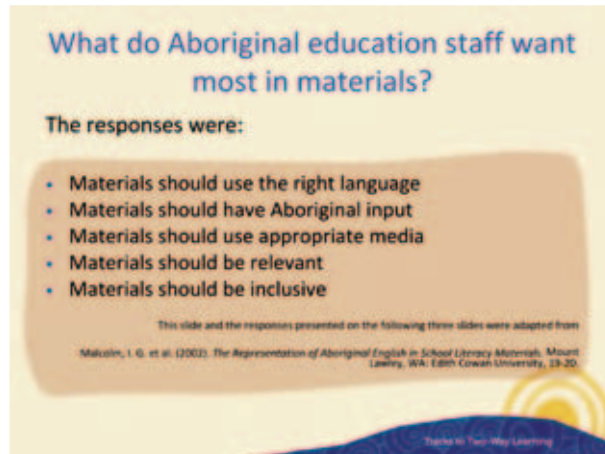
As well as adapting existing materials, educators can create their own inclusive materials.

First, we will look at the outcomes of a materials evaluation undertaken by Aboriginal educators. They worked in Two-Way Teams across the State as part of the ABC of Two-Way Literacy and Learning¹ project and shared their opinions on selected materials. They also expressed their views about the features that inclusive materials should have.

You will then have the opportunity to explore a way of creating new material by rewriting a text.

¹ The ABC of Two-Way Literacy and Learning stands for:
 A – Acceptance of Aboriginal English
 B – Bridging to Standard Australian English
 C – Cultivating Aboriginal ways of approaching experience and knowledge.

SLIDE 15



COMMENTARY

The five points listed on this slide summarise the responses of Aboriginal educators who examined various materials.

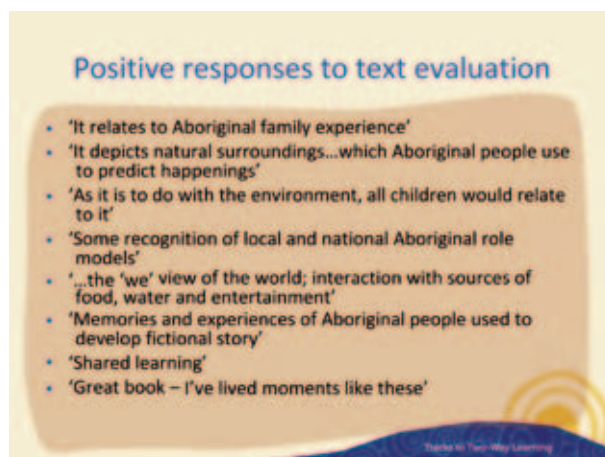
1. Materials should use the right language. This includes the possibility of having materials that are written in both Standard Australian English and Aboriginal English where appropriate. Traditional languages should not be ignored and, where Standard Australian English is used, it should be plain and simple.

2. Materials should have input from Aboriginal learners and other Aboriginal people.
3. Materials should use appropriate media: for example oral, hands-on, pictorial.
4. Materials should be relevant to the learners' ability levels, learning styles, experiences and values and local contexts.
5. Materials should be inclusive of Aboriginal learners.

Focus Area references

The content of Slide 15 is taken from Powerpoint 1 in Module 7.3.1. Refer to the Module for more information.

SLIDE 16



COMMENTARY

This slide and the following two slides show positive and negative responses from the Aboriginal educators. Take some time to read and reflect on them.

SLIDE 17

Negative responses to text evaluation

- 'Failed to mention Aboriginal people'
- 'The having of a bath is very white! It seems like a value of white society-hygiene standard imposed...Kimberley kids would swim in the waterhole not go home to have a bath'
- 'No talk of Aboriginal history'
- 'History starts at 1820'
- 'It represents past history, eg how it was'
- 'Very traditional look at Aboriginal culture'
- 'Reinforces narrow historical view of Aboriginal people'
- 'It's not written in AE [Aboriginal English] and it seems like a good opportunity for this because it's an Aboriginal child talking about their experiences'

Tracks to Two-Way Learning

SLIDE 18

Negative responses to text evaluation

- 'Complicated, wordy instructions'
- '...different words out of Aboriginal kids' experience are used'
- 'Illustrations are misleading'
- '...there is a need for authentic Aboriginal input and application – not just tokenism'
- 'Attempted to address multiculturalism but have missed Aboriginal culture!'

Tracks to Two-Way Learning



Activity: Brainstorm the process of materials development

Organise participants into small groups and distribute writing materials and A3 paper to each group and the first page of the Handout from Module 7.3.1 to each participant. Ask them to follow the instructions on the Handout under 'Brainstorm activity'. During the activity, display Slide 16. It can be used as a reference for participants.



Optional activity

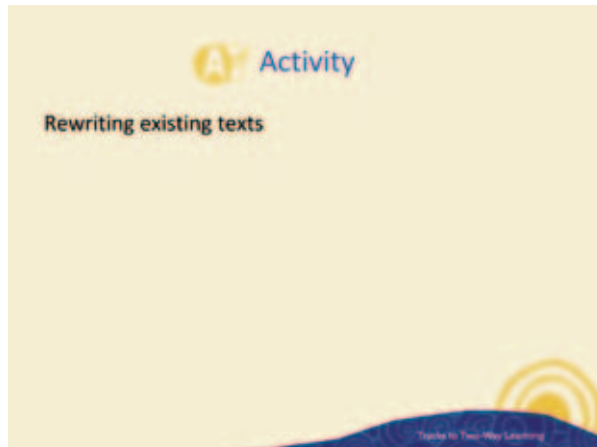
Distribute the blank flow chart in the Handout and ask participants to map out the steps necessary in developing new materials for learners, following the instructions on the Handout: *Develop a flow chart.*

After participants have completed the task, show the sample flow chart to add to participants' ideas.

Focus Area references

The content of Slides 16 to 18 is taken from Powerpoint 2 in Module 7.3.1. Refer to the Module for more information.

SLIDE 19



COMMENTARY

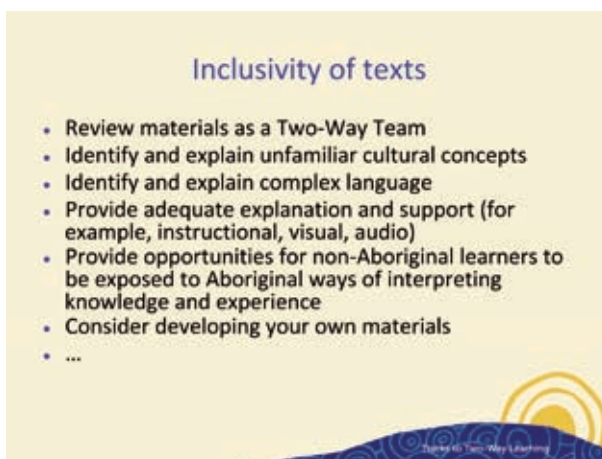
Keeping in mind the issues that we have just explored, we will now engage in an activity that gives you the opportunity to write a more inclusive version of an existing text. This is a practice that you might consider when choosing and preparing materials for your learners.

**Activity: Rewriting existing texts**

Module 7.3.3 provides participants with an opportunity to redraft existing texts, taking into account what they have learned throughout this workshop.

Invite participants to use the set of priorities they developed in the previous brainstorm activity and to keep in mind the suggestions from Aboriginal educators outlined on Slides 16-18. Follow the directions provided in the Overview to Module 7.3.3 to conduct the activity.

SLIDE 20



COMMENTARY

As educators, being inclusive means evaluating the inclusivity of texts from the learners' perspective. In summary, to ensure you are using inclusive materials, it is important to ask the following questions.

- *What range of texts do you offer and have you discussed them in or with a Two-Way Team?*
 - *Is the Aboriginal viewpoint being stereotyped, misrepresented or left out?*
 - *What sort of impression could Aboriginal learners get from the texts you use?*
 - *Will your learners see the relevance of the materials?*
- *Are there concepts that are unfamiliar to learners? Can they identify with and relate to the materials?*
- *Is the language used complex? Are the learners familiar with the grammar and vocabulary of the text?*

- *Is there adequate explanation and support?*
 - *Can the text be converted to an audio file or images or supported by hands-on learning experiences?*
- *Are there opportunities for non-Aboriginal learners to be exposed to Aboriginal ways of interpreting knowledge and experience?*
- *Have you considered creating your own materials? Here are some tips:*
 - *find out what your learners already know and link this with what they want and need to learn*
 - *capture your learners' own life experiences*
 - *make time for your learners to contribute to the text development with stories or drawings*
 - *encourage contributions of knowledge about the local environment, etc*
 - *consider your learners' language skills in preparing the text*
 - *work as a Two-Way Team wherever possible.*

Summarising and reflecting

SLIDE 21

Summarising and reflecting

- Reflect on how you have deepened your understandings relating to the three layers of the inclusivity principle:
 - Access and equity
 - Valuing the knowledge and experiences of all groups
 - Critical analysis of disadvantage
- Share your thoughts with your partner
- Talk about how you might apply this understanding in your future program delivery



COMMENTARY

We hope that this series of slides and activities has been of benefit to you.

We would be interested to find out what you have taken from this workshop and how you might apply any new learning in your future practice.

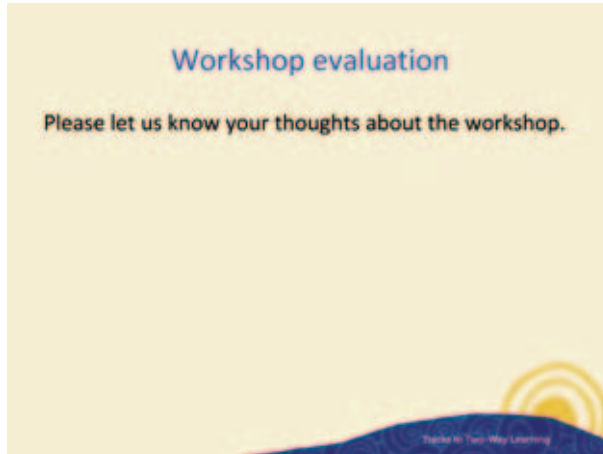
As a conclusion to the workshop, please take some time to reflect on what you have learned in this workshop. Refer to the instructions on the slide. In pairs, tell your partner how or what you might change in your practice and at your education or training site.

Take some notes, as we will then share our thoughts with the whole group to complete this workshop.

Facilitators note

Invite feedback on the activity. Solicit questions and provide suggestions on how participants may be able to obtain follow-up support or obtain additional resources.

SLIDE 22

**Activity: Evaluation**

Distribute the participant feedback forms provided on page 102 and ask participants to take some time to complete them before formally closing the workshop.

Facilitators note

Formal closure can include:

- thanking the organisers, caterers
- sharing any plans/dates for future events
- wishing participants a safe trip home.

SAMPLE WORKSHOP:

Two-Way bidialectal education

SAMPLE WORKSHOP: TWO-WAY BIDIALECTAL EDUCATION

Introduction

Workshop tip

This workshop is intended to provide an example of:

- how slides and activities can be delivered in a workshop
- how content from different Focus Areas can be selected and combined
- how complex ideas can be explained and delivered
- how to design a workshop that combines instruction and interactive learning.

This is a sample workshop for Two-Way Team facilitators.

It contains a series of slides with commentaries, activities, notes and references to Focus Areas. The series of slides is available electronically on the CD attached to the Facilitators Guide. Additional templates that can be used for adaptation or the creation of a new workshop are also provided.

Slides should be coupled with relevant comments and supporting activities to make workshops interactive and engaging.

The commentaries provided with the slides are examples of the use of spoken language to explain the content on the slides. They do not have to be used verbatim but can, if necessary, be read out by Two-Way Teams during workshops.

It is important to note that the commentary do not take into account examples or

experiences that individual facilitators may be able to add. Personal anecdotes can enhance the delivery of workshops significantly, as they make the content more accessible to and entertaining for the participants. The commentaries should therefore be adjusted accordingly.

The notes, Focus Area references and activity suggestions that follow the slides provide instructions and point to further information in the Focus Areas. To make that information brief and concise, an instructional, imperative voice is used in these sections.

Workshop tips

- Presentations are always most powerful if they are owned by the facilitators and if they address the needs of the participants within the local context. Therefore it is best to adapt the materials from the Focus Areas to make them fit well with the local context and to combine them with other materials (as suggested in the *Site Evaluation Matrix*, column 'Resources').
- Two-Way Teams should work together to plan the content and delivery of the workshop. This will ensure that both Aboriginal and non-Aboriginal understandings and ways of working can be catered for appropriately.

Presentations in PowerPoint® format

PowerPoint® is a valuable tool, but it must be used appropriately. No-one enjoys watching a long series of slides with no opportunity

to discuss the ideas contained in the slides. Check for understanding and provide opportunities for participants to make their own contributions to the ideas presented. See 'Designing a presentation' on page 10 for more information and guidelines for presentations.

Designing activities

There is a range of options for using activities to make workshops engaging. Refer to 'Activities' on page 10 for tips on how to use activities in the most effective way.

Resources for Two-Way Team facilitators

- the CD (attached to the *Facilitators Guide*) containing an electronic version of this and the other two presentations as well as templates to make your own
- the *12 Focus Areas* with content for slides ('powerpoints') and activities to include in the workshop
- other resources (web pages, books, pamphlets, film clips, etc. as recommended in the *Site Evaluation Matrix*)
- your own ideas on how best to deliver the content for your participants within your local context.

Workshop description

This workshop provides an introduction to Two-Way bidialectal education. It explores the various concepts of language variation (including pidgin, creole, dialect and standard language).

Participants will be introduced to the benefits of recognising learners' home language or dialect in education and training.

They will become familiar with the principles of Two-Way bidialectal education and how they can be applied.

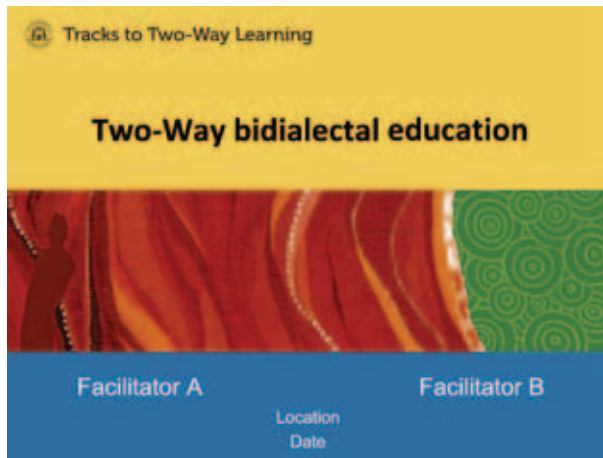
Workshop objectives

The objectives of this workshop include understanding:

- what Two-Way bidialectal education is
- the importance of recognising and valuing the learner's home language or dialect
- how to set up and work successfully as a Two-Team.

Workshop overview

SLIDE 1



Facilitators notes

- Slide 1 should be on display before workshop participants enter the room.
- Make sure you have updated the slide to include your names, venue and date.
- Welcome participants, introduce yourself and the person who will conduct the 'Welcome to Country'.
- Familiarise your participants with the agenda that you have devised for the day. Provide information on break times, catering, where the toilets are and any other information you may need to share.
- If you wish, conduct one of the icebreaker activities provided on pages 92-100. Alternatively, if the group is small enough, you may wish to invite participants to introduce themselves.

SLIDE 2

Workshop objectives

The objectives of this workshop include understanding:

- what Two-Way bidialectal education is
- the importance of recognising and valuing the learner's home language or dialect
- how to set up and work successfully as a Two-Way Team



COMMENTARY

Listed on the slide are the objectives for this workshop.

