Department of **Education**
Department of **Training and Workforce Development**
GOVERNMENT OF WESTERN AUSTRALIA

Tracks to Two-Way Learning

HOW WE SHAPE EXPERIENCE

PART

2

Yarning, seeing, watching, doing

Tracks to Two-Way Learning

HOW WE SHAPE EXPERIENCE
Yarning, seeing, watching, doing

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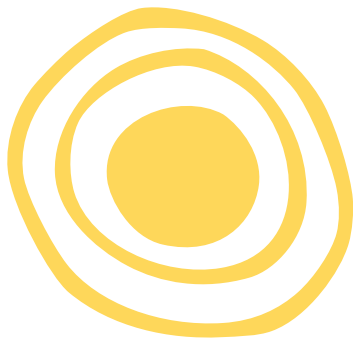
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THE TRACKS TO TWO-WAY LEARNING PACKAGE

PART 1
FACILITATORS GUIDE

- Includes electronic version on CD

YOU ARE HERE

PART 2
12 FOCUS AREAS

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

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

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

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

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

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

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

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

9 FOCUS AREA
How we talk
How we talk, when we can talk

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

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

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

PART 3
SAMPLE WORKSHOPS GUIDE

- Includes three sample workshops

THE TRACKS TO TWO-WAY LEARNING PACKAGE

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

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

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

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

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

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

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

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

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

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

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

MODULE
4.2
Language and cultural conceptualisations

MODULE
4.1.1

MODULE
4.1.2

MODULE
4.1
Conceptualisations

MODULE
4.3
Cultural conceptualisations in Aboriginal English

MODULE
4.7.1

MODULE
4.7.2

MODULE
4.7.3

MODULE
4.7.4

MODULE
4.7
Using oral texts

MODULE
4.4
Schemas in Aboriginal English and Standard Australian English

MODULE
4.6
What can Two-Way Teams do?

MODULE
4.5
Metaphors and conceptualisations

FOCUS AREA 4
HOW WE SHAPE EXPERIENCE
YARNING, SEEING, WATCHING, DOING

BACKGROUND READING

HOW WE SHAPE EXPERIENCE
YARNING, SEEING, WATCHING, DOING

Aboriginal English is often identified by the things most noticeable to people who don't speak the dialect. These are generally the sounds and grammar. But what makes Aboriginal English most different from Standard Australian English (SAE) are the features of the dialect that are the least noticeable: the cultural conceptualisations.

It is usually a lack of understanding of the cultural concepts of a language or language variety that can lead to serious miscommunication.

Conceptualisation is what we do when we construct an idea or explanation to hold in our memory.

Such ideas and explanations are based on our experiences, so if someone experiences life within a particular cultural group or family, they will have conceptualised many of the ideas and explanations that are common to the group. These conceptualisations can be quite different across cultural groups.

Focus Area 4 introduces the idea of 'cultural conceptualisations', or 'conceptualisations' that reflect one's own culture, and explains how different features of Aboriginal English show Aboriginal cultural conceptualisations.

This will contribute to educators' knowledge of the relationship between language, culture and conceptualisation and help explain any misunderstandings that may occur between non-Aboriginal educators and Aboriginal learners, educators and other members of Aboriginal communities.

Some background before we start

This section provides background reading about cultural conceptualisations and shows how all levels of language (for example, structure and meaning) are involved in the conceptualisation of experience for different cultural groups. Some of the terminology introduced here will be new to readers, so please refer to the Big Word Guide (Glossary) in the Facilitators Guide.

Cultural conceptualisations

The words of our languages and the ways in which we use them capture the ways we conceptualise our experiences. Our conceptualisation of experience includes how we make sense of the world or our world view. It also includes how we make sense of our internal experiences, such as emotions, feelings, thinking and even pain. We conceptualise our experiences using 'categories', 'schemas' and 'metaphors' that act as the building blocks of our cognition or thinking.

As we develop, our mind employs the habit of chunking experiences together and organising them into categories to help us understand future experiences. This is called 'categorisation'. The language we share with others can be seen as a repository of agreed categorisations within the speech community in which it is used.

We also chunk together experiences thematically; for example, we can talk about complexes such as a family, a birthday or a game of football. Such mental constructions we call 'schemas'. A schema such as 'birthday' has elements or 'sub-schemas' associated with it; for example, *birthday party*.

An aspect of the 'schematisation' of experience is 'perspectivisation', which refers to the ways we take on certain perspectives or points of view when describing experiences. For instance, *I am in front of the door* or *The door is in front of me*. These perspectives often differ across languages and cultures. For example, in SAE *I fell asleep* but in Gaelic (the language of Ireland), the same experience is expressed as *Sleep fell on me*.

During our cognitive development, we tend to describe abstract experiences in terms of more familiar and concrete ones. These more concrete understandings are used to symbolise our abstract concepts and experiences.

For example, the abstract notion of 'time' may be conceptualised using the concrete term 'money' (for example, *You need to spend some time there*).

This process is referred to as 'conceptual mapping' and is what happens when we use a metaphor.

Another example is describing a part of something as if it is the whole thing. For example, in the sentence *She is a good hand in the office*, the *hand* (the part) is used to describe the whole (the person). This is called 'metonymy'.

The different ways of expressing experience and understanding described above are referred to as conceptualisations (Sharifian, 2003) and are largely culturally constructed.

Members of a cultural group will use, reuse and reconstruct these conceptualisations to the point that they are extremely familiar within the group and they become the usual ways of saying (and therefore of conceptualising) things. It is almost like when we talk about people 'being on the same wavelength' or 'are on about the same thing'. It is a type of networking of minds. We refer these collective networks and the knowledge they contain as 'cultural cognition' (Sharifian, 2008).

'Cultural schemas' are patterns of experience that are familiar among members of the same group. A good example of a cultural schema is 'marriage'. Different cultural groups have different sets of events, rituals and expectations associated with the idea of marriage. For some cultures, it may be a long and significant ceremony, combining large family groups. In those cultures, the schema evoked by the term 'marriage' will include much celebration by many people.

In other cultures, 'marriage' may simply mean 'living together' as a couple, so the cultural schema for 'marriage' may be different.

Care must be taken then, not to presume that the words have the same meanings when they have been used in another culture, in another dialect or in another language.

Cultural conceptualisations and the cultural group

Culture and cultural knowledge need not be shared equally among the members of a cultural group. Members of a cultural group share more or less the same conceptualisations of experience, but we do not all have exactly the same conceptualisations.

Our shared cultural knowledge, or our cultural cognition, is what helps interaction between the members of the same cultural group. Figure 1 may help to explain this.

A CULTURAL SCHEMA

The top oval shows a cultural schema that might develop from interactions between members of the same cultural group.

The circles underneath the oval represent how cultural conceptualisations are distributed *unevenly* among the members of the group.

Some elements of a cultural schema may be shared by some, but not by other members.
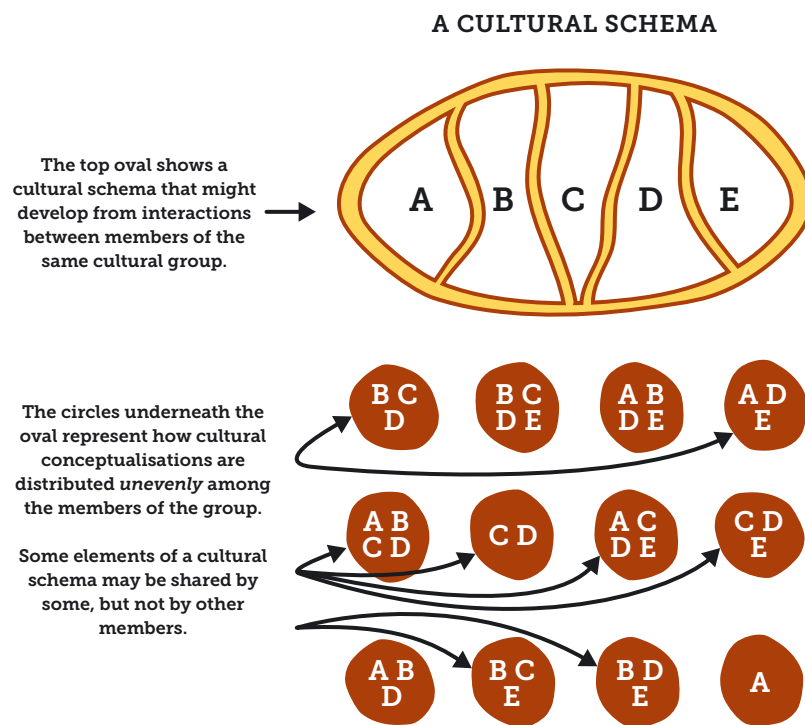
Figure 1: A distributed model of a cultural schema (Sharifian, 2002).

The diagram in Figure 1 would always be changing because cultural schemas don't stay the same (for example, formal marriage). Some people may have new experiences that they add to their conceptualisation of marriage or which may cause them to slightly adjust their previous conceptualisation of marriage.

Therefore, being a member of a cultural group is not based on sharing just one schema or on sharing all schemas equally. It is based on having schemas with more similarities than differences.

So, while two people from the same cultural group may not share any elements of one cultural schema, they may share a good number of elements from another schema and this is the basis of easy interaction. This situation is depicted in Figure 2.

CULTURAL SCHEMA X →

A B C D E

Individuals' different shares of the two cultural schemas, X and Y →

A B C D
f h

C D E
f h i

A D
g h i

A
g h j

A C D E
i j

B D
f g j

CULTURAL SCHEMA Y →
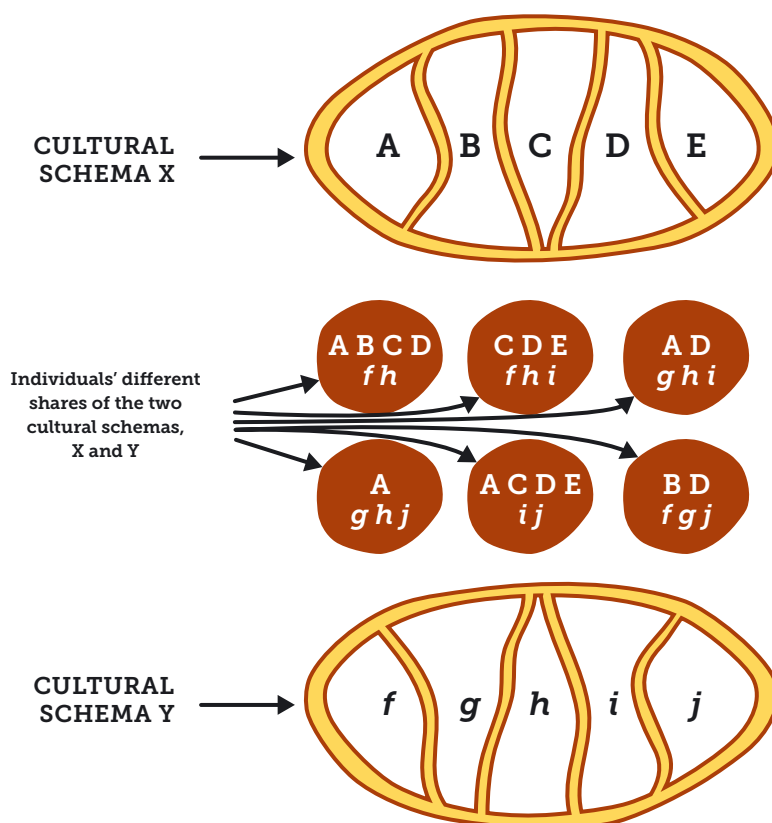
f g h i j

Figure 2: A distributed model of two cultural schemas (Sharifian, 2002).

Figure 2 shows a situation in which people share more of cultural schema Y than of cultural schema X (the circles contain more similar distributions of 'f,g,h,i, j' than of 'A,B,C,D,E').

This uneven share of cultural conceptualisations may be caused by differences in age, gender and upbringing.

Alternatively, it may be an example of intercultural and bicultural interaction, where people show different degrees of understanding of one another's cultural conceptualisations, depending on their socialisation into that cultural group.