The content of most slides and many activities has been taken from the *Tracks to Two-Way Learning* package, which has been developed to assist trainers and educators to improve educational outcomes for Aboriginal learners.

Facilitators notes

- You may wish to tell participants how you would like to run this workshop. For example, you may want to encourage participants to ask questions when they arise or want them to hold their questions until the end of each part.
- Explain any ambiguous or unfamiliar terminology that you will be using in the workshop. (You may want to refer to the Big Word Guide [Glossary] in the *Facilitators Guide*.)

Languages and dialects in Australia

SLIDE 3

Activity

Please turn to your neighbour and discuss your understanding of the following words:

- pidgin
- creole
- Kriol
- Aboriginal English
- dialect
- standard language
- Standard Australian English



COMMENTARY

In order to obtain an understanding of Two-Way bidialectal education, it is important to have shared understandings of the terms that are used in relation to it.

First, we are going to look at language variation, including the associated terms 'pidgin', 'creole', 'dialect' and 'language', so that it is clear what we mean by 'bidialectal'.

In the second part of this workshop, we will explore the concept of 'Two-Way'.

The English language exists in many forms (varieties or dialects) throughout the world. A range of names is used (correctly and incorrectly) to describe its different forms.

To start off, we need to clarify some terminology.



Activity: Linguistic terminology

Give participants about five minutes to discuss the terms on Slide 3. Then ask them to share their thoughts with you and elaborate further when required, using appropriate sections of the following commentary.



DEBRIEF COMMENTARY

- A **pidgin** is a form of communication that develops when people from different language backgrounds who do not share a common language need to communicate with one another.
Parts of different languages, including words, gestures and facial expressions, are combined for the purpose. The vocabulary of the pidgin is based mainly on the language used by the more dominant group, but there are also words for which there are no equivalents and the form of the less-dominant group is used.
- A **creole** is a pidgin that has developed further because it has become the first language of later generations.
In a creole, linguistic complexity has expanded and the pidgin has become a language in its own right. The structures and features of the creole allow its speakers to talk about the more complex aspects of communication, such as recounts of past events, using, for example, a more developed tense system and more abstract concepts that require an expanded vocabulary. At this point, the creole is also used for communicating with people from one's own family group.
- There are various creoles spoken in Australia, but '**Kriol**' with a 'k' is the proper name for the creole that is spoken in the north of Western Australia and in the Northern Territory.
- **Aboriginal English** is an Aboriginal rule-governed dialect of English. It has formed (via pidgin and/or creole) from the contact between Aboriginal language speakers and English speakers. It is the lingua franca among Aboriginal people throughout Australia. The visible and audible features of Aboriginal English vary between locations, but the underlying conceptualisations remain the same.
- A **dialect** is a variety of a language. One dialect of a language may become what is called the 'standard language'. This usually occurs once its structure (rules) has become fixed, with the help of grammar books and dictionaries.
- A **standard language** is the variety or dialect that becomes established in important social institutions, including government, law and education.
- **Standard Australian English** is the English used in education and wider public discourse in Australia. It is also generally used in many middle class homes and families.

Focus Area references

See the Big Word Guide (Glossary) in the *Facilitators Guide* and the Background reading of Focus Area 1 and Module 1.1.1 for more information.

SLIDE 4



COMMENTARY

- The English language exists in many varieties, eg Australian English, British English, American English or Singaporean English. These are all dialects of English.

Sometimes a language differs in the ways in which different people pronounce the words in it – that is a difference in accent.

Sometimes the words, meanings and sentence structures are different – then it is a dialect.

The distinction between dialects and languages is fuzzy. Sometimes different languages are called dialects of each other, as in China. On the other hand, some dialects are referred to as separate languages (for example, Swedish and Norwegian). Very often the dialect that is chosen to become the language of a country does so because it is used by those who dominate its political institutions.

- As Weinreich puts it, 'Language is a dialect with an army.'

This distinction can be seen with the example of Standard Australian English versus Aboriginal English. Aboriginal English and Standard Australian English are both dialects of the English language. However, people are more likely to call Aboriginal English a dialect and Standard Australian English a language.

- What is important is that 'Dialects are not good or bad, nice or nasty, right or wrong – they are just different from one another'.

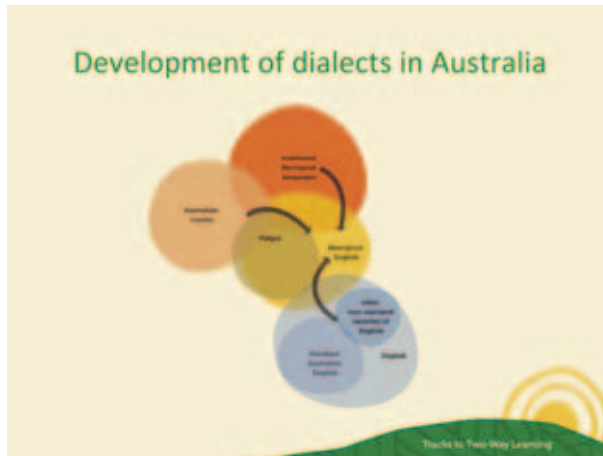
Facilitators note

The dot-points in the commentary are linked to the different elements on the slide. Each point is intended to be used when the related element appears on the slide.

Focus Area references

See the Background reading of Focus Area 1 and Module 1.1.1 for more information.

SLIDE 5



COMMENTARY

- Around three hundred **Aboriginal languages**, with many more dialects, existed before English was first spoken on the Australian continent.
- The first **English** speakers in Australia used both **standard** and **non-standard** varieties of English.
- Contact between traditional Aboriginal languages and varieties of English caused a **pidgin** to develop.

- Over time this pidgin developed into Australian **creole** languages (for example, *Kriol*, *Torres Strait Creole*) or **Aboriginal English**.
- **Aboriginal English** is a dialect of English that has developed and has been maintained by Aboriginal and Torres Strait Islander people since the European settlement in Australia began.

Standard Australian English, Aboriginal English, creoles and traditional languages have all influenced each other and continue to do so to this day.

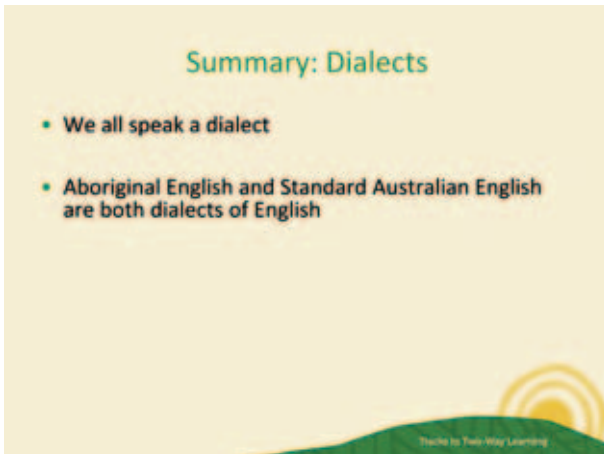
Facilitators note

The dot-points in the commentary are linked to the circles in the diagram and each is intended to be used when the related circle appears on the slide.

Focus Area references

Slide 5 has been taken from the Powerpoint in Module 1.1.2. See the Background reading in Focus Area 1 and Module 1.1.2 for more information.

SLIDE 6



COMMENTARY

A **dialect** of a language develops when:

- speakers are separated by time or space (for example, Britain and the US)
- speakers use the language in new ways – to express their culture
- people use a new language but are still influenced by the pronunciation, grammar and meanings of their old language.

Sometimes speakers of different dialects can understand each other. However, as time passes and change occurs in dialects, the speakers of different dialects may not fully understand each other.

A dialect is also a marker of identity and its speakers can use it to include or to exclude others.

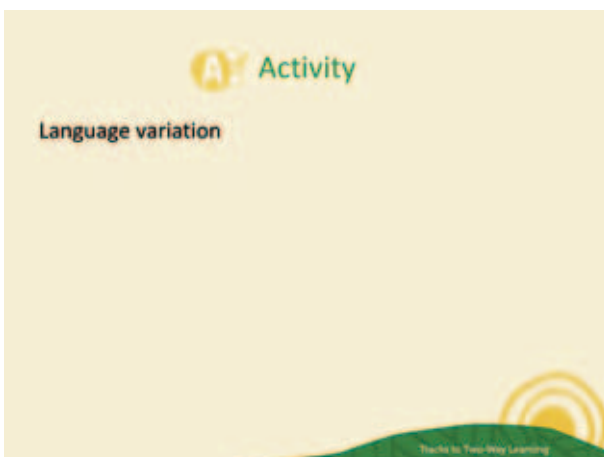
Often speakers of a dialect don't know that they are speaking a dialect and may therefore not see the point of learning a new dialect until the differences are pointed out to them.

What this means is that we all speak at least one dialect, whether it is a standard or non-standard dialect, and that Aboriginal English and Standard Australian English are both dialects of English.

Focus Area references

See the Background reading of Focus Areas 1 and 10 and Modules 1.1.1, 1.1.2 and 1.6 for more information.

SLIDE 7



Activity: Language variation

Use the Facilitators material: *Language variation* provided in Module 1.1.2. Photocopy, cut out and laminate the text strips and follow the instructions given in the Overview.

Focus Area reference

See Focus Area 1, Module 1.1.2 for more information.



Moving from one dialect to two dialects

SLIDE 8

Aboriginal English

- English spoken by Aboriginal people throughout Australia
- Distinctive features of accent, grammar, words, meanings, use of language and interpretations; features show continuity with traditional Aboriginal languages
- Powerful vehicle for the expression of Aboriginal identity and cultural maintenance

Tracks to Two-Way Learning



COMMENTARY

The most significant dialect in Aboriginal people's lives is Aboriginal English. In most cases it is the first mode of communication that they learn.

- *Aboriginal English exists across Australia in remote, rural and urban settings. Important research has been carried out over the past 40 years by the University of Western Australia and Edith Cowan University and educators, both Aboriginal and non-Aboriginal, from the Education Department and Department of Training and Workforce Development. This research has shown that Aboriginal English has distinctive features of accent, grammar, words, meanings, use of language and interpretations.*

- *Aboriginal English sounds, words and grammatical structures differ from those of Standard Australian English.*
 - *Many of its features show continuity with traditional Aboriginal languages.*
 - *Languages and dialects all have associated ways of behaving (ways of being used). Aboriginal English has associated ways of behaving that are appropriate in an Aboriginal communicative context but not in other contexts. This behaviour involves understood rules about how to interact, how to respond to questions, how to narrate stories, how to listen and how to show group identification. The research has also shown that cultural conceptualisations differ between Standard Australian English and Aboriginal English speakers.*
- *Aboriginal English:*
 - *is a powerful vehicle for the expression of Aboriginal identity*
 - *is a carrier of identity and culture and contributes to cultural continuity. It is the means by which most Aboriginal people most easily express their thoughts.*

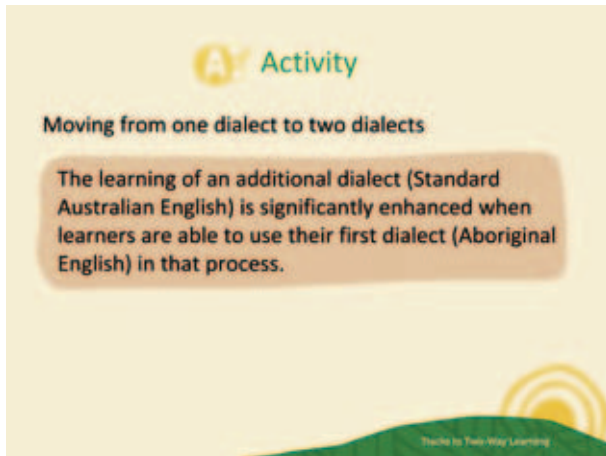
Focus Area reference

See the Background readings of Focus Areas 1 and 2, Modules 1.1.4, 1.1.5 and 2.5, and various Modules in Focus Areas 3, 4, 5, 9 and 11 for more information.

Please note

The section 'Aboriginal English and the origins of Tracks to Two-Way Learning' by Prof Ian G. Malcolm provides a brief introduction to Aboriginal English and related linguistic research (refer to the beginning of the *Facilitators Guide*).

SLIDE 9



Activity

Moving from one dialect to two dialects

The learning of an additional dialect (Standard Australian English) is significantly enhanced when learners are able to use their first dialect (Aboriginal English) in that process.



COMMENTARY

Research into second language acquisition tells us that the learning of a second language or dialect is significantly enhanced when learners are able to use their first language/dialect in that process. It is therefore important for teachers and trainers to recognise and value Aboriginal English and to work with learners so that they can recognise Standard Australian English as an additional dialect and identify how its features differ from Aboriginal English. This is not an easy task for learners but a necessary one if they are to achieve bidialectal competence.

The next activity will show that moving from one dialect (Aboriginal English) to two dialects (Aboriginal English and Standard Australian English) is a complex task. In this activity you will be presented with a diagram with a set of statements on the left that refer to the first dialect and a set of statements to the right that refer to learning an additional dialect. In order to reflect on these statements, work in pairs to complete the task on the Handout and link the statements on the right with the matching statements on the left by inserting the respective numbers.

Focus Area reference

See the Background reading in Focus Area 12 for more information.

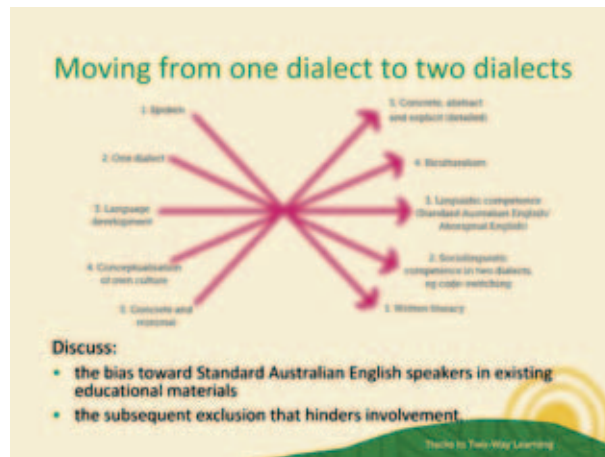
**Activity: Moving from one dialect to two dialects**

Use the Handout: *Moving from one dialect to two dialects* provided in Module 10.1 and follow the instructions given in the Overview.

Use Slide 10 to encourage discussion. Explain that this task is simple, to enable learners to reflect on the factors involved in becoming bidialectal.

Allow participants enough time to consider the issues presented.

SLIDE 10



DEBRIEF COMMENTARY

Highly-influential research by Cummins has shown that it takes about two years to learn 'basic intercommunication skills' in an additional language and at least seven years to acquire 'cognitive and academic language proficiency' equivalent to that expected of native speakers of a language.

Research by Siegel and others suggests that affirming learners' home languages (or dialects) plays a vital role in acquiring an additional language or dialect successfully and can even speed up the process significantly.