In multicultural societies, people often have complicated patterns of cultural conceptualisations because of the different social contacts they have during their lives.

Any unevenness in the sharing of cultural conceptualisations may lead to miscommunication and misunderstanding.

Cultural conceptualisations and language

The different levels of language (that is, sounds, grammar, semantics, pragmatics and text organisation) are all important in the expression of cultural conceptualisations.

Language as a whole reflects the way speakers have made sense of the world throughout the history of that language. Language is often described as a tool for the communication of meanings, but what speakers actually 'mean' is how they make sense of their experiences and this is influenced by their cultural conceptualisations.

The following section describes this, using examples from Aboriginal English and SAE.

The sounds of language are often described in purely physical terms (that is, by using certain parts of the mouth – lips or tongue or by making certain noises – voicing, etc).

However, sounds may have a significant role in highlighting certain cultural conceptualisations. An Aboriginal speaker may switch between *that* and *dat* depending on the cultural identity that he/she wants to show. This change in sound may provide a clue to listeners about how the speaker's messages should be interpreted. Also, an exclamation sound like *chew*[1] in Aboriginal English invites the cultural conceptualisation of shame in Aboriginal speakers.[2]

Grammar is another way that shows how speakers conceptualise experience. The difference between the Aboriginal English sentence *This land is me* and the sentence *This land is mine* may be described in grammatical terms (that is, 'me' is an object personal pronoun, whereas 'mine' is a possessive personal pronoun; see Sharifian, 2006). The grammar of the sentence *This land is me* therefore shows a different conceptualisation of the relationship between the speaker and the land. *This land is me* connects the individual to the land, through spiritual links, while *This land is mine* conceptualises land as something which can be possessed, bought and sold, with no spiritual content.

Over the last 40 years, linguists have expanded what was traditionally called *the knowledge of language* to include pragmatic knowledge and sociolinguistic knowledge. Pragmatic knowledge is the knowledge of meanings that are not explicitly represented in sentences and phrases. For example, in SAE, the sentence *Excuse me, do you know where the post office is*? is usually understood to mean *Tell me where the post office is*, even though it doesn't actually say that. This is 'implied meaning' and is usually worked out in a conversation by considering the context (that is, a spontaneous situation in which a person asks for directions) where the speaker and the hearer are strangers.

What makes it possible for people to understand implied meanings are the schemas that they share about the use of language or the pragmatics of language. *Excuse me, do you know where the post office is?* is usually said by a person trying to find their way and whom we usually don't know.

Another example is a visitor's utterance *Isn't it hot?* This may be understood to mean *Please turn on the air-conditioning or fan*, because the schema, assumed to be shared by everybody, is that hosts are meant to make visitors feel comfortable, which is not said at all, but implied by the shared schema.

The schemas affecting pragmatic devices are largely culturally constructed.

For example, in some cultures, enquiring about someone's health at the beginning of conversation is regarded as a greeting (for example, *Hi! How are you?*), while in other cultures people greet each other by asking whether the listener has eaten anything or whether he/she has taken a shower.

To understanding such questions as greetings, and not as questions about one's health, diet or cleanliness, requires being familiar with the cultural schemas of the speakers.

Even the very idea of 'greeting' is itself culturally constructed, as people in some cultures may not begin conversations by greeting each other. Traditionally, in Aboriginal English, speakers may start a conversation by asking where the other person is going or whose 'family' or 'mob' they come from.

Speakers of a language have sociolinguistic knowledge about the social factors that influence language use. For example, features of language (such as certain sounds or pronunciation) may show that the speaker

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1   An expression of sympathy (from Nyungar)

2   'Shame' in Aboriginal English conceptualises a complex set of thoughts and emotions that are tied to being singled out from the group; being in a novel situation, and are also linked to Aboriginal conceptualisations of respect. See *A Day in the Park*.

belongs to a particular socioeconomic class or ethnic group.

Certain sounds may show that the speaker has a privileged or unprivileged position and may signal information about the speaker's upbringing and the social environments to which they have been exposed. A speaker might want to create the image of being educated and/or of a high social standing by using a word like *purchase* instead of *buy*, or they might want to inform their listeners of their Aboriginal origins by using 'dat' instead of 'that'.

These choices will trigger the inferences that people make about the relationship between language and social factors. These relationships are themselves cultural conceptualisations.

However, these inferences about speech not only tell us something about the speakers, but can also be used to create a particular image or to appear as the owner of certain cultural conceptualisations, which may not be the case. Therefore, a formal feature of language (a word like *purchase*) may be used to make a certain impression on the hearer (to create a particular schema in the mind of the hearer). People may also choose their words, pronunciations or grammatical structures carefully because they know they will be categorised on the basis of their use of language.

Aboriginal English perspectives

The most significant link between Aboriginal English and Aboriginal societies is through kinship, which is largely culturally constructed.

Kinship involves categories and schemas as well as metaphors. Aboriginal English has the category of 'cousin' and speakers of Aboriginal English have certain cultural schemas about who can be included in this category. This applies to most kin categories, including 'mum', 'dad' and 'uncle'.

Speakers of Aboriginal English may use metaphors to express the way they conceptualise their relationship with their kin. For example, a woman may refer to her 'family' as part of herself (*My family is part of me, my body*). Here, the mapping is from the domain of 'body' to the domain of 'kinship' (see the example of metonymy above).

Even concepts such as 'disease' in Aboriginal English are associated with cultural conceptualisations that are rooted in the Aboriginal world view.

In SAE, diseases are usually viewed as having internal causes. For example, chest pain may be attributed to a heart condition. However, Aboriginal English speakers may conceptualise disease in external, spiritual terms: that is, a disease may be conceptualised in terms of the consequence of a spiritual 'wrongdoing'.

Training Tip

From an educational perspective, it is important to understand that our use of language is determined by the cultural conceptualisations or schemas that we hold as a result of our exposure to culture.

With this understanding, language use and language variety, eg dialects, are simply seen as variable surface features and as evidence of a world view that is just as valid for one person as for another.