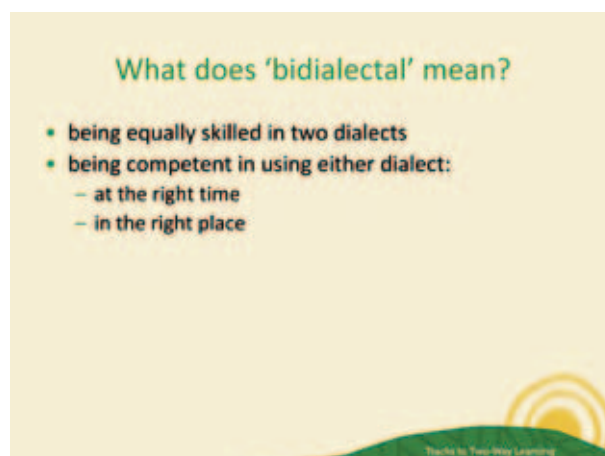
Valuing learners' home language (or dialects) encourages engagement and participation and improves learning progress.

It is important to note that learners will use their home language/dialect throughout their lives and that it therefore must be recognised and valued with learners of all ages and at all levels of education and training.

Focus Area references

- Slide 10 is taken from the Powerpoint in Module 10.1.
- Refer to Focus Area 12, Background reading and References and further reading, for more information on the research mentioned here.
- See Focus Area 10, Module 10.1 for additional information regarding the activity.

SLIDE 11



COMMENTARY

Being 'bidialectal' means being competent in two dialects, just as being bilingual means being competent in two languages.

A speaker who is competent in two dialects is able to communicate successfully in either dialect. They can code-switch; that is, use the dialect most appropriate to the context, purpose and audience.

Educators can help their learners to become competent bidialectal speakers by:

- respecting and valuing the roles of both dialects
- using the foundation provided by the first dialect on an ongoing basis.

However, for this to be achieved, learners need to be aware that they have come to their educational context speaking another dialect. Educators can assist this to occur through a range of activities.

For example, learners could be asked to record speech samples from family members, friends and teachers or trainers. These could then be used with the whole group to compare how they differ and determine who uses what type of language.

Another activity could be to show a film in which Aboriginal English is used or discussed.

For very young learners, two puppets could be used by Aboriginal and non-Aboriginal educators, with one speaking Aboriginal English and the other Standard Australian English.

Facilitators note

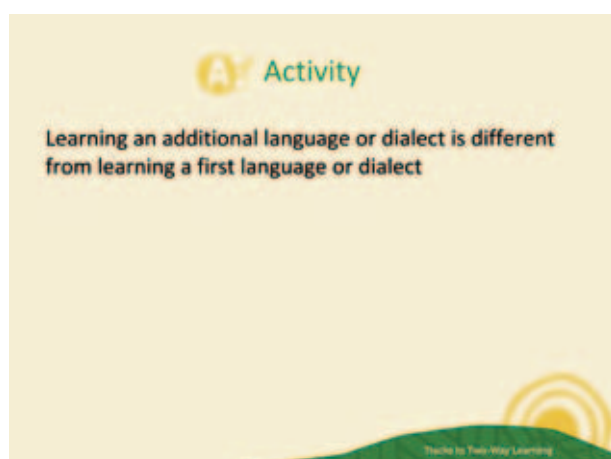
The films in the *Ways of Being*, *Ways of Talk* and *Deadly Ways to Learn* packages are valuable resources for participants to use with their learners. They can serve as a springboard for a range of activities: for example discussions about the way people talk, about languages and dialects and about Aboriginal English.

Other supporting activities can be found in Module 1.5.

Focus Area references

- The information on Slide 11 is drawn from the Background readings in Focus Areas 1 and 12.
- Refer to these Background readings and Module 1.6 for further information.

SLIDE 12



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

Use the Facilitators material: *Learning an additional language or dialect is different from learning a first language or dialect* provided in Module 1.6. Photocopy, cut out and laminate the text strips and follow the instructions given in the Overview.

SLIDE 13



COMMENTARY

The model on this slide represents what happens when the learners' home language is perceived either as different (**additive**) or as a deficit (**subtractive**).

When the learners' home language/dialect is perceived as just different (additive), educators are more likely to value and build on that language or dialect and to acknowledge its importance to the learner.

If the learners' language is perceived as being a deficit (subtractive), educators will generally work on eliminating that deficit by trying to change the way learners talk through continual correction.

This can have devastating effects on the learners, especially if they use a rule-governed dialect spoken by their entire families and their community networks.

As you can see on the slide, the way the learners' language is seen by the educator influences:

- the way the community participates
- the way educational programs are delivered (pedagogy)
- the way learners' achievements are evaluated (assessment).

In the additive model:

- the community is more likely to collaborate
- the programs are owned by learners and educators and are reciprocal (Two-Way)
- the assessment takes language difference into account.

In the subtractive model:

- the community is excluded
- the way in which programs are delivered is one-way, from the educator to the learner
- the assessment does not take account of language competency that does not occur in Standard Australian English.

Looking at the end result, within the additive model, learners are empowered but in the subtractive model, they are disabled.

Within the additive model, learners are more likely to be confident in their linguistic skills and successful in developing bidialectal competence.

Therefore it is important to recognise and value the learners' home language or dialect and build on the knowledge and competencies that they bring with them to the educational context.

Focus Area references

- The diagram on Slide 13 is taken from Module 12.1.3.
- For more information, refer to the Background reading in Focus Area 12 and Modules 12.1.1 12.1.2 and 12.1.3.



Optional activity: Difference versus deficit models

Use the Facilitators' material: *Difference versus deficit models* provided in Module 12.1.1 and conduct the text reconstruction activity outlined in the Module Overview.



Optional activity: Two ways of viewing learners and their primary discourse

Use the Worksheet: *Two ways of viewing learners and their primary discourse* provided in Module 12.1.2 and conduct the cloze activity with split dictation outlined in the Overview.

Two-Way bidialectal education

SLIDE 14

Two-Way bidialectal education

- **Traditional Anglo-Australian educational model:** knowledge is passed from non-Aboriginal educator to Aboriginal learner
- **Two-Way bidialectal education model:** Aboriginal learners and educators' prior knowledge and skills are recognised in the learning/work environment. It provides opportunities for Two-Way learning and sharing of knowledge

Moving knowledge and understanding in two directions

Thanks to Two-Way Learning



COMMENTARY

- In a non-Two-Way education model, knowledge is passed from non-Aboriginal educator to Aboriginal learner. It is assumed that the Aboriginal learner brings limited knowledge or value to the educational environment.
 - The Two-Way bidialectal education model recognises that Aboriginal learners and educators bring to their learning and work environment a wealth of knowledge that can enhance that environment greatly:
- Two-Way bidialectal education provides a means for non-Aboriginal educators and learners to learn from their Aboriginal counterparts and for Aboriginal educators and learners to learn from their non-Aboriginal counterparts.
 - Two-Way bidialectal education is moving knowledge and understanding in two directions (two ways).
 - It involves respecting and taking into account the role of the Aboriginal learners' first dialect (Aboriginal English) as their first linguistic experience and Standard Australian English as their additional dialect in order to enable them to achieve competency in both dialects (bidialectalism).
 - Two-Way bidialectal education allows learners to relate to each other's cultural perspectives and for educators to participate in a Two-Way learning process.

Focus Area references

- The text on Slide 14 is taken from the Powerpoint in Module 1.6.
- See the Background reading of Focus Area 1 and Module 1.6 for more information.

SLIDE 15



COMMENTARY

The following activity will introduce you to the eight principles of Two-Way bidialectal learning.

These will provide additional ideas on how to make Two-Way bidialectal learning work in your educational environment.

You will receive a set of eight Handouts containing the eight principles and work with them in eight separate groups. The members of each group will need to familiarise themselves with the principle that they are exploring and become experts on it so that they can explain it to members of other groups at a later stage of the activity.

**Activity: Eight principles of Two-Way bidialectal learning**

Distribute the Handouts provided in Module 10.2 and conduct the jigsaw reading activity as outlined in the Overview. Display Slide 15 while participants are working on the activity. Invite participants to share a summary of the principles with the whole group. Use the debrief commentary as additional information if necessary.



DEBRIEF COMMENTARY

The eight principles of Two-Way education value Aboriginal English as an alternative linguistic system.

Principle 1: Creating a receptive environment for Aboriginal English.

Provide opportunities for learners to use Aboriginal English. Do this by:

- observing the features of Aboriginal English to extend your own understanding of this dialect – linguistic differences, borrowed words and social dimensions
- expanding your own understanding of how Aboriginal English differs from Standard Australian English.

Principle 2: Working in Two-Way Teams.

Collaborate and work in partnership with Aboriginal educators (for example, teachers, lecturers and AIEOs) in at least some of the following:

- planning the delivery of lessons
- selecting, creating and/or adapting texts
- discussing learning materials
- monitoring outcomes and developing assessments
- including Aboriginal perspectives
- demonstrating code-switching
- interpreting for the educator and the learners
- providing reports to parents/caregivers/learners
- brainstorming ideas around a topic to obtain different conceptualisations.

Principle 3: Making sure that resources are appropriate by:

- *evaluating existing materials*
- *modifying or replacing existing materials if necessary*
- *helping learners to use existing materials*
- *supplementing existing materials by creating suitable handouts.*

Principle 4: Providing models of Aboriginal English and bidialectal competence.

AIEOs or other Aboriginal people can model bidialectal competence by:

- *visiting and talking to the learners*
- *using printed material (texts, newspapers, magazines), audio and videos of Aboriginal role models*
- *demonstrating code-switching*

Principle 5: Restructuring the learning environment to make it Two-Way.

Make sure that the program delivery is Two-Way by:

- *avoiding educator-led discussion wherever possible*
- *reducing the use of question/answer techniques*
- *setting up informal learning situations (applying learners' own knowledge of the local environment)*
- *using themes that draw on Aboriginal knowledge.*

Principle 6: Helping learners through the stages of bidialectal development by:

- *providing them with additional time to communicate verbally or graphically before undertaking written tasks*
- *allowing them to work in small groups*
- *introducing them gradually to a wider audience*
- *recognising the need for a staged progression from the first to the second dialect*

Principle 7: Exploring the evaluation of bidialectal competence.

Acknowledge the development of bidialectal competence by:

- *developing bidialectal outcomes to match curriculum areas*
- *identifying community-based literacy evaluation practices*
- *developing assessments that evaluate knowledge of dialect difference*
- *developing procedures for reporting learners' progress in the development of bidialectal skills.*

Principle 8: Recording daily reflections.

Learn from your experience every day by:

- *reflecting on Two-Way collaboration*
- *keeping a diary of your reflections*
- *sharing experiences with colleagues and other Two-Way Teams.*

Focus Area references

See the Background reading in Focus Area 10 and Module 10.2 for more information.

Two-Way Teams

SLIDE 16



Activity: Two-Way Teams

As an introduction to the following section of the workshop, show the film 'Two-Way learning and two kinds of power' from the *Ways of Being, Ways of Talk* package. After they have watched the film, invite participants to discuss their understandings of what a Two-Way Team is.



DEBRIEF COMMENTARY

A Two-Way Team is an equal partnership between an Aboriginal and a non-Aboriginal educator.

Two-Way Teams must include an Aboriginal and a non-Aboriginal educator.

The team should represent two kinds of knowledge and experience (Aboriginal and non-Aboriginal) and show how to learn from each other.

The key principles of Two-Way Teams are that respective members:

- *value each other*
- *respect each other's differences and different ways of understanding and interpreting knowledge*
- *learn from each other*
- *learn from each other's differences*
- *through this process, learn about themselves and their own interpretations of knowledge and experience.*

Focus Area references

- The text on Slide 16 is taken from the Handout in Module 1.7.
- See the Background reading in Focus Area 1 and Module 1.7 for more information.

SLIDE 17

Activity

Please turn to your neighbour and brainstorm the following questions.

What does a Two-Way Team do:

- when facilitating workshops and providing advice to other trainers and educators?
- when working with learners?

Thanks to Two-Way Learning



Activity: What can Two-Way Teams do?

Instruct participants to brainstorm the questions on Slide 17. Allow five minutes and then invite participants to call out their ideas and write them on a whiteboard or flip chart. Points from the following commentary can be added in the debrief if they have not already been raised by participants.



DEBRIEF COMMENTARY

What Two-Way Teams do when facilitating workshops and providing advice to other trainers and educators:

- raise the awareness of other educators and community members about Aboriginal English and dialect difference
- raise awareness of the implications of this difference for learners' educational outcomes
- contribute to curriculum development with culturally-appropriate content and tasks
- address questions and concerns about learners' dialect use
- ensure that accommodation of Aboriginal English is proactive, not reactive.

What Two-Way Teams do when working with learners:

- accommodate dialect use in the learning environment
- introduce the new dialect (SAE) in a non-threatening way
- introduce the idea and examples of code-switching and encourage learners to experiment with it.

Focus Area reference

See the Background reading in Focus Area 1, Module 1.7 and Handout 2 in Module 10.2 for more detailed information on Two-Way Teams.

SLIDE 18

Protocols for setting up a Two-Way Team

- Being part of a Two-Way Team is voluntary
- A Two-Way Team member needs to have the desire to make a difference
- Both members of a newly-formed Two-Way Team need to be open minded and tolerant of cultural difference

Thanks to Two-Way Learning



COMMENTARY

There are several protocols for setting up Two-Way Teams:

- Teams must be voluntary. Members of a team must want to be in it.
- Members of a Two-Way Team must want to make a difference for both Aboriginal and non-Aboriginal learners: that is, for non-Aboriginal learners to learn more about the Aboriginal world and vice versa and for all learners to know how to succeed using Standard Australian English.

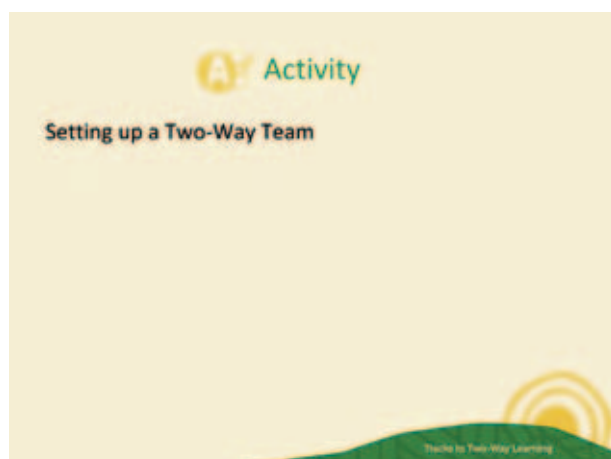
- Two-Way Teams need to be tolerant and understand that it will take time to get used to working together. Both Two-Way Team members may not yet be used to the idea of Aboriginal English and how it is valued in Two-Way bidialectal education. For example, they may have been brought up and educated to believe that Aboriginal English is incorrect, undesirable and unacceptable. This major shift in perspective for both members may be a slow process, but it is fundamental to the success of a Two-Way Team.

Respective line-managers must show support for educators who wish to become members of a Two-Way Team. Two-Way Teams need to be respected and encouraged so that they become confident enough with their knowledge and with each other to be able to work through any miscommunication and to jointly facilitate workshops and develop and deliver educational programs.

Focus Area references

- The text on Slide 18 is taken from the Handout in Module 1.7.
- See the Background reading in Focus Area 1 and Module 1.7 for more information.

SLIDE 19



A Activity: Setting up a Two-Way Team

Using the Worksheet: *Setting up a Two-Way Team* and the Facilitators key provided, conduct the activity in Module 1.7, following Steps 2 to 4 as explained in the Module Overview. Use the Powerpoint: *Some advice from successful Two-Way Teams* in Module 1.7 as a Handout for participants.

SLIDE 20



DEBRIEF COMMENTARY

The following advice has been provided by people who have had experience in working in Two-Way Teams.

- *Discussing protocol is important. This allows both members to share those things that make them work effectively and those things that they cannot deal with easily.*
- *Take time to learn about each other – history, origins, family, personalities, likes and dislikes. This will make each team member feel more comfortable and at ease when working together.*
- *Build relationships with your Two-Way Team partner and with their friends and families where appropriate and possible.*
- *Recognise that you are both experiencing biculturalism and bidialectalism and be tolerant of each other's lack of knowledge and understanding. Be explicit in helping your Two-Way Team partner to understand your point of view.*
- *Keeping journals or just talking about your experiences can assist with your learning journey. These experiences can be used when mentoring other Two-Way Teams.*

Focus Area references

- The text on Slide 20 has been adapted from the Powerpoint in Module 1.7.
- See the Background reading in Focus Area 1 and Module 1.7 for more information.

Summarising and reflecting

SLIDE 21

The ABC of Two-Way bidialectal education

- A – Acceptance of Aboriginal English
- B – Bridging to Standard Australian English and
- C – Cultivating Aboriginal ways of approaching experience and knowledge

As simple as 'ABC'!

Thanks to Two-Way Learning



COMMENTARY

In this workshop, we have explored the concept of Two-Way bidialectal education.

We have looked at languages and dialects and the importance of valuing Aboriginal English.

We have also clarified the terms 'bidialectal' and 'Two-Way' and have explored some ideas for applying these concepts in educational and training practice.

We can summarise the workshop by using the ABC of Two-Way bidialectal education:

- *A for Acceptance of Aboriginal English*
- *B for Bridging to Standard Australian English*
- *C for Cultivating Aboriginal ways of approaching experience and knowledge*

We hope that this series of slides and activities has been of benefit to you.

We are interested in knowing what you have taken from this workshop and how you might apply any new learning at your school or training site in the future.

SLIDE 22

Summarising and reflecting

In pairs, discuss the following questions:

- What main points will you take from this workshop?
- How will you apply your new understandings at your education/training site?

Thanks to Two-Way Learning



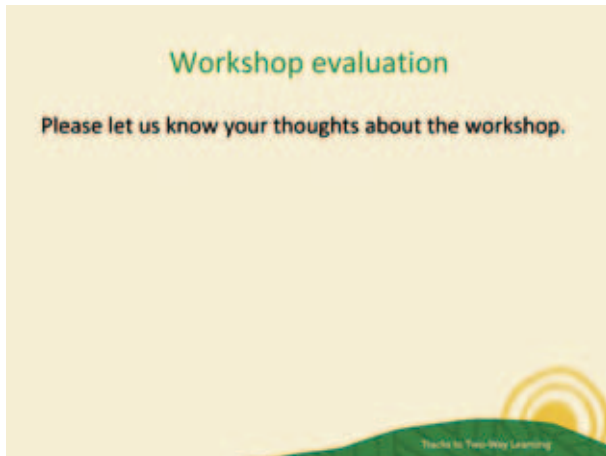
COMMENTARY

Refer to the instructions on the slide. Take some time to discuss with your partner and we will then debrief as a group to complete this workshop.

Focus Area reference

In addition to the information provided throughout this workshop, also refer to Focus Area 12, Background reading.

SLIDE 23

**Activity: Evaluation**

Distribute the Participant feedback forms provided on page 102 and ask participants to take some time to complete them, before formally closing the workshop.

Facilitators notes

Formal closure of the workshop can include:

- thanking the organisers, caterers
- sharing any plans/dates for future events
- wishing participants a safe trip home.

SAMPLE WORKSHOP:

Understanding dialectal differences

SAMPLE WORKSHOP: UNDERSTANDING DIALECTAL DIFFERENCES

Introduction

Workshop tip

This workshop is intended to provide an example of:

- how slides and activities can be delivered in a workshop
- how content from different Focus Areas can be selected and combined
- how complex ideas can be explained and delivered
- how to design a workshop that combines instruction and interactive learning.

This is a sample workshop for Two-Way Team facilitators.

It contains a series of slides with commentaries, activities, notes and references to Focus Areas. The series of slides is available electronically on the CD attached to the *Facilitators Guide*. Additional templates that can be used for adaptation or the creation of a new workshop are also provided.

Slides should be coupled with relevant comments and supporting activities to make workshops interactive and engaging.

The commentaries provided with the slides are examples of spoken language to explain the content on the slides. They don't have to be used verbatim but can be read out by Two-Way Teams during workshops if necessary.

It is important to note that the commentary do not take into account examples or experiences that individual facilitators

may be able to add. Personal anecdotes can enhance the delivery of workshops significantly, as they make the content more accessible to and entertaining for the participants. The commentaries should therefore be adjusted accordingly.

The notes, Focus Area references and activity suggestions, which follow the slides, provide instructions and point to further information in the range of Focus Areas. To make that information brief and concise, an instructional, imperative voice is used in these sections.

Workshop tips

- Presentations are always most powerful if they are owned by the facilitators and if they address the needs of the participants within the local context. Therefore it is best to adapt the materials from the Focus Areas to make them fit well with the local context and to combine them with other materials (as suggested in the Site Evaluation Matrix, column 'Resources').
- Two-Way Teams should work together to plan the content and delivery of the workshop. This will ensure that both Aboriginal and non-Aboriginal understandings and ways of working can be catered for appropriately.

Presentations in PowerPoint® format

PowerPoint® is a valuable tool, but it must be used appropriately. No-one enjoys watching a long series of slides with no opportunity to discuss the ideas contained in the slides. Check for understanding and provide opportunities for participants to make their own contributions to the ideas presented. See 'Designing a presentation' on page 10 for more information and guidelines for presentations.

Designing activities

There is a range of options for using activities to make workshops engaging. Refer to 'Activities' on page 10 for tips on how to use activities in the most effective way.

Resources for Two-Way Team facilitators

- the CD (attached to the *Facilitators Guide*) containing an electronic version of this and the other two presentations as well as templates to make your own
- the 12 *Focus Areas* with content for slides ('powerpoints') and activities to include in the workshop
- other resources (web pages, books, pamphlets, film clips, etc as recommended in the *Site Evaluation Matrix*)
- your own ideas on how best to deliver the content for your participants within your local context.

Workshop description

This workshop aims to create awareness of a range of aspects (layers) of language and how they are different in Aboriginal English and Standard Australian English. Some of these are very obvious, while others are more subtle and harder to identify.

The workshop has four main parts that deal with the different layers or aspects of language:

- cultural conceptualisations
- text structure
- grammar
- pragmatics.

Important note

As this sample workshop covers a range of aspects (layers) of language, it is of considerable length. Each layer of language is very complex in its own right and may well merit sessions lasting a full day or more. Equally, each of the four parts of this workshop can be further broken down and dealt with in shorter sessions.

It is **not** recommended that this workshop be:

- followed step by step in its entirety
- used without adjustment to the participants' needs, the local contexts and time available for delivery
- used without having read the related Background readings and without having developed a sound knowledge of the content.

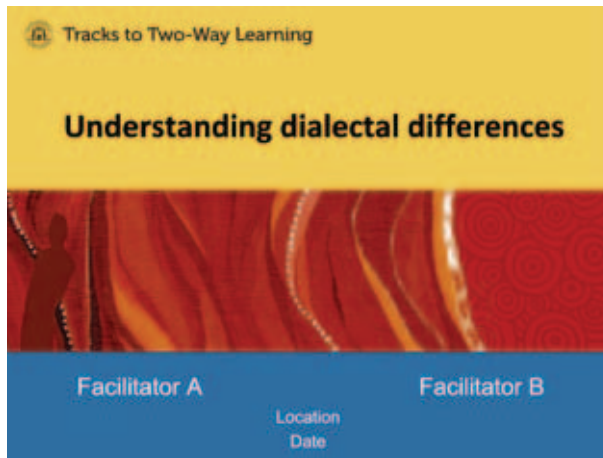
Workshop objectives

The objectives of this workshop include understanding:

- visible and invisible aspects of language and how they are linked
- differences between Standard Australian English and Aboriginal English
- features of Aboriginal English and how these affect learning of Standard Australian English
- what to take account of when teaching Aboriginal learners.

Workshop overview

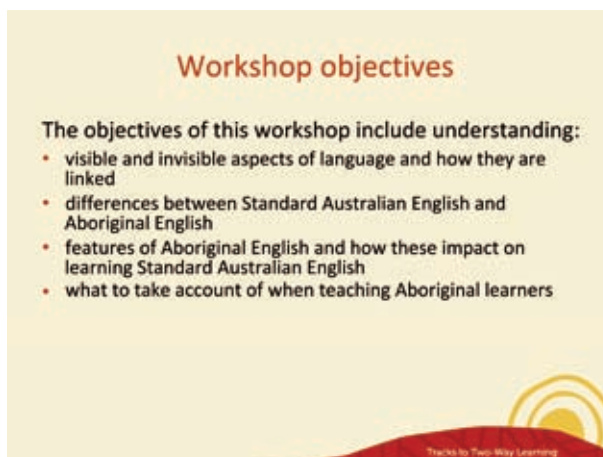
SLIDE 1



Facilitators notes

- Slide 1 should be on display before workshop participants enter the room.
- Make sure that you have updated the slide to include your names, venue and date.
- Welcome participants, introduce yourselves and the person who will conduct the 'Welcome to Country'.
- Familiarise your participants with the agenda that you have devised for the day. Provide information on break times, catering, the location of the toilets and any other information you may need to share.
- Introduce yourselves and, if you wish, conduct one of the icebreaker activities provided on pages 92-100. Alternatively, if the group is small enough, you may wish to invite participants to introduce themselves.

SLIDE 2



COMMENTARY

Listed on the slide are the objectives for this workshop.

The content of most slides and many activities has been taken from the Tracks to Two-Way Learning package, which has been developed to assist trainers and educators to improve educational outcomes for Aboriginal learners.

Facilitators notes

- You may wish to tell participants how you would like to run this workshop. For example, you may want to encourage participants to ask questions when they arise or want them to wait with any questions until the end of each part.
- Explain any ambiguous or unfamiliar terminology you will be using in the workshop. (You may want to refer to the Big Word Guide [Glossary] in the *Facilitators Guide*.)

SLIDE 3



COMMENTARY

The model of an iceberg is used to show the different layers of language that are important in communication.

We will first look at the three layers and then go back to explore each one in more detail during the course of this workshop.

The image illustrates that some features of language—those that can be heard or seen—are placed on top of the iceberg. Below the waterline are other layers of language that are 'hidden' but are at least as important for communication.

Above the waterline are all the features of spoken and written language: pronunciation, intonation, words, sentences, grammar and text structures.

The hidden layers of language are meanings, pragmatics and world view (values, beliefs and attitudes), including cultural conceptualisations. It is not possible to see or hear these components of language most of the time, but they are present whenever language is used.

Focus Area references

- Slide 3 is taken from the Powerpoint in Module 1.2. There is also an ant hill diagram provided in that Module as an alternative to the iceberg.
- See Focus Area 1, Background reading and Module 1.2 for more information.

Cultural conceptualisations



COMMENTARY

Most educators concentrate on those language features that are exposed and can be identified easily, eg pronunciation and grammar. However, it is the 'hidden' features of the language that cause most misunderstandings and difficulties for learners.

Therefore, we first explore the bottom layer of the iceberg.

This layer is about our world view and the related conceptualisations that are fundamental to our language and drive everything that lies on top (sentences, words, grammar, etc).

SLIDE 4

World view or conceptualisations

- Conceptualisations are the ways in which we make sense of our experience of the world
- We are faced with masses of information every day of our lives. To cope with this information, we group it into **categories** to handle all the detail

For example, we understand:

- a 'crow' as a 'kind of bird'
- a 'beanie' as a 'kind of hat'

Tracks to Two-Way Learning



COMMENTARY

The deepest, most submerged layer of language is our world view or conceptualisations.

Language reflects (and simultaneously constructs) the way people conceptualise, ie 'see' and understand the world. Attitudes, values and beliefs are both constituents and products of culture. They influence how people think and how they explain the world and its events.

For example, the word 'kangaroo' stimulates very different responses among Aboriginal and non-Aboriginal people: the meaning (denotation) is shared (it is an animal with a long tail that hops and carries its young in a pouch) but what it means to the speakers will differ according to the associations (connotations) that are attached to the word - Aboriginal responses may include food and hunting, while non-Aboriginal responses are more likely to refer to emblem, long tail or pouch.

Focus Area references

Slide 4 and the commentary are drawn from the Background reading in Focus Area 4 and Module 4.3.

SLIDE 5



Activity: Exploring associations

Refer to Module 4.7.1. Read the Overview and conduct the activity using the Worksheet: *Exploring associations* (provided in the Module).



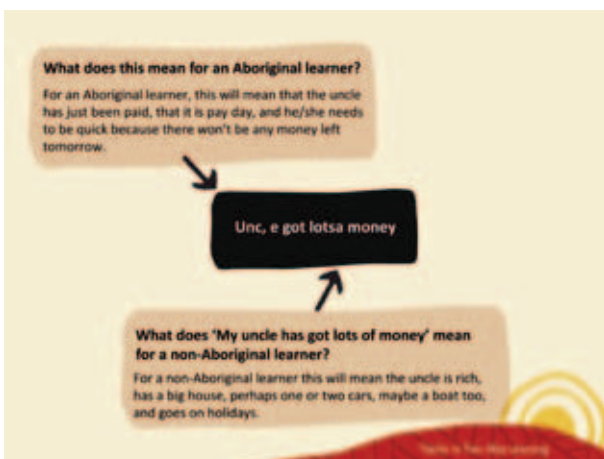
DEBRIEF COMMENTARY

As we gain new experiences, which may be in a new culture, our conceptualisations expand to accommodate further possibilities. When we have too much information, we make categories in our brains to handle it all.

But when we move into a new culture, we may not share the same categories of stored knowledge and we just can't understand what is going on.

This is what happens when many Aboriginal learners enter an educational setting. The differing cultural conceptualisations often lead to misunderstandings.

SLIDE 6



COMMENTARY

Consider the example on the slide.

Can any non-Aboriginal people tell us what this means?

Facilitators note

Non-Aboriginal people will often understand this sentence to mean that the uncle is rich, has a big house, perhaps one or two cars, maybe a boat too, and goes on holidays. As a debrief, you can let the sample answer on Slide 6 appear.



COMMENTARY (continued)

... *Can any Aboriginal people tell us what this means?*

Facilitators notes

- For an Aboriginal learner, this statement usually means that the uncle has just been paid, that it is pay day, and he/she needs to be quick because there won't be any money left for the next day.
- As a debrief, you can let the sample answer on Slide 6 appear.

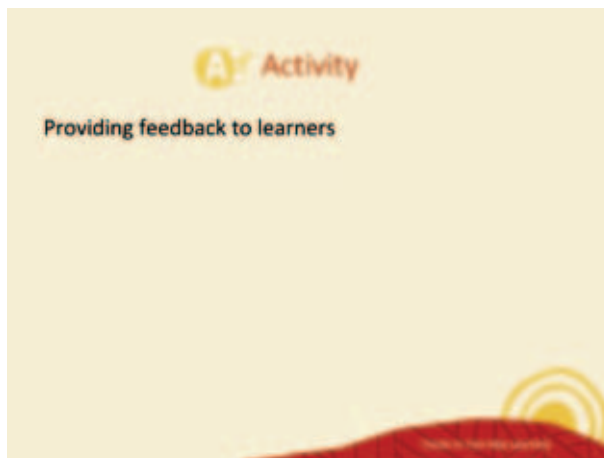


COMMENTARY

... *Why is this important? If the educator innocently corrects the sentence 'Unc, e got lotsa money' to make 'My uncle has got lots of money', not only has the grammar been changed, but so has the meaning and its related conceptualisation. The Aboriginal learner can no longer recognise this statement as being relevant to his/her own experience.*

Focus Area references

- Slide 6 depicts a local example provided by a Two-Way Team.
- See the Background reading of Focus Area 4 and Modules 4.2 and 4.3 for additional information.