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MODULE 4.1 CONCEPTUALISATIONS

Module 4.1 presents workshop materials that will enable educators to:

- become familiar with the terms 'conceptualisation' and 'cultural conceptualisation'
- explore how different cultures have different conceptualisations.
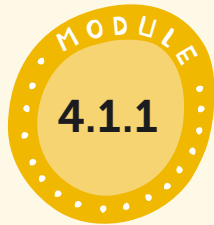
4.1.1 WHAT ARE CONCEPTUALISATIONS? – OVERVIEW

Learning objectives

This module will help educators to:

- understand the words 'conceptualisation' and 'cultural conceptualisation'
- understand how culture influences our world view and our range of schemas.

Activity description (cloze activity with split dictation)

The activity itself models a cloze activity with split dictation that participants might consider using with learners. Cloze activities are commonly used for encouraging learners to use the context to make predictions when reading. This version of a cloze activity fosters the development of reading and listening comprehension as well as providing practice in spelling and writing skills. See the *Guide to useful language teaching strategies and learning experiences* in Module 12.7.3 for other variations of cloze activities.

Facilitators notes

Materials required:

- Powerpoint: *Conceptualisation and cultural conceptualisation* (provided)
- Worksheet A: *Conceptualisations* (provided)
- Worksheet B: *Conceptualisations* (provided)
- Facilitators key: *Conceptualisations* (provided)
- Writing materials.

1. Explain to participants the purpose of the cloze activity with split dictation
   (as described above).

2. If possible, organise participants into Two-Way Teams, otherwise organise participants into
   pairs or small groups using one of the strategies in Module 12.7.1 *Organising learners into
   pairs or groups* (or one of your own strategies).

3. Members of pairs should sit opposite one another and use a barrier (book, handbag, etc)
   so they cannot see each other's worksheets.

4. Display and explain Powerpoint: *Conceptualisation and cultural conceptualisation*.

5. Give each pair a set of Worksheets: *Worksheet A* for Partner A and *Worksheet B* for Partner B.
   Ask participants to read through their own texts individually and try to fill in the gaps based
   on clues in the surrounding text. This will familiarise them with the content.

6. Partners A and B then work together to complete their Worksheets by taking turns. Partner A
   begins by dictating his/her (shaded/complete) sections, while Partner B listens and fills in the
   gaps in his/her version, and vice versa.

7. As participants work through their sheets, ask them to note points in the text that they would
   like to discuss further.

8. When participants have finished, elicit questions or issues that have come up during the
   activity. Refer to the Facilitators key as necessary.

4.1.1 WHAT ARE CONCEPTUALISATIONS?
– WORKSHEET A

4.1.1

Conceptualisations

A concept is an idea. When we have an idea about something, we say that we conceptualise that idea in our minds. We can also call the process of developing ideas and knowledge in our minds conceptualisation.
Researchers who study the way we .... and behave say that we conceptualise (or develop understanding about) the .... around us. We learn what people .... do and say in our ...., society or culture.
We also draw on these previous (or learned) understandings or conceptualisations to make sense of any new experience of the world.
The things we have already .... about the world will determine how we see our world (our ....) and how we approach .... experiences and ideas.
Throughout life, we have many experiences and gain much knowledge, but how do we manage to cope with it all?
To make things easier, we group our .... and .... into categories or .... called 'schemas'.
When we have new experiences, we try to understand them by trying to fit them into the categories and schemas that we already have.
Sometimes we have to adjust our existing .... and .... to fit in the .... experience.
Sometimes we just don't have those categories and schemas and we can't understand what is going on.

Sometimes .... are too difficult to express in ...., so we use metaphors;

that is, we use .... for something we know to describe things that are too ....

to visualise.

For example, we describe an abstract idea like 'time' in terms of a concrete object like 'money' in the metaphor 'to *spend* time'.

How we see ourselves in the .... also affects our ways of ....

experiences. For example, in Standard Australian English 'anger' is ....

as 'internal heat' (*He's just blowing off steam*) and 'a disagreeable person' as a '..................'

(*She's a pain in the neck*).

An example of differing conceptualisations across cultures is the following: *I fell asleep* suggests a position of control in the world, but *Sleep fell on me* (the Gaelic translation) does not.
(Note: Gaelic is spoken in Ireland and still survives in some other Celtic countries)

WORK SHEET

4.1.1 WHAT ARE CONCEPTUALISATIONS? – WORKSHEET B

Conceptualisations

A concept is an .... When we have an idea about something, we say that we ....

.... that idea in our minds. We can also call the process of developing ideas and

knowledge in our .... conceptualisation.

Researchers who study the way we think and behave say that we conceptualise (or develop understanding about) the world around us. We learn what people usually do and say in our community, society or culture.

We also draw on these previous (or learned) understandings or .... to

make sense of any new experience of the ....

The things we have already learnt about the world will determine how we see our world (our world view) and how we approach new experiences and ideas.

Throughout life, we have many .... and gain much ...., but

how do we .... to cope with it all?

To make things easier, we group our experiences and knowledge into categories or patterns called schemas.

When we have new ...., we try to understand them by trying to fit them

into the .... and .... that we already have.

Sometimes we have to adjust our existing categories and schemas to fit in the new experience.

Sometimes we just don't .... those categories and .... and we can't

.... what is going on.

How we shape experience   4   *Yarning, seeing, watching, doing*

FOCUS AREA

WORK SHEET

Sometimes schemas are too difficult to express in words, so we use metaphors; that is, we use words for something we know to describe things that are too hard to visualise.

For example, we describe an abstract .... like 'time' in terms of a concrete object like 'money' in the .... 'to *spend* time'.

How we see ourselves in the world also affects our ways of describing experiences. For example, in Standard Australian English 'anger' is conceptualised as 'internal heat' (*He's just blowing off steam*) and 'a disagreeable person' as a 'pain' (*She's a pain in the neck*).

An example of differing .... across .... is the following: the English *I fell asleep* suggests a position of control in the ...., but *Sleep fell on me* (the Gaelic translation) does not.