SLIDE 7**Activity: Providing feedback to learners**

Distribute the Handout: *What to do when learners use Aboriginal English* from Module 12.10.5 (one copy for each participant). Give participants time to read the text with their neighbours and discuss how this might apply to them and their learners.

Text structure



COMMENTARY

Having looked at cultural conceptualisations in Aboriginal English and Standard Australian English, we can now explore how these differences are evident in the structure of texts.

First, we will compare the overall text structures of Aboriginal English and Standard Australian English stories. Then we will look at differences relating to the use of paragraphs, schemas and text cohesion.

Story structure in Standard English

SLIDE 8

Story structure in Standard English

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

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

Tracks to Two-Way Learning



COMMENTARY

When learners write a narrative or tell a story, the two parts of language (the seen and the unseen parts of the iceberg) come together.

Different cultures structure and use narratives in different ways. The meaning associated with the idea of 'story' in a culture is an example of an important cultural conceptualisation. For example, from an Anglo-Australian Western perspective, 'story' usually means a work of fiction. In Aboriginal English, a story is never fictional.

Conceptualising a story as 'real' or 'fictional' gives rise to very different expectations and understandings. 'Real' stories are connected to identity, place, ownership and authenticity. Fictional stories are works of imagination.

Another important cultural difference can be found in the structure of a story.

In Standard Australian English, typical stories include a problem that is finally solved – something happens that needs fixing. Learners are usually encouraged to use this structure, as outlined on the slide. Many educators believe that all stories should have this structure and it is still often expected and taught explicitly today.

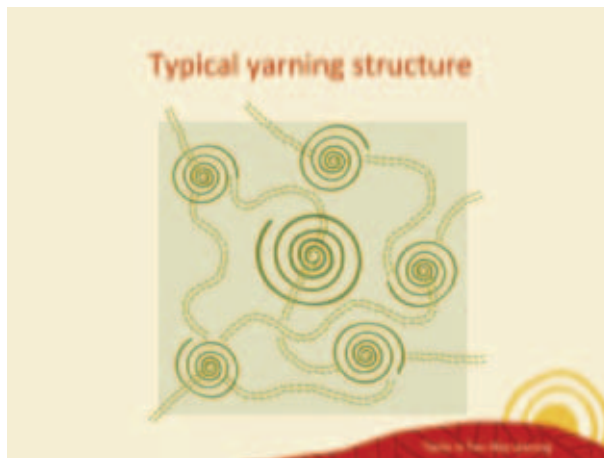
However, this is a Western cultural conceptualisation of what a story is. It is a Western cultural story schema.

Focus Area references

- Slide 8 and the commentary have been taken from Module 5.1.
- See the Background reading in Focus Area 5 and Module 5.1 for more information.

Typical yarning structure

SLIDE 9



COMMENTARY

Yarning has an important function in contemporary Aboriginal social practice and is primarily an oral process that is located in time and place.

In yarning, listeners may provide additional information. Listeners can legitimately acknowledge contexts and add information about them. In fact, numerous additional yarns may develop and be told along with the first.

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

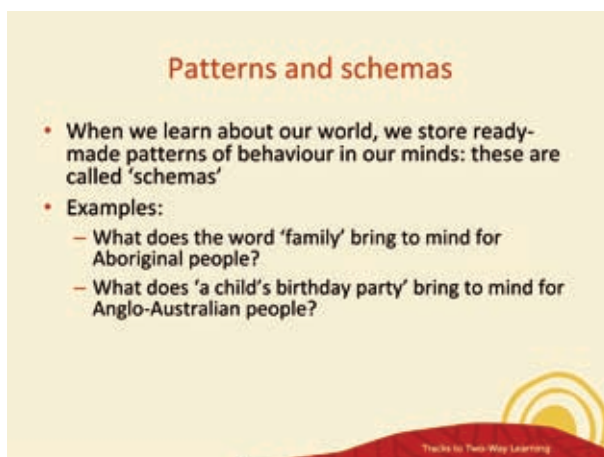
This structure is demonstrated in the graphic on the slide, in which spirals represent individual topics and are linked to other spirals with other topics. The spirals show circular rather than linear progression and the footprints indicate the interconnectedness of the different topics within the storytelling.

Focus Area references

- Slide 9 and the commentary can be found on the Powerpoint in Module 5.2.2.
- For further information, refer to this module and Background reading in Focus Area 5.

Patterns and schemas

SLIDE 10



COMMENTARY

Not only are yarns structured differently from the way in which the information would be told in Standard Australian English, they also draw on different patterns of behaviour and expectations for how people behave.

These different patterns of behaviour, and the meaning they have for people within a culture, are called 'schemas'.

Schemas are what we usually bring to mind when someone mentions something familiar. Not having the appropriate schemas to draw on in a new situation will mean that we don't understand what is going on around us and we feel uncomfortable and excluded.

Let's take the word 'family' and look at it from an Aboriginal point of view.

For Aboriginal people, the word 'family' brings to mind all extended family members, not just the biological mother, father, brothers and sisters.

A different example is a child's birthday party. From an Anglo-Australian point of view, a birthday party brings to mind all the things that happen – a birthday cake with candles, games, sweets, presents and so on.

Focus Area reference

Slide 10 and the commentary have been created with information from the Background reading of Focus Area 4.

Aboriginal English story patterns

SLIDE 11

Aboriginal English story patterns

- **Travel Schema:** known participants move and stop
- **Hunting Schema:** experience of seeing, chasing and catching animals and then cooking and eating them
- **Gathering Schema:** seeing, chasing, catching, looking, finding, killing, bringing home, cooking and eating
- **Observing Schema:** shared experiences of seeing natural or social phenomena, noting quantity, quality, size, etc
- **Scary Things Schema:** other powers or beings affecting normal life within the community, often at night, and may refer to personal experiences or the experiences of others

Adapted from Malcolm, I. G. and Rochecouste, J. (2002). Event and story schemas in Australian Aboriginal English discourse. *English World-Wide*, 21 (2), 263-289.

Tracks to Two-Way Learning



COMMENTARY

Story patterns in themselves are schemas.

Researchers have studied some of the ways in which stories/yarns are structured in Aboriginal English and have found these patterns or story schemas in many stories.

These are some schemas that many Aboriginal people use. Please take some time to read the information on the slide.

Of course, if Standard Australian English and Aboriginal English have different story schemas, the ways in which these texts are ordered and linked are different, too.

Focus Area references

- Examples of Aboriginal learners' yarns are available in Focus Area 5. Focus Area 11 contains 10 storybooks with Aboriginal yarns.
- The information on Slide 11 is taken from Module 5.4. See the Background readings of Focus Areas 4 and 5 and Modules 4.7.3 and 5.4 for more information.

SLIDE 12



Activity: Frequently used Aboriginal English story patterns

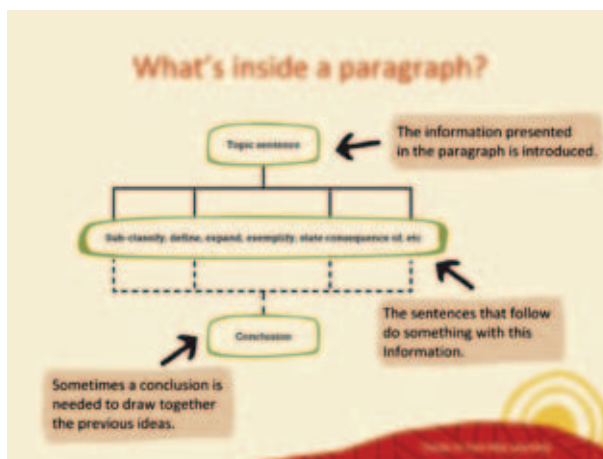
Refer to Module 5.4. Read the overview and conduct the activity using:

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

This activity enables participants to appreciate and value the different story structures.

What's inside a paragraph?

SLIDE 13



COMMENTARY

In Standard Australian English, the order of events or ideas is important for listeners to be able to understand it.

This order is developed by using paragraphs that divide information into manageable chunks. Paragraphs are independent sections of the text ordered in a particular way.

Paragraphs in Standard Australian English have the function of 'lining up' ideas in the text. These are often 'signposted' with joining words, eg 'The next important point is...'; 'The following day....'.

These signposts provide links across Standard Australian English texts and make texts 'cohesive'.

The function of a sentence inside a paragraph can be understood because it follows on from the previous sentence.

It can also be made obvious to the Standard Australian English reader with words such as for example, therefore and however.

Focus Area references

- Slide 13 and the commentary are based on Module 5.3.1. For more information, refer to the module and to the Background reading of Focus Area 5.
- See the Background reading of Focus Areas 4 and 5 and Modules 5.1 and 5.3 for more information on text structure in Standard Australian English.

Aboriginal English transcript

SLIDE 14

Aboriginal English transcript

big mob o emus ...
seen it ...
y' know dey got pad
gonn along de road ... → **Observing Schema**

an e was drivin along
an e seen
he looked in is rear vision mirror
and big light was
behin am ... → **Scary Things Schema**

so e didn't worry about it
e jus kept on goin along ...
an when e looked again it wasn't dere ...
it was in front of am

den ... e was driving along
and e got to one windmill
and to-i-uggest mob o emus ...
packed. → **Observing Schema**

Adapted from Sharifian, F. (2001). Schema-based processing in Australian speakers of Aboriginal English. *Language and Intercultural Communication*, 2(2), 120-134.



COMMENTARY

In Standard Australian English, texts are structured through the use of paragraphs, but structuring in Aboriginal English is more reliant on shared schemas. Several schemas may appear and re-appear in a text without any indication or 'signpost' from a Standard Australian English point of view.

The story on this slide is a transcript of spoken text. The young speaker here begins with an Observing Schema (emus), then activates a Scary Things Schema (big light seen in the rear-vision mirror) and then reactivates the Observing Schema (emus).

Facilitators note

Invite Aboriginal participants to elaborate on the text as they see fit.



COMMENTARY

Unlike the paragraph structure described above, the non-Aboriginal reader/listener is not warned of any change of schema and may be unaware of the Observing or Scary Things Schemas that are required to understand this story.

Focus Area references

- The text on Slide 14 was obtained from one of the materials in the section References and further reading in Focus Area 5.
- See the Background reading of Focus Areas 4 and 5 and Modules 5.2 and 5.4 for more information on story schemas in Aboriginal English.

Linking ideas in text

SLIDE 15

Linking ideas in text

'An one time... an we went to um... out to the bush and we .. seen all dese emiyu dere..and .. shot im'

↖ ↗

In **Aboriginal English** a pronoun does not have to 'agree' with what it refers back to. The speaker and listener will understand from the context that only one emu was shot.

'Once we went out to the bush and we saw all these emus there and we shot one of them'

↖ ↗

In **Standard Australian English** this pronoun must match the word(s) that it refers back to.



COMMENTARY

Here is another example of spoken text. It shows how cohesion using pronouns differs in Standard Australian English and Aboriginal English.

In Standard Australian English, pronouns have different forms (him, her, they, etc.), so the reader/listener knows who they refer back to (him to a 'male', her to a 'female', etc.). This is called 'agreement'.

This agreement is not always used in Aboriginal English, because the information is understood from the context.

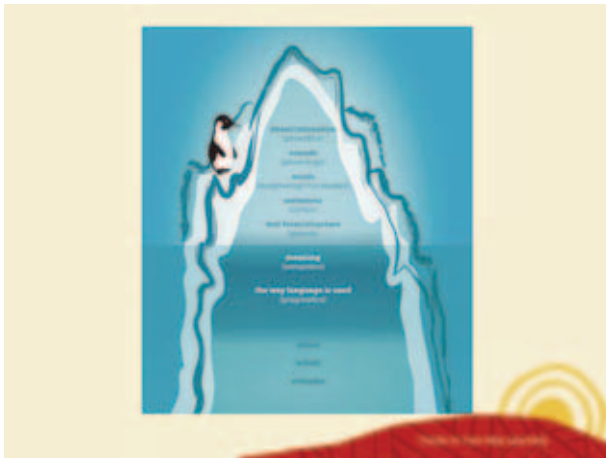
So not only do the ideas (schemas) follow a different pattern in Aboriginal English texts but the way in which things or people are linked together within the schemas is different from Standard Australian English.

Focus Area references

- The text on Slide 15 is adapted from Malcolm I. G. et al. (1999). *Towards More User Friendly Education for Speakers of Aboriginal English*. Perth: Education Department of Western Australia and Edith Cowan University.
- See the Background reading in Focus Areas 3 and 5 and Modules 3.3, 3.6 and 5.5 for more information.

Grammar

SLIDE 16



COMMENTARY

So far, we have explored the parts of the iceberg that are hidden under the surface.

Now we will have a closer look at the visible/audible features of language — principally word choice and grammatical structure. These surface features reflect what is going on deep below the surface.

On the surface, there are some significant differences between Standard Australian English and Aboriginal English in word choice, word meanings and grammatical structure.

Focus Area references

- Slide 16 is taken from the Powerpoint in Module 1.2. There is also an ant hill diagram provided in the module as an alternative to the iceberg.
- See Focus Area 1 Background reading and Module 1.2 for more information.

SLIDE 17



COMMENTARY

This slide shows some of the ways in which the grammar of Standard Australian English and Aboriginal English differ.

It is important to remember that, when Aboriginal English differs from Standard Australian English, it is obeying different rules (driven by different cultural understandings).

It is not breaking the rules of Standard Australian English; it is applying the rules of Aboriginal English.

Focus Area references

- The information on Slide 17 reflects the contents of Focus Area 3, apart from the modules on quantification and objects.
- For more information, see the whole of Focus Area 3, including the Background reading.

Doing things (verbs)

SLIDE 18

Doing things (verb tense)

- In **Standard Australian English** the tenses of the verbs divide time into past, present and future
- This can pose difficulties for people from other language backgrounds who have different conceptualisations



COMMENTARY

Verbs in Standard Australian English have many roles and take on forms that can be very difficult for the learner of English as an Additional Language (EAL) or as an Additional Dialect (EAD).

In Standard Australian English, verbs in different tenses tell us, for example, when something happened, whether that event is still going on or whether the event happened before, after or during other events.

The tense tells us whether we do something regularly or not. It can tell us whether we actually did/ have done something or just might do/have done it.

SLIDE 19

Doing things (verb tense)

- In **Aboriginal English** the distinction of past, present and future can be made by referring to the context
- Therefore indicating exactly when something happened by using a particular form of the verb is not so important



COMMENTARY

In Aboriginal English, these distinctions are less likely to be expressed through verbs but are known mainly through the context of the event.