(Note: Gaelic is spoken in Ireland and still survives in some other Celtic countries)

WORK SHEET

4.1.1 WHAT ARE CONCEPTUALISATIONS?
– FACILITATORS KEY

Conceptualisations

Worksheet A	Worksheet B
A concept is an **idea**. When we have an idea about something, we say that we **conceptualise** that idea in our minds. We can also call the process of developing ideas and knowledge in our **minds** conceptualisation.	A concept is an ...., . When we have an idea about something, we say that we .... that idea in our minds. We can also call the process of developing ideas and knowledge in our .... conceptualisation.
Researchers who study the way we .... and behave say that we conceptualise (or develop understanding) about the .... around us. We learn what people .... do and say in our .... , society or culture.	Researchers who study the way we **think** and behave say that we *conceptualise* (or develop understanding about) the **world** around us. We learn what people **usually** do and say in our **community**, society or culture.
We also draw on these previous (or learned) understandings or **conceptualisations** to make sense of any new experience of the **world**.	We also draw on these previous (or learned) understandings or .... to make sense of any new experience of the ....
The things we have already .... about the world will determine how we see our world (our ....) and how we approach .... experiences and ideas.	The things we have already **learnt** about the world will determine how we see our world (our **world view**) and how we approach **new** experiences and ideas.
Throughout life, we have many **experiences** and gain much **knowledge**, but how do we **manage** to cope with it all?	Throughout life, we have many .... and gain much ...., but how do we .... to cope with it all?
To make things easier, we group our .... and .... into categories or .... called 'schemas'.	To make things easier, we group our **experiences** and **knowledge** into categories or **patterns** called 'schemas'.
When we have new **experiences**, we try to understand them by trying to fit them into the **categories** and **schemas** that we already have.	When we have new ...., we try to understand them by trying to fit them into the .... and .... that we already have.
Sometimes we have to adjust our existing .... and .... to fit in the .... experience.	Sometimes we have to adjust our existing **categories** and **schemas** to fit in the **new** experience.

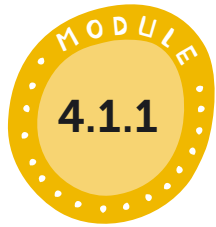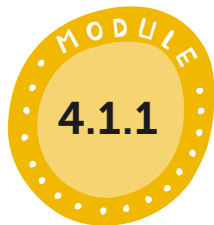| Worksheet A	Worksheet B
Sometimes we just don't **have** those categories and **schemas** and we can't **understand** what is going on.	Sometimes we just don't .... those categories and .... and we can't .... what is going on.
Sometimes .... are too difficult to express in ...., so we use metaphors; that is, we use .... for something we know to describe things that are too .... to visualise.	Sometimes **schemas** are too difficult to express in **words**, so we use metaphors; that is, we use **words** for something we know to describe things that are too **hard** to visualise.
For example, we describe an abstract **idea** like 'time' in terms of a concrete object like 'money' in the **metaphor** 'to *spend* time'.	For example, we describe an abstract .... like 'time' in terms of a concrete object like 'money' in the .... 'to *spend* time'.
How we see ourselves in the .... also affects our ways of .... experiences. For example, in Standard Australian English 'anger' is .... as 'internal heat' (*He's just blowing off steam*) and 'a disagreeable person' as a '................' (*She's a pain in the neck*).	How we see ourselves in the **world** also affects our ways of **describing** experiences. For example, in Standard Australian English 'anger' is **conceptualised** as 'internal heat' (*He's just blowing off steam*) and 'a disagreeable person' as a '**pain**' (*She's a pain in the neck*).
An example of differing **conceptualisations** across **cultures** is the following: *I fell asleep* suggests a position of control in the **world**, but *Sleep fell on me* (the Gaelic translation) does not. (Note: Gaelic is spoken in Ireland and still survives in some other Celtic countries)	An example of differing .... across .... is the following: the English *I fell asleep* suggests a position of control in the ...., but *Sleep fell on me* (the Gaelic translation) does not. (Note: Gaelic is spoken in Ireland and still survives in some other Celtic countries)

TRACKS TO TWO-WAY LEARNING

How we shape experience

4

FOCUS AREA

Yarning, seeing, watching, doing
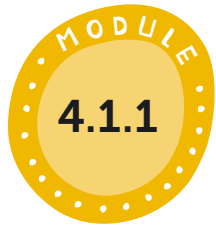
4.1.1 WHAT ARE CONCEPTUALISATIONS? – POWERPOINT

Conceptualisation and cultural conceptualisation

- A concept is an idea. When we develop an idea, it is called 'conceptualisation'.
- Researchers study the way we think or 'conceptualise' the world around us.
- Our conceptualisations depend on our experiences. We learn (or *conceptualise*) what people usually do and say in our community, society or culture.
- So we call this 'cultural conceptualisation'.

POWERPOINT

4.1.2 WHAT ARE CULTURAL CONCEPTUALISATIONS? – OVERVIEW

Learning objectives

This module will help educators to:

- understand that cultural conceptualisations develop from interaction between members of a cultural group and that they are culturally constructed
- understand that cultural conceptualisations are not necessarily understood by members of another cultural group
- understand that a group will only more or less share their cultural conceptualisations. There is no perfect match across any population.

Activity description (text reconstruction)

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

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

Facilitators notes

Materials required:

- Powerpoint: *Cultural conceptualisation* (provided)
- Facilitators material: *Cultural conceptualisation* (photocopy/print and cut into strips, one set for each pair of participants).
- Facilitators key/Optional handout: *Cultural conceptualisations* (provided).

1. If possible, organise participants into Two-Way Teams; otherwise, organise participants into pairs using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).

2. Display and explain Powerpoint: *Cultural conceptualisation*.

3. Explain to participants that they will be given a text that explains cultural conceptualisation.

4. Distribute sets of text strips, one set to each pair. Ask pairs to bring text strips in order to reconstruct the text.

5. Follow up by asking pairs to compare their order with others and discuss/explain any differences.

6. If required, distribute the Facilitators key/Optional handout: *Cultural conceptualisations*.

TRACKS TO TWO-WAY LEARNING

How we shape experience   4   *Yarning, seeing, watching, doing*

4.1.2 WHAT ARE CULTURAL CONCEPTUALISATIONS? – POWERPOINT

Cultural conceptualisation

1. **Conceptualising our world.**

- Conceptualisations of the world, or our world view, are culturally constructed.