SLIDE 20

Doing things (verb tense)

- **'I's going to sleep dere'**
(*'I was going to sleep there' in Standard Australian English [SAE]*)
- **'.. An I wen back to sleep'**
(*'And I went back to sleep' in SAE*)
- **'I sawra emu'**
(*'I saw a(n) emu' in SAE*)



COMMENTARY

Nevertheless, Aboriginal English does use many verb forms that are also used in Standard Australian English (SAE) to talk about past events:

'I's going to sleep dere.'
(SAE: *I was going to sleep there.*)

'... An I wen back to sleep.'
(SAE: *... And I went back to sleep.*)

'I sawra emu.'
(SAE: *I saw a(n) emu.*)

SLIDE 21

Doing things (verb tense)

- A feature that is similar to Kriol and occurs often in heavier forms of Aboriginal English is the use of tense markers, such as 'bin':

e – he/she past verb

↓ ↓ ↓

'E bin catch two barra'
(*'I caught two barramundis' in SAE*)

Tracks to Two-Way Learning



COMMENTARY

In Aboriginal English, verb tense can also be shown by using a past tense marker, such as 'bin'. This feature is similar to Kriol and occurs often in heavier forms of Aboriginal English. In the example on the slide, 'E bin catch two barra', the verb 'to catch' is marked for past tense through the word 'bin', which is inserted before the verb.

Focus Area references

- The information on Slides 18-21 draws on parts of the Background reading of Focus Area 3 and Module 3.1
- See the Background reading of Focus Area 3 and the Module for more information.

SLIDE 22

A Activity

Verb tense in Aboriginal English and Standard Australian English

Tracks to Two-Way Learning



Activity: Verb tense in Aboriginal English and Standard Australian English

Refer to Modules 3.1.1 and 3.1.2 and choose an activity using:

- Powerpoint: *Verbs and timelines* (provided)
- Worksheet for reader: *Verb tense in Standard Australian English and timelines* (provided)
- Worksheet for writer: *Verb tense in Standard Australian English and timelines* (provided)
- Handout: *Verb tense in Aboriginal English* (provided).

This activity enables participants to deepen their understanding of the tense forms in Standard Australian English and to compare them with Aboriginal English.

Who does things? (double subjects)

SLIDE 23

Who does things (double subjects)

A sentence with a double subject looks like this:

Troy he wrote the song

subject



COMMENTARY

Double subjects happen when the subject of a sentence is mentioned twice, for example:

'This guy, he was on his way to the footy and....?'

Both Standard Australian English and Aboriginal English use double subject. However in SAE, it occurs only in less formal situations.

In Aboriginal English sentences like:

'My Mum, she said...' is not uncommon as the relationship between the pronoun (he, she, it) and the noun does not follow the same rules as in SAE.

Focus Area references

- The information on Slide 23 is taken from the Powerpoint in Module 3.2.
- See the Background reading of Focus Area 3 and Module 3.2 and 3.3 for more information.

Who/what is male or female? (gender)

SLIDE 24

Who/what is male or female? (gender)

In Standard Australian English:

- many words tell us if they are male or female; for example:
 - he/she
 - him/her
 - mother/father
 - son/daughter
- other words do not tell us; for example:
 - cook
 - driver

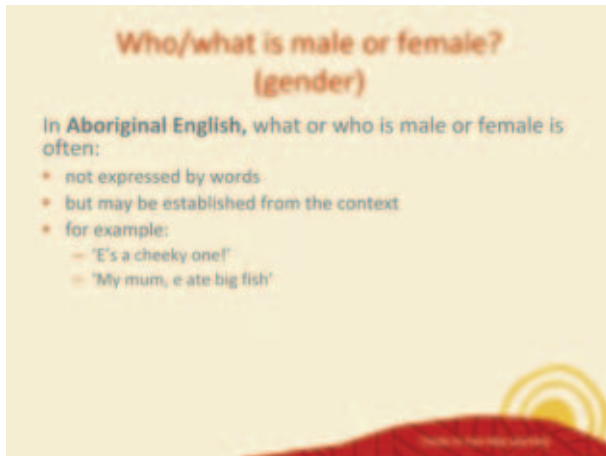


COMMENTARY

Gender is about male (he/him/man/Dad), or female (she/her/woman/Mum) or neither (it/house/dog) and how this is expressed in language.

In Standard Australian English, gender can be established through words, eg she or he (woman or man).

SLIDE 25



COMMENTARY

Aboriginal English tends to rely more on the context; for example, in the sentence 'E's a cheeky one!' the 'e' can be used interchangeably between a male, female or animal. It depends on the context.

Focus Area references

- The information on Slides 24 and 25 is drawn from the Handout in Module 3.3.
- See the Background reading of Focus Area 3 and Module 3.3 for more information.

SLIDE 26



Activity: Gender in Aboriginal English and Standard Australian English

Refer to Module 3.3 and use Handout/Powerpoint1: *Gender; Pronouns*. Walk participants through the Handout/Powerpoint to deepen their understanding of gender expressed through words and contexts.

Not doing things (negatives)

SLIDE 27

Not doing things (negatives)

- Many languages of the world use two negative words:
'Je **ne** veux **pas** de viande' (French)

- Standard Australian English uses only one negative word:
'I **do**n't want any meat'



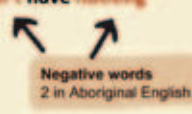

COMMENTARY

In Standard Australian English, 'not' or 'n't' is attached to the verb to make it negative. There is also the expression 'two negatives make a positive'.

Many languages use two negatives without this change of meaning.

SLIDE 28

Not doing things (negatives)

- Aboriginal English, like many languages of the world, can use two negative words:
'They **do**n't have **nothing**'




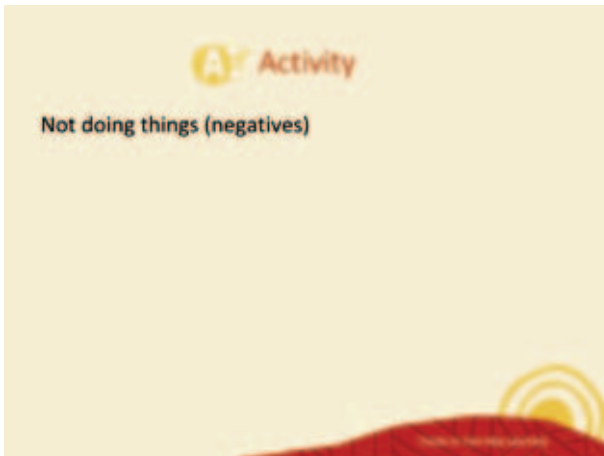
COMMENTARY

A double negative sentence is also acceptable in Aboriginal English.

Focus Area references

- The text on Slides 27 and 28 is drawn from the Powerpoint in Module 3.4.
- Refer to the Background reading of Focus Area 3 and Module 3.4 for further information.

SLIDE 29

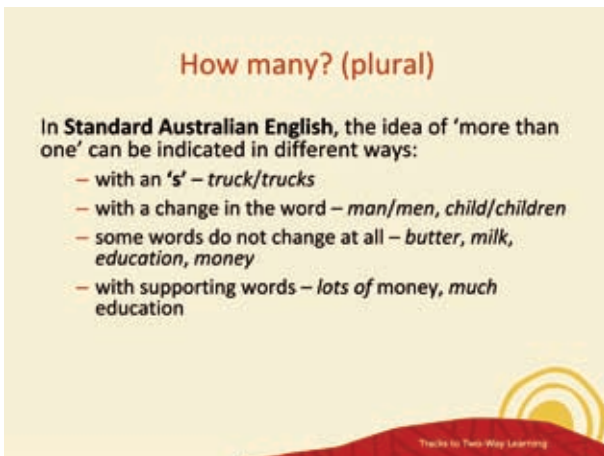
**Activity: Not doing things (negatives)**

Refer to Module 3.4 and use the Handout: *Negative sentences* to conduct this activity.

The activity enables participants to deepen their understanding of negation.

How many? (plural)

SLIDE 30

**COMMENTARY**

In most languages, words are marked according to whether they are singular or plural.

This means that one form is used if there is only one example of a person or thing (singular), and another is used if there are more than one (plural).

In Standard Australian English, 's' is usually added to make a word plural (kid/kids), although sometimes we change the word (child/children; man/men).

Some words are not marked for plural, eg milk, honey, education become some milk, lots of honey, much education.

SLIDE 31

How many? (plural)

In **Aboriginal English** plurals can be constructed differently; for example:

- supporting words are used frequently
 - *lotsa money*
 - *lotsa snake*
 - *big mob emu*
- 's' at the end is used less frequently than in Standard Australian English

Tracks to Two-Way Learning



COMMENTARY

*The unmarked plural is widespread in Aboriginal English. It is expressed through words such as *lotsa money*, *lotta snake*, *big mob emu*. In Aboriginal English, the use of words like 'lots' can remove the need for the plural 's'.*

Focus Area references

- Slides 30 and 31 were created with information from the Powerpoints in Module 3.6.
- See the Background reading in Focus Area 3 and Module 3.6 for more information.

SLIDE 32

Activity

Noun and number activity

Tracks to Two-Way Learning

**Activity: Noun and number activity**

Refer to Module 3.6 and use:

- Handout 1: *Text for reading in Standard Australian English* (provided)
- Handout 2: *Text for reading in Aboriginal English* (provided).

This activity helps participants to understand and recognise the differences in plural marking.

Defining things (articles)

SLIDE 33

Defining things (articles)

- In Standard Australian English (SAE), articles are the little words 'the', 'a' and 'an'
- In Aboriginal English (AE), articles are not used as often as in SAE:
 - 'I bin go to Perth for oliday' (AE)
 - 'I went to Perth for a holiday' (SAE)
 - 'in the back of boot'/'in boot' (AE)
 - 'in the back of the boot' (SAE)

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COMMENTARY

The words used to define things are called 'articles'. In Standard Australian English, 'the', 'a' and 'an' are articles.

In Standard Australian English, talking about something that has already been mentioned needs the definite article 'the'.

If it is new information, the indefinite article 'a'/'an' is used ('a' when the following word starts with a consonant [a car] and 'an' when the following word starts with a vowel [an apple]).

Indefinite articles are not used with plural words.

In Aboriginal society, more information is shared, so there is less need to be specific.

'The', or no article at all, may be used simply because everyone already knows the context.

Focus Area references

- Slide 33 is taken from the Powerpoint in Module 3.7.
- Refer to the Background reading of Focus Area 3 and Module 3.7 for more information.

SLIDE 34

Activity

Defining things (articles)

Tracks to Two-Way Learning



Activity: Defining things (articles)

Refer to Module 3.7 and use:

- Handout 1: *Football injuries* (provided)
- Handout 2: *Indigenous Australians at war – Why did they join?* (provided) OR
- Handout 3: *Forgotten Aboriginal war heroes* (provided).

This activity allows participants to deepen their understanding of the use of articles in Standard Australian English and Aboriginal English.

Owning something (possessive)

SLIDE 35

Owning something (possessive)

- When a word tells us about ownership, we call it 'possessive'
- In **Standard Australian English** there are different ways of showing possessive:
 - apostrophe 's', eg *Gary's car, Jane's sneakers*
 - some words (possessive pronouns) are already possessive, eg *his, her/hers; your/yours; their/theirs*
 - the preposition 'of' can also mark the possessive; for example, *the lid of the box, the back of the car*

Tracks to Two-Way Learning



COMMENTARY

The grammatical term for owning something is 'possessive'.

- In *Standard Australian English*, most words can use an apostrophe 's' to show possession, for example, *Mike's book*. The 's' possessive is mostly used when something belongs to someone. It expresses ownership.
- Possession can also be shown in other ways. It can be marked through certain words: for example, *her book*. These words are called 'possessive pronouns' and don't need an apostrophe 's'.
- *Of* can also be used to show possession: for example, *the windows of the house*. The 'of' possessive is used when something is part of something, rather than owned by someone.

SLIDE 36

Owning something (possessive)

- In **Aboriginal English** all of the ways of showing possessive in Standard Australian English can be used, but often it is not necessary to mark possessives; for example:
 - 'I went to my cousin house'
 - 'I bin say Tim boat comin in'

Tracks to Two-Way Learning



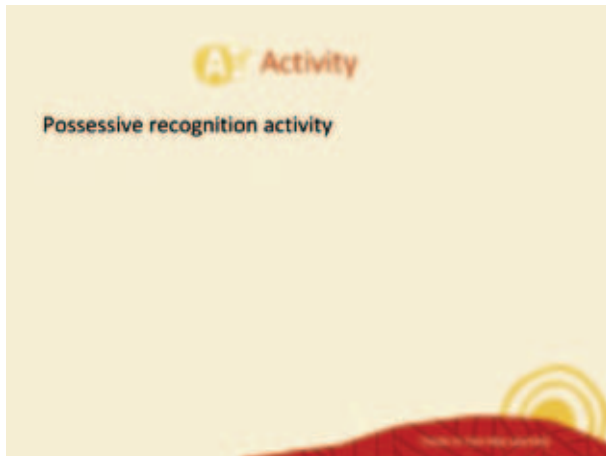
COMMENTARY

Aboriginal English can express possession without the apostrophe 's', by making sure that the words are next to each other, eg 'My cousin house' (in *Standard Australian English [SAE]* 'My cousin's house'), 'Tim boat' (in *SAE*, 'Tim's boat').

Focus Area references

- Slides 35 and 36 were adapted from the Handout in Module 3.8.
- The Background reading in Focus Area 3 and Module 3.8 provide further information.

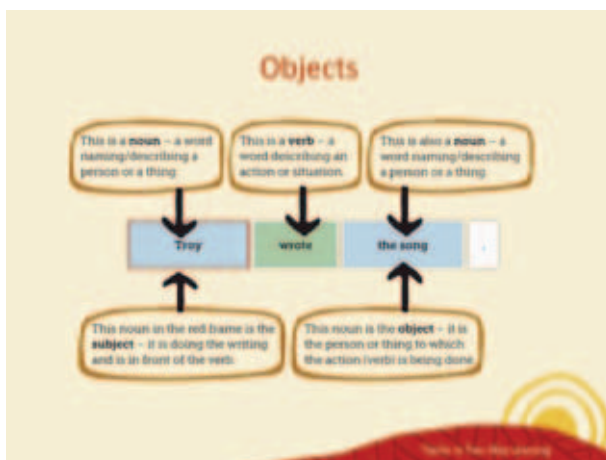
SLIDE 37

**Activity: Possessive recognition activity**

Refer to Module 3.8. Distribute the Handout: *What is a possessive?* to participants to read. Give out the Worksheet: *Possessive recognition activity* and ask them to complete the activity. Debrief with the group using the Facilitators key provided.

Things or people that have something done to them (objects)

SLIDE 38

**COMMENTARY**

Most sentences in Standard Australian English and Aboriginal English are made up of a subject, a verb and an object.

The object receives the action of the verb. It is the person or thing that the verb action is being done to, eg 'Troy wrote the song'. In this example, the word 'song' is the object because it is the outcome of the verb action (the thing that was written).

SLIDE 39

Objects

In Aboriginal English objects can be marked using features that have been inherited from Aboriginal languages.

em – object marker

↓

Dey catch^{em} fish
They catch fish

E for He/she/it
– depending
on the context

↓

E bin ged^{em} two big barra
He/She/It got two big barramundi

bin – past
tense marker

↓

em – object marker

↓



COMMENTARY

Aboriginal English has an interesting history of development and, like all languages, it has inherited bits and pieces from other languages (the Aboriginal languages of each region, Kriol, English) to become what it is today.

One of those inherited features is 'object marking'.

Object marking is an extra piece (pronoun or morpheme) that is added to the end of the verb to show that this verb takes an object. This can be seen in the example on the slide.

The marker 'em' is attached to the verbs ('catch' and 'ged') to indicate that an object is following. Another marker that is frequently used in Aboriginal English is 'bin', which expresses past tense. 'E' can be used in Aboriginal English to express 'he', 'she' or 'it'.