- This means conceptualisations develop from interaction between the members of our cultural group and are not necessarily understood by members of another cultural group. But even then members of a group will only more or less share their cultural conceptualisations. There is no perfect match across any population.

- People get older, they move about, they have more experiences and new experiences that are all added to their existing knowledge and understanding of the world.

2. **A graphic representation of a cultural schema**

A CULTURAL SCHEMA

The top oval shows a cultural schema that might develop from interactions between members of the same cultural group.

The circles underneath the oval represent how cultural conceptualisations are distributed *unevenly* among the members of the group.

Some elements of a cultural schema may be shared by some, but not by other members.
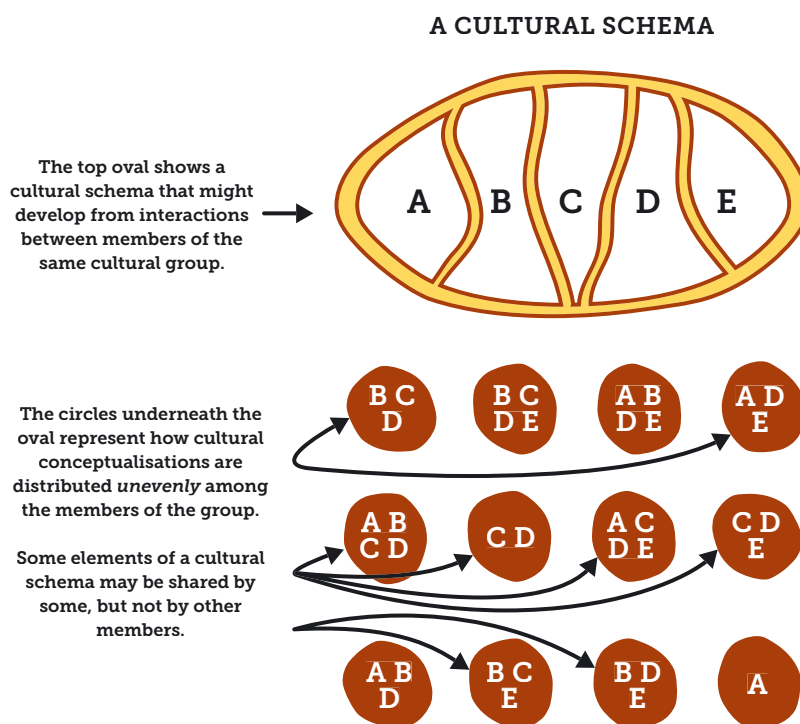
Figure 1: A distributed model of a cultural schema. Adapted from Sharifian, F. (2002). *Conceptual - Associative System in Aboriginal English.* [PhD thesis]. Perth: Edith Cowan University.

4.1.2 WHAT ARE CULTURAL CONCEPTUALISATIONS? – FACILITATORS MATERIAL

Cultural conceptualisation

When some experience or knowledge is limited to members of one cultural group, we call it a *cultural conceptualisation*. A cultural conceptualisation will be made up of a number of schemas or set understandings of events.

For example, in non-Aboriginal Australian society, the idea of a wedding is likely to bring to mind all the traditions and behaviours linked to it – a bride in a white dress carrying flowers, a groom with a flower in his lapel, a ceremony, a wedding cake, etc.

This 'wedding' schema may differ from or may not even exist in other cultures.

When Aboriginal people think about hunting, their schema will include animals like kangaroos, goannas or emus, and tracking, killing, cooking and eating them.

However, when a British person thinks about hunting, the schema is likely to include upper-class people wearing riding clothes on horses, dogs (hounds) and foxes.

In other cultures, the hunting schema might include guns and deer and mountains or polar bears and ice.

When cultural conceptualisations are shared, interaction between people improves.

This is why we can be more comfortable talking with family and close friends and why we sometimes don't know what to say to strangers.

So there is often a chance of miscommunication when talking with people outside the familiar cultural group because of insufficient shared conceptualisations.
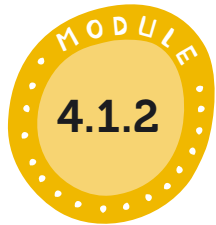
4.1.2 WHAT ARE CULTURAL CONCEPTUALISATIONS? – FACILITATORS KEY/ OPTIONAL HANDOUT

4.1.2

Cultural conceptualisation

When some experience or knowledge is limited to members of one cultural group, we call it a *cultural conceptualisation*. A cultural conceptualisation will be made up of a number of schemas or set understandings of events.

For example, in non-Aboriginal Australian society, the idea of a wedding brings to mind all the traditions and behaviours linked to it – a bride in a white dress carrying flowers, a groom with a flower in his lapel, a ceremony, a wedding cake, etc.

This 'wedding' schema may differ from or may not even exist in other cultures.

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This is why we can be more comfortable talking with family and close friends and why we sometimes don't know what to say to strangers.

So there is often a chance of miscommunication when talking with people outside familiar cultural group because of insufficient shared cultural conceptualisations.

HANDOUT

FACILITATORS KEY

TRACKS TO TWO-WAY LEARNING

How we shape experience **4** *Yarning, seeing, watching, doing*

FOCUS AREA

MODULE 4.2 LANGUAGE AND CULTURAL CONCEPTUALISATIONS – OVERVIEW

Learning objectives

This module will help educators to:

- understand how conceptualisations are realised in language
- understand the potential for misunderstanding based on different conceptualisations of the world.

Activity description (dictogloss)

Dictogloss activities may be new to participants, therefore a Powerpoint with the procedures is provided in Module 12.2.1.

Participants might consider using this activity with their learners. Dictogloss activities help learners to develop listening, note-taking, speaking/negotiating, writing/composing and reading skills in Standard Australian English (SAE). These skills require interpreting and internalising information that is heard and using this information to reconstruct a similar text with others.

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

Facilitators notes

Materials required:

- Facilitators material (Dictogloss text): *Language is grounded in cultural conceptualisations* (provided)
- Writing materials.

1. Use an appropriate grouping technique to form small groups.

2. Explain the process as follows: A text called *Language is grounded in cultural conceptualisations* will be read twice. During the first reading, participants listen; during the second reading, they take notes.