Focus Area references

- Slide 38 was created with the image from the Powerpoint in Module 3.2.
- Slide 39 draws on the Powerpoint in Module 3.10 and the Background reading of Focus Area 3.
- See the Background reading in Focus Area 3 and Modules 3.2 and 3.10 for more information.

SLIDE 40

Activity

Object activity

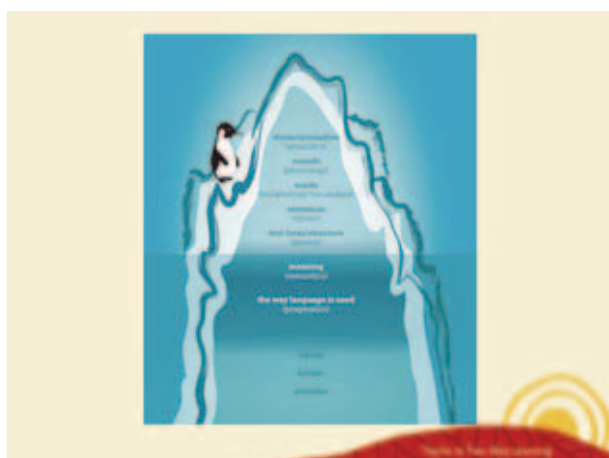


Activity: Object activity

- Refer to Module 3.10 for an elaboration on the use of objects with various verbs in Standard Australian English.
- Conduct the activity as outlined in the overview, using the Worksheet provided.

The way language is used (pragmatics)

SLIDE 41



COMMENTARY

There is another part of the iceberg that is hidden under the surface, the part that represents pragmatics – the ways in which language is used.

Pragmatics are not hidden all the time, because we can observe politeness, rudeness, gestures and turn taking in conversation.

However, we cannot always easily identify them when they are different to our own cultural pragmatics.

There are some significant differences between Standard Australian English and Aboriginal English in the hidden rules of communication, including silence, gestures, what you can say to whom and how, what is rude and what is not and what is acceptable/expected when speaking and listening to others.

Pragmatics also influence written texts and genres.

Focus Area references

- Slide 41 is taken from the Powerpoint in Module 1.2. There is also an ant hill diagram provided in the module as an alternative to the iceberg.
- See Focus Area 1 Background reading and Module 1.2 for more information.

SLIDE 42

The way language is used (pragmatics)

Pragmatics means the way people behave when they are communicating with each other.

For example:

- how people express an opinion
- how people behave when they speak and listen to others (including body language and silence)
- how they share information and what information is appropriate to share with whom
- how they take turns in a conversation
- how they ask questions
- how they show politeness
- how they give an invitation and respond to it

Tracks to Two-Way Learning



COMMENTARY

Different language groups have different expectations ('rules') governing pragmatics.

When Standard Australian English is being spoken, it is polite to maintain eye contact (not all language groups expect this).

In Standard Australian English, it is polite to issue direct invitations ('Do you want a cup of tea?' or 'Do you want to come over to my house tonight?') and expect a direct answer that is then understood to be a firm commitment (if you don't go, you expect to make an apology).

In Aboriginal English, by contrast, affirmative replies don't necessarily mean that there is a definite commitment, as the Aboriginal world view allows for fluctuating circumstances and for the fact that future events are not always predictable. On the following slides, we will further explore some of these pragmatic differences.

Freedom to listen

SLIDE 43



Freedom to listen

In Anglo-Australian society, we expect listeners to nod or make polite noises to show that 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, S. (1980). Culture and Learning: Tradition and Education in Northeast Arnhem Land. Darwin: Professional Services Branch, Northern Territory Department of Education, 137.



COMMENTARY

Aboriginal and Anglo-Australian cultures differ in listening behaviours.

In Standard Australian English, we expect listeners to look at us, nod or say, for example, 'Mm', 'Yes' or 'Right'.

So Aboriginal learners may, from a non-Aboriginal perspective, often appear not to be listening, because they are not nodding, murmuring assent or keeping eye contact.

Prolonged eye contact can be disrespectful in Aboriginal English and not a sign that the person is not listening.

Despite the lack of signals, it will be clear that the listener has heard and understood, but their behaviour may be read as inattentive or impolite to a Standard Australian English speaker.

Eye contact

SLIDE 44



Eye contact

- In the **Anglo-Australian society**, eye contact is a signal of sincerity and honesty and improves communication
- In **Aboriginal society**, it is polite to look slightly to the side, as eye contact can be disrespectful
- A lack of eye contact is not a sign of inattention, but a sign of respect



COMMENTARY

The different perspectives on eye contact can cause miscommunication between Aboriginal and non-Aboriginal people.

These different perspectives can have a significant effect in teaching, training and learning situations.

Silence and pauses

SLIDE 45

Silence and pauses

'When you're alone with a European friend, I feel that you gotta keep talking and talking.'

Malcolm, I. G. et al (1999). Two-way English. Perth: Edith Cowan University and Education Department of Western Australia, 33.

'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...'

Malcolm, I. G. et al (1999). Two-way English. Perth: Edith Cowan University and Education Department of Western Australia, 33.



COMMENTARY

Another way in which language behaviour differs between Aboriginal English and Standard Australian English is in the use of silence and pauses.

For Standard Australian English speakers, silence generally leads to discomfort and can mean a breakdown in communication, while for Aboriginal English speakers it is a sign of comfortable interaction.

As shown in the two quotations on Slide 45, uncomfortable feelings can happen on either side because of these different understandings of silence.

Aboriginal people may think that Standard Australian English speakers speak too much and too often.

Turn-taking

SLIDE 46

Turn-taking

- In some cultures and contexts, what may be seen as interruption in Standard Australian English is the generally accepted way of joining a conversation
- In Aboriginal culture, finishing off someone else's sentence, for example, may be seen as 'helping out' in the telling of a shared experience



COMMENTARY

Conversations in Aboriginal English can differ from those in Standard Australian English in the way in which people take turns.

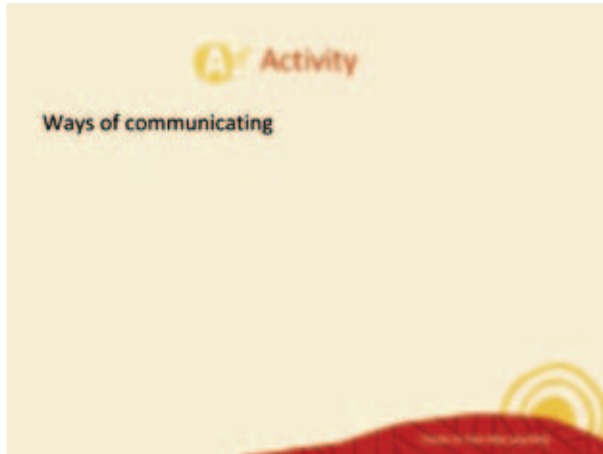
What may be seen as interrupting, or 'butting in', in Standard Australian English may be a necessary contribution in Aboriginal English and therefore perfectly acceptable.

In an educational context, when learners are told, 'Don't interrupt' or 'Let Jamie tell his story', they may not understand what interruption is and what its implications are in Standard Australian English.

Focus Area references

- The information on Slides 42 to 46 is drawn from the Background reading in Focus Area 9 and Module 9.1.
- For more information, also see the Background reading of Focus Area 2, pages 15 and 16.

SLIDE 47

**Activity: Ways of communicating**

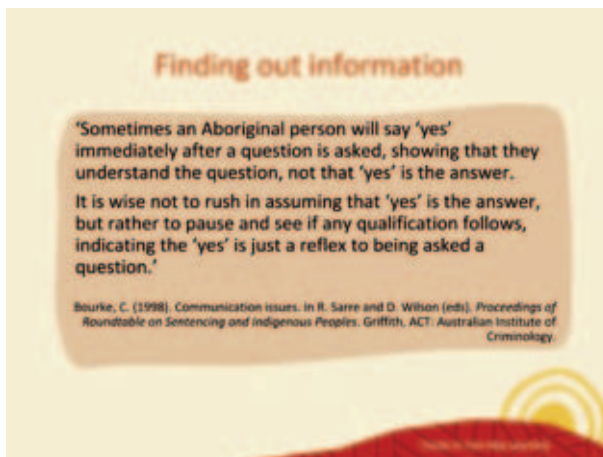
Refer to Module 9.1 and conduct the jigsaw reading/listening activity using:

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

This activity enables participants to deepen their understanding of some of the pragmatic differences between Standard Australian English and Aboriginal English.

Finding out information

SLIDE 48

**COMMENTARY**

Cultures also differ in the ways in which people ask for information and what is expected in terms of a response.

In Aboriginal culture, it can be the case that a person does not have the right to provide certain information. So direct questions may put someone 'on the spot' or make them uncomfortable, causing considerable embarrassment and 'shame'.

Please take some time to read the text on the slide.

As shown on the slide, Aboriginal learners may say 'yes' in response to a question to show they understand the question, not in response to the content of the question.

In addition, it is considered impolite to say 'no' in Aboriginal culture. Therefore learners may provide a 'yes' because they think that is the polite thing to do.

A person is not expected to ask a question about something they already know (a 'rhetorical question'), such as an educator asking learners about information he/she has already provided to them.

Thus, the gaining of information is usually a Two-Way process in which both parties share their knowledge.

Focus Area references

- The text on Slide 48 is drawn from the Background reading of Focus Area 9 and pages 11 to 20 of Focus Area 2, as well as Module 9.2.
- See Focus Area 9, Module 9.2 for more information.

Politeness

SLIDE 49

Politeness

- Because **manners** are culturally constructed, we cannot assume that people from other cultures will have the same sets of manners as people from our own culture
- Certain words that are seen as **swear words** in Standard Australian English may not have the same negative force in Aboriginal English
- **Gratitude** is shown differently in different cultures. In Standard Australian English, explicit verbal thanking is important. In Aboriginal culture, gratitude can be shown through actions

Tracks to Two-Way Learning



COMMENTARY

Politeness (or what is commonly called 'manners') is culturally determined – what is polite in one culture may not be polite in another.

For example, words that are considered to be swear words in Standard Australian English may not have that same meaning, or force, in Aboriginal English.

So, when communicating across cultures, Standard Australian English speakers should expect their listeners to show politeness in ways that are different from their own.

Focus Area references

- The information on Slide 49 is a combination of the Background reading of Focus Area 9 and Module 9.3. Both can be used for more information.

SLIDE 50



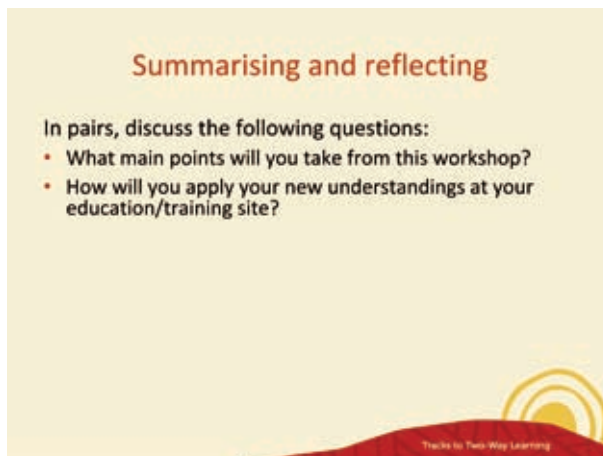
Activity: Misinterpretations based on different cultural and linguistic functions

Refer to Module 9.3. and conduct the discussion activity using:

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

Summarising and reflecting

SLIDE 51



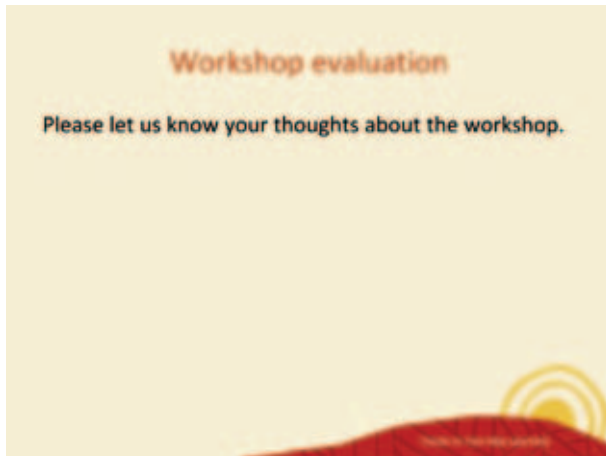
COMMENTARY

We hope that this series of slides and activities has been of benefit to you.

We would be interested to find out what you have taken from this workshop and how you might apply any new learning in your future practice.

Please refer to the instructions on the slide. Take some time to discuss it with your partner and we will then debrief as a group to complete this workshop.

SLIDE 52

**Activity: Evaluation**

Distribute the evaluation forms provided on page 102 and ask participants to take some time to complete them before formally closing the workshop.

Facilitators notes

Formal closure can include:

- thanking the organisers, caterers
- sharing any plans/dates for future events
- wishing participants a safe trip home.

Supporting material



ICEBREAKER ACTIVITIES

Activity objectives

Icebreakers can assist participants to become less shy, more relaxed and more enthusiastic and willing to collaborate during workshops.

They are used as warm-ups at the beginning of workshops or at other times when workshop participants don't know one another and/or are reluctant to work as a group.

Activity description

Four icebreaker activities, with Handouts and Facilitators notes, are provided. Choose the activity you decide best fits the context of your workshop.

Facilitators notes

Icebreaker Activity 1: 'Find someone'

This activity is best used for groups of 30 or more people. The purpose is to make participants leave their seats (their comfort zones) in order to find a number of other people to talk to.

For smaller groups, the Handout can be adjusted to have fewer questions. The requests on the Handout can also be modified to suit current contexts; for example, 'Find someone who did not attend the races last weekend.'

Materials required:

- Handout: *Find someone* (provided; page 94)
1. Provide participants with copies of the Handout: *Find someone* and ask them to follow the instructions.
 2. Ask participants to include the name of a new person after each request. Participants must have a different name for each line.

Note: It is advisable to set a time limit (between 5 and 10 minutes) to complete this activity. Not everyone should be expected to get answers to all the questions.

Icebreaker Activity 2: 'Solve the riddle'

This exercise is suitable for different-sized groups and requires the participants at each table to work together to find a solution.

Materials required:

- Handout: *Solve the riddle* (provided, page 95)
 - Facilitators key: *Solve the riddle* (provided, page 96)
1. Ask participants to form groups and provide each person with a copy of the Handout: *Solve the riddle*.
 2. Ask participants to bring the letters in the right order to find the solutions to the anagrams.
 3. Refer to the Facilitators key for the answers.
 4. Possible extension: on completion of this exercise, participants could be invited to name a movie that best represents them personally.

Icebreaker Activity 3: 'N.Y.U.N.G.A.R test'

The purpose of the N.Y.U.N.G.A.R test (*Not Your Usual Numeracy Grammar And Reasoning*) is to privilege Aboriginal knowledge.

Materials required:

- Handout: *N.Y.U.N.G.A.R test* (provided; pages 97-98)
 - Facilitators key: *N.Y.U.N.G.A.R test* (provided; page 99)
1. Ask participants to form pairs and provide them with copies of the Handout: *N.Y.U.N.G.A.R test*.
 2. Ask them to complete the questionnaire with their partner.
 3. Refer to the Facilitators key for the answers to the questions.

Note: This activity is also suitable for individual or group work.

Icebreaker Activity 4: 'Bingo'

Materials required:

- Handout: *Bingo* (provided; page 100)
1. Explain how Bingo is played. The objective of the game is to mark up a line as in a game of Bingo. Each participant is required to find another participant who fits one of the statements in the boxes and to write his or her name under that statement.
 2. The process is repeated until a participant has five different names in a line – horizontally, diagonally or vertically. When one person has completed a line they call out 'Bingo!' and the game is over.

Note: Time permitting, facilitators can choose to get people to complete another line, or repeat the activity after a break, eg lunch.

ICEBREAKER ACTIVITY 1 – HANDOUT

Find someone

Task: Using the table below, walk around the room to find people who meet the criteria described in the rows below. When you have found such a person, write their name in the box provided. Ideally, you should have a new person for each line. Continue this activity until you are asked to stop. You are not required to fill all boxes.

No.	Action	Person
1	Find someone who has the same colour eyes as you.	
2	Find someone who has the same number of children as you. Those people who do not have children need to find others who do not have children.	
3	Find someone who is wearing deadly shoes.	
4	Find someone who has taken part in a protest rally.	
5	Find someone who had cereal for breakfast this morning.	
6	Find someone who likes the same sports team as you do. Those who do not have a favourite sports team should find others who do not.	
7	Find someone who you think has got a solid haircut/style.	
8	Find someone who has seen <i>Rabbit Proof Fence</i> .	
9	Find someone who has never been hunting.	
10	Find someone who speaks more than one language or dialect.	



ICEBREAKER ACTIVITY 2 – HANDOUT

Solve the riddle

Task: Work in groups of four to six people. Rearrange the letters in the words to solve the riddle.

Clues:

- The words are all anagrams
- The answers are names of films
- The task has an Aboriginal theme

1. MOB STORY
2. NO LAND MASS HAILED
3. BENEFIT FOR COP BAR
4. ONE CAN SET
5. AS A RITUAL
6. UNDER A BEAN



ICEBREAKER ACTIVITY 2 – FACILITATORS KEY

Solve the riddle

MOB STORY	→	<i>Storm Boy</i>
NO LAND MASS HAILED	→	<i>Samson and Delilah</i>
BENEFIT FOR COP BAR	→	<i>Rabbit Proof Fence</i>
ONE CAN SET	→	<i>Ten Canoes</i>
AS A RITUAL	→	<i>Australia</i>
UNDER A BEAN	→	<i>Bran Nue Dae</i>



ICEBREAKER ACTIVITY 3 – HANDOUT

N.Y.U.N.G.A.R test (Not Your Usual Numeracy Grammar And Reasoning)

Task: Work individually, in pairs or in groups to complete the following fun test.

1 Which is the odd word out?

- (a) Solid
- (b) Deadly
- (c) Open
- (d) Wicked

2 Who is the odd person out?

- (a) Justine Saunders
- (b) Ernie Dingo
- (c) Aaron Pederson
- (d) Evonne Cawley

3 What colour is not on the Aboriginal flag?

- (a) Red
- (b) White
- (c) Yellow
- (d) Black

4 If you identified as a 'Murri', where would you come from?

- (a) Queensland
- (b) New Zealand
- (c) New South Wales
- (d) South Australia

5 Which one of these does not mean 'open' in Aboriginal English?

- (a) Got no money
- (b) Need a feed
- (c) Not capable
- (d) Being available

6 What do the initials N.A.I.D.O.C. stand for?

.....

.....

.....

.....



7 When is National Sorry Day?

.....

.....

.....

.....

TRUE or FALSE?

8 Jarrah and Karri (trees) are words that come from Nyungar language.

TRUE or FALSE?

9 Prior to 1967, Aboriginal people came under the Flora and Fauna Act.

TRUE or FALSE?

10 Kooris come from South Australia.

TRUE or FALSE?

11 The first cricket team to tour England was all Aboriginal.

TRUE or FALSE?

12 Cathy Freeman was the first Aboriginal to win an Olympic gold medal.

TRUE or FALSE?



ICEBREAKER ACTIVITY 3 – FACILITATORS KEY

N.Y.U.N.G.A.R test

(Not Your Usual Numeracy Grammar And Reasoning)

1 Which is the odd word out?

(c) Open

2 Who is the odd person out?

(d) Evonne Cawley

3 What colour is not on the Aboriginal flag?

(b) White

4 If you identified as a 'Murri', where would you come from?

(c) New South Wales

5 Which one of these does not mean 'open' in Aboriginal English?

(d) Being available

6 What do the initials N.A.I.D.O.C. stand for?

National Aboriginal and Islander Day Observance Committee. NAIDOC celebrations are held around Australia in July of each year to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples.

7 When is National Sorry Day?

National Sorry Day is held on 26 May each year to commemorate and express regret for the historical mistreatment of Aboriginal people. This event is a result of the *Bringing Them Home* report (1998) on the forced separation of Aboriginal and Torres Strait Islander children from their families.

TRUE OR FALSE?

8 Jarrah and Karri (trees) are words that come from Nyungar language.

TRUE

9 Prior to 1967 Aboriginal people came under the Flora and Fauna Act.

TRUE

10 Kooris come from South Australia.

FALSE (They come from the area that now is mostly New South Wales)

11 The first cricket team to tour England was all Aboriginal.

TRUE

12 Cathy Freeman was the first Aboriginal to win an Olympic gold medal.

TRUE

ICEBREAKER ACTIVITY 4 – HANDOUT

Bingo

Task: Find a participant who meets the criteria described in one of the boxes and write his or her name in that box. Repeat this process to create a 'line' across the table by finding and writing down five names in a line – horizontally, diagonally or vertically. You must get five different names for the statements in order to complete a line. When you have completed a line, call out 'Bingo!' and the game is over.

Someone whose last name contains a letter of their first name	Someone who barracks for the Eagles	Someone with blonde hair	Someone who drives a Holden	Someone who likes eating oysters
Someone with the same star sign as you	Someone who lives in a different town/suburb from you	Someone with more than one child	Someone who likes country music	Someone who is wearing earrings
Someone who eats cereal for breakfast	Someone who plays sport at the weekend	Someone who drives a Ford	Someone who was born in Western Australia	Someone who has been to Bali
Someone who rides horses	Someone with black hair	Someone who has been to a rock concert	Someone who likes fishing	Someone who barracks for the Dockers
Someone who was born outside Western Australia	Someone who owns a bicycle	Someone who has never been fishing	Someone who had a good night's sleep	Someone who drinks coffee in the mornings



WORKSHOP PLAN

Time	Content	Activity	Resources required	Who is leading this part?

WORKSHOP PLAN



Workshop date:.....

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TWO-WAY TEAM REFLECTION

How did you feel the information/content was received and understood?

Did much discussion occur? What were the main points?

Were there any questions that you were unable to answer or that made you feel uncomfortable?

How did you feel about your presentation?

Did you work well as a Two-Way Team?

Was there anything in your collaborative presentation style that you would like to change in future?

Were the participants' evaluations generally favourable or not?



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

Tracks to Two-Way Learning

Certificate of Participation

This is to certify that

.....
NAME OF PARTICIPANT

participated in a Tracks to Two-Way Learning workshop
comprising the following module(s):

.....
MODULE NUMBER(S)

This workshop was delivered at
NUMBER OF HOURS/DAYS

.....
LOCATION

on

.....
DAY/MONTH/YEAR

.....
FACILITATOR A, FIRST AND LAST NAME

.....
TITLE

.....
SIGNATURE

.....
FACILITATOR B, FIRST AND LAST NAME

.....
TITLE

.....
SIGNATURE

Tracks to Two-Way Learning

Modules Overview



Understanding language and dialect

Our dialects, our lives

1.1 What is Aboriginal English?	1.1.1 Languages and dialects	1.1.2 The development of languages/dialects in Australia
1.1.3 Using language	1.1.4 What does Aboriginal English look like?	1.1.5 Word associations and world view
1.2 Layers of language	1.3 Standard Australian English: The language of power and access	1.4 Language and identity
1.5 Learning to talk about talk	1.5.1 Speech situations, events and acts	1.5.2 Different aspects of speech
1.5.3 Speech networks	1.6 Two-Way bidialectal education	1.7 Two-Way partnerships
1.8 Raising community awareness		



Our views, our ways

Aboriginal knowledge, beliefs, today

2.1 Family relationships	2.2 Cultural responsibilities	2.2.1 Learners' cultural responsibilities
2.3 Shared values	2.3.1 Our values	2.3.2 Cultural associations
2.4 Discrimination and stereotyping	2.5 Aboriginal cultural identity	2.6 Growing the seed
2.7 Agencies that may be impacting on Aboriginal learners	2.7.1 Developing a deeper understanding	2.7.2 Impacts on one household
2.8 Education and training settings: Engendering trust	2.9 Working together	2.10 The Spiral



The grammar of dialect difference

Difference, talking, hearing, understanding

3.1 Verb tense in Aboriginal English and Standard Australian English	3.1.1 Verbs and timelines	3.1.2 Types of verb tenses
3.2 Subjects, verbs and objects	3.3 Gender and pronouns	3.4 Negatives in Aboriginal English and Standard Australian English
3.5 Getting information in Aboriginal English and Standard Australian English	3.6 Plural marking in Aboriginal English and Standard Australian English	3.7 Articles in Aboriginal English and Standard Australian English
3.8 Possessives in Aboriginal English and Standard Australian English	3.9 Quantification in Aboriginal English and Standard Australian English	3.10 Objects in Aboriginal English and Standard Australian English
3.11 Showing variation in Aboriginal English	3.12 Language games	



How we shape experience

Yarning, seeing, watching, doing

4.1 Conceptualisations	4.1.1 What are conceptualisations?	4.1.2 What are cultural conceptualisations?
4.2 Language and cultural conceptualisations	4.3 Cultural conceptualisations in Aboriginal English	4.4 Schemas in Aboriginal English and Standard Australian English
4.5 Metaphors and conceptualisations	4.6 What can Two-Way Teams do?	4.7 Using oral texts
4.7.1 Exploring associations	4.7.2 Our cultural conceptualisations	4.7.3 Identifying cultural schemas
4.7.4 Realisation of different world views		



Our views, our ways

Aboriginal knowledge, beliefs, today

5.1 Text structure in Standard Australian English	5.1.1 Typical text structure and schemas	5.1.2 Creating a story
5.2 Text structure in Aboriginal English	5.2.1 An Aboriginal English yarn	5.2.2 Typical yarning structure and schemas
5.3 Paragraphs in Standard Australian English	5.3.1 Paragraphs and how they are linked	5.3.2 Text construction and the use of articles
5.3.3 How to reconstruct paragraphs with learners	5.4 Frequently-used Aboriginal English story patterns	5.5 Understanding and valuing dialectal differences in text
5.5.1 Applying expectations to texts	5.5.2 Linking idea units	5.5.3 Cohesion in texts
5.5.4 Understanding each other's texts		



Language and inclusivity

How we include and how we exclude

6.1 Inclusion, exclusion and minority learners	6.1.1 Understanding and improving inclusivity	6.1.2 Social justice
6.2 Exclusion in educational discourse	6.2.1 Primary education	6.2.2 Secondary and VET education
6.2.3 Experiencing linguistic exclusion	6.2.4 Aboriginal experiences of linguistic exclusion	6.2.5 Examples of exclusion
6.3 Exclusion through lack of awareness	6.4 Arguments for and against bidialectal education	6.5 Film: Ways of Being, Ways of Talk
6.6 Identifying exclusion	6.6.1 Unintentional exclusion	6.6.2 How can we identify exclusion?
6.6.3 Policies on inclusivity		



Making texts work

... in a Two-Way learning environment

7.1 How to assess the inclusivity of texts	7.2 Fine-grained analyses	7.3 How to develop inclusive texts
7.3.1 The process of material development	7.3.2 Some traps to avoid in material development	7.3.3 Rewriting existing texts
7.4 Materials from Aboriginal language sources	7.5 How to work with texts that may not be inclusive	7.5.1 Using texts selectively
7.5.2 Two points of view	7.5.3 Supporting mastery of text comprehension	



From speaking to writing

What's right and what's wrong

8.1 Being prescriptive and descriptive	8.2 Aboriginal English words and meanings	8.3 Expanding learners' vocabulary
8.4 Pronunciation	8.5 Oral versus written language	8.5.1 Punctuation
8.5.2 Spelling	8.6 Writing in a dialect	8.6.1 What is writing?
8.6.2 Possible guidelines		



How we talk

How we talk, when we can talk

9.1 Ways of communicating	9.2 Finding out information	9.3 Misinterpretations based on different cultural and linguistic functions
9.4 Protocols	9.5 Non-verbal communication	9.6 Time, space and quantification
9.7 Code-switching		



Making a difference for learners

We can do it like this Show me what

10.1 Moving from one dialect to two dialects	10.2 Eight principles of Two-Way bidialectal learning	10.3 Scenarios of Two-Way bidialectal education
10.4 Assumptions that affect education	10.5 Learning issues	



Hearin' the voices

Tell me your story (includes ten storybooks)

11.1 Grandfather	11.2 Djiti Djit	11.3 Hearin' the Voices
11.4 Me 'n Gladys		



Toolkit for teaching

What we do with our mob

12.1 Difference versus deficit models	12.1.1 Overview of the difference versus deficit models	12.1.2 Two ways of viewing a learner's primary discourse
12.1.3 Additive versus subtractive approach	12.2 Planning an EAL/EAD program	12.2.1 Overview of the planning process
12.2.2 An iterative process for planning a program	12.2.3 A multi-dimensional model of Two-Way bidialectal education	12.3 Getting to know learners
12.3.1 Strategies for getting to know learners	12.3.2 Elements of the learner's background to be considered	12.3.3 Differences between EAL and EAD learners
12.3.4 The 'distance' between a learner's first and additional dialect	12.3.5 Conducting a Two-Way language and literacy needs analysis	12.4 Qualities of an EAL/EAD educator
12.5 Selecting texts	12.5.1 Inclusivity and the language of the text	12.5.2 Assessing the language of the text
12.5.3 Determining linguistic accessibility	12.6 Selecting content	12.6.1 Content required for effective EAL/EAD learning
12.6.2 Three dimensions of language learning	12.6.3 Relevant and interesting content	12.6.4 Language and literacy content
12.6.5 Learning strategies and content	12.7 Teaching strategies and learning experiences	12.7.1 Organising learners into pairs or groups
12.7.2 Differences between EAL and EAD education practices	12.7.3 Some useful language teaching techniques	12.7.4 Matching language learning needs and learning experiences
12.7.5 Connecting learning needs and learning experiences	12.7.6 Using a dictogloss in Lombadina	12.7.7 Sample lesson plan using a dictogloss activity
12.8 Oral language and literacy development	12.8.1 Oral fluency in Standard Australian English	12.8.2 Working with 'quiet' or 'silent' learners
12.8.3 Encouraging 'quiet' or 'silent' learners to talk	12.8.4 Talking about talk	12.8.5 Successful speaking activities
12.8.6 Activities that encourage meaningful communication	12.8.7 Ranking activities that generate authentic communication	12.9 Multilevel groups of learners
12.9.1 Advantages and disadvantages	12.9.2 Effectively teaching and managing multilevel groups	12.9.3 Basic strategies
12.9.4 Adapting activities for multilevel groups	12.10 Making judgments about learner progress	12.10.1 Reflection on various types of assessment
12.10.2 Formative and summative assessments	12.10.3 Basic principles of assessment	12.10.4 Multiple sources of evidence
12.10.5 Providing feedback to learners		

Sample Workshops Guide

This Sample Workshops Guide is Part 3
of the *Tracks to Two-Way Learning* package.

- Includes three sample workshops