3. Use the Facilitators material: *Language is grounded in cultural conceptualisations* and conduct the process.

4. In small groups, participants discuss their understanding of the text and work collaboratively, using their notes to reconstruct a text. One participant acts as the scribe to record an agreed version of the text. The reconstructed text should contain the same information, using a similar tone and voice. Note that the text does NOT have to be an exact version of the original, but should contain the same main points outlined in it.

5. Invite the small groups to share their versions with the whole group, eg by reading their version of the text or writing it on the whiteboard/flip chart.

MODULE 4.2 LANGUAGE AND CULTURAL CONCEPTUALISATIONS – FACILITATORS MATERIAL (DICTOGLOSS TEXT)

Language is grounded in cultural conceptualisations

All the features of language are tied to our cultural conceptualisations. In some languages, a clicking sound indicates a certain cultural schema. For example, in English 'tch, tch, tch' implies some unacceptable action.

The vocabulary of a language shows how speakers 'chunk' their experiences, based on their cultural and environmental systems. Not all cultures 'chunk' a day into morning, afternoon, evening and night. For example, in one Australian Aboriginal language, the time from around 10 am to about 4 pm is categorised as one part of the day.

'Meaning' is largely determined by our cultural conceptualisations. An act that is conceptualised as 'caring' in one culture may be categorised as 'intrusion of one's privacy' in another culture.

Pragmatic meanings are also shared culturally. For instance, *Have you had your lunch?* may be an invitation (*Do you want to join me for lunch?)* in one culture or simply a 'greeting' in another culture.

Even the conceptualisation of communication itself is culturally constructed.

In some cultures, communication is a collective, collaborative activity that needs to involve participation by more than one person at a time, whereas in other cultures the general rule may be for people to speak one at a time.

MODULE 4.3 CULTURAL CONCEPTUALISATIONS IN ABORIGINAL ENGLISH – OVERVIEW

Learning objective

This module will help educators to:

- become familiar with the different conceptualisations of Aboriginal English (AE) and Standard Australian English (SAE) speakers.

Facilitators notes

Materials required:

- Powerpoint 1: *Aboriginal English – A carrier of Aboriginal cultural conceptualisations* (provided)
- Handout: *Categorisation and conceptual blends* (provided)
- Powerpoint 2: *Categorisation and semantic boundaries* (provided).

1. Display and discuss Powerpoint 1: *Aboriginal English – A carrier of Aboriginal cultural conceptualisations.*

2. Invite discussion of the research data and its implications for communication in education and training contexts:

   - Consider these different associations. What might their significance be in cross-cultural communication, especially in educational settings?

3. Circulate Handout*: Categorisation and conceptual blends* and invite responses to the following questions:

   - Can you extend the list on the basis of local experience?

   - Have you ever encountered communication difficulty because of these kinds of differences in categories?

4. Ask groups/pairs to discuss how these differences in meaning can be taught explicitly in an education and/or training context.

5. Invite sharing of ideas with the whole group.

6. Display and explain Powerpoint 2: *Categorisation and semantic boundaries*.

7. Invite discussion: Which of the above expressions might be associated with problems for Aboriginal learners in making themselves understood or in understanding SAE speakers, in education or training settings?

MODULE 4.3 CULTURAL CONCEPTUALISATIONS IN ABORIGINAL ENGLISH – POWERPOINT 1

Aboriginal English – a carrier of Aboriginal cultural conceptualisations

- The sound system of Aboriginal English indicates Aboriginal identity and culture (for example *dat* [that] often marks Aboriginal identity).

- Exclamations in Aboriginal English may evoke certain cultural conceptualisations (for example in the Nyungar variety of Aboriginal English, *chew*[3] evokes the schema of shame[4]).

- Even words such as *home*, *family* and *mum* can have different conceptualisations (for example in Aboriginal English, *mum* can be a category that includes people who are not one's biological mother).

- In Aboriginal English, many words include spiritual conceptualisations. Non-Aboriginal people often interpret these words from their own cultural perspective, which may lead to serious miscommunication (for example *sing*, *smoke*, *medicine*, and *something*).

- Aboriginal English uses many cultural metaphors and symbols (for example words such as *feather, bird* and *rain* often have symbolic associations grounded in Aboriginal cultural conceptualisations).

- In Anglo English, common metaphors refer to buildings, eg *the foundation of our nation*; money, eg *spending time*; and sport, eg *play the game*. Aboriginal speakers often use metaphors drawn from their human, physical and spiritual environment (for example *emu* [= person with thin legs]; *chargin on* [= drinking]; *song* [= message, possibly from a spiritual source]).

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3   An expression of sympathy (from Nyungar).
4   'Shame' involves complex thoughts and emotions that are associated with 'the novelty of situation', 'being singled out from the group', and 'respect', in its Aboriginal sense. See *A Day in the Park,* Aboriginal English storybook, Focus Area 11.

POWERPOINT

Research data on associations

Aboriginal and non-Aboriginal speakers/data sources were investigated to find the associations that the following words brought to mind. Note the differences that emerged:

Non-Aboriginal speakers' associations	Word common to both dialects	Aboriginal speakers' associations
Australian emblem, long tail, pouch	kangaroo	food, hunting
road accident	smash	fight
let fall	drop	hit (person, bird or animal)
meat cooked in the oven	roast	meat cooked in the bush
food prepared beforehand	picnic	food prepared on the spot
commerce	business	ceremonial knowledge
smart	clever	spiritually powerful
meal in a restaurant	dinner out	meal in the open air

Workshop discussion

- Consider these different associations.
- What might their significance be in cross-cultural communication, especially in education and training settings?

POWERPOINT

MODULE 4.3 CULTURAL CONCEPTUALISATIONS IN ABORIGINAL ENGLISH – HANDOUT

Categorisation and conceptual blends

Sometimes categories of meaning that are distinct in Standard Australian English (SAE) are blended together in Aboriginal English (AE). This can lead to difficulties in cross-cultural communication.

SAE categories	AE blend	Possible usage in AE
break	break	You'll break your hand
injure		
road	track	His place is on the track to Kalgoorlie
track		
stop (interrupt)	stop	Das where I'm stoppin
stop (stay, dwell)		
match	fire	You got fire? (Harkins, 1994, 146)
fire		
raw	raw	You can eatim raw
uncooked		
grandparent	granny	She's with her grannies
grandchild		
learn	learn	You gotta learn im the rules
teach		
uncle	unc	E's my unc
nephew		

Workshop discussion

- Can you extend the list on the basis of local experience?
- Have you ever encountered communication difficulty because of these kinds of differences in categories?
- How can these differences in meaning be explored?
- How can they can be taught explicitly in the education and/or training context?

MODULE 4.3 CULTURAL CONCEPTUALISATIONS IN ABORIGINAL ENGLISH – POWERPOINT 2

Categorisation and semantic boundaries

Another result of cultural conceptualisation is that things are categorised differently. That means there are different semantic boundaries.

For example, in Standard Australian English (SAE) refrigerators and washing machines are typically categorised separately from furniture, ie as 'white goods'. Such distinctions are not necessary for other cultures.

In many cases, Aboriginal English (AE) uses the same vocabulary as SAE, but sees it as applying to different (either broader or narrower) conceptual fields.

Here are some examples:

SAE concept	Shared word	AE concept
meal for babies or animals	feed (noun)	meal
language (abstract sense unless further specified)	language	Aboriginal language
large, potentially unruly group	mob	group or family
thin (but applying only to inanimate things)	narrow	thin (inanimate and animate, including human)
excessive	too many	A lot of
beautiful	lovely	sexy
50% of the way	half way	part of the way

Workshop discussion

- Which of the above expressions might be associated with problems for Aboriginal learners in making themselves understood or in understanding SAE speakers?
- What other cases have you come across in your area?

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH – OVERVIEW

Learning objective

This module will help educators to:

- become familiar and accepting of the schemas that underlie Aboriginal English (AE) discourse.

Activity description (semantic maps)

Schemas lead to subtle differences in orientation that can affect communication between Aboriginal and non-Aboriginal speakers.

In this activity, participants will be introduced to some of the major schemas that may underlie learners' discourse.

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

Facilitators notes

Materials required:

- Handout 1: *Schema orientations* (provided)
- Handout 2: *Group versus individual schema orientation* (provided)
- Facilitators key to Handout 2: *Group versus individual schema orientation* (provided)
- Handout 3: *Event versus process schema orientation* (provided)
- Facilitators key to Handout 3: *Event versus process schema orientation* (provided)
- Handout 4: *Time reference schema orientation* (provided)
- Facilitators key to Handout 4: *Time reference schema orientation* (provided)
- Handout 5: *Global versus analytic schema orientation* (provided)
- Butchers paper, felt-tipped pens.

1. Circulate Handout 1: *Schema orientations* and allow time for participants to read it. Invite the participants to share key points of the text with the whole group and discuss these if appropriate.

2. Circulate Handout 2: *Group versus individual schema orientation*. Invite the participants to share key points of the text with the whole group and discuss these if appropriate.

3. Ask for two 'role players' to read out the dialogue on the G*roup versus individual schema orientation* handout. Invite each group to construct a diagram or a table, showing the differences in meaning between *winyarn* (Nyungar) and *poorη* (SAE) – or a similar local word if appropriate. Then ask groups to display their maps on the walls and provide time for all participants to view and comment. (The sticky note comment strategy described in Module 1.4 could also be used here).

4. Circulate Handout 3: *Event versus process schema orientation*. Ask pairs to discuss ways to explicitly teach this difference between AE and Standard Australian English (SAE) and note down their teaching strategies. Ask each pair to share their strategies with the wider group.

5. Circulate Handout 4: *Time reference schema orientation*. After reading the text through for the participants to follow, ask them to consider what happened to cause this misunderstanding. How would the use of time expressions *then, now, here, there, this, that* have stopped this from happening? Ask them, in groups, to reconstruct the sentence so that this could not happen. Invite groups to provide samples of their solutions for discussion.

6. Circulate *Handout 5: Global versus analytic schema orientation.* Ask for two 'role players' to read out the dialogue on the handout. Then ask pairs/groups to consider how they would react if they were this teacher.

7. If required, use the Facilitators keys.

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH – HANDOUT 1

Schema orientations

Schema orientations can be thought of as the overarching categories of schema realisations (references/use of words relating to, for example, hunting, family, scary things, etc[5]) that help us to compare conceptualisations across cultures.

The following four schema orientations can be used to compare Aboriginal English (AE) and Standard Australian English (SAE) conceptualisations:

Group versus individual realised in AE with reference to:

- naming of extended family
- kinship ties
- being alone interpreted as undesirable
- group solidarity.

This can be compared with the SAE schemas of valuing solitude and independence (for example, 'Finally, my parents are gone on holidays and I have the house to myself for a week').

Process versus event realised in AE as reference to:

- hunting/gathering (getting there, catching/shooting animals, returning) (see Module 5.3)
- travel (out and back)(see Module 5.3)
- persistence (trial and error)(see Malcolm and Rochecouste, 2003, 17[6]).

By comparison, a travel schema for an SAE speaker is more likely to include the places visited and things done and seen, instead of the travel to and from.

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5   See Module 5.3 for further information on the realisations of schemas.
6   Malcolm, I. and Rochecouste, J. (2003) *Aboriginal English Genres in the Yamatji Lands of Western Australia.* Mount Lawley, WA: Centre for Applied Language and Literacy Research, Edith Cowan University, 17.

HANDOUT
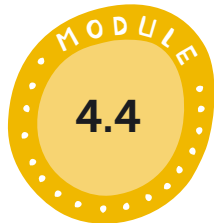
Time reference realised in AE as oriented to an event rather than a clock time, such as:

- *when it gets dark*
- *after Home and Away*
- *drekly, lo-ong time, one time* (see Module 3.9).

This can be compared with the prevalence of references to time (both actual and metaphorical[7]) in SAE, the use of calendars, diaries, learning to 'tell the time', etc.

Global versus analytic realised in AE in terms of:

- observing natural or social phenomena (how many emus, who else was at the football match)
- acceptance of spiritual events ('scary things') without question (see Module 5.3)
- use broad time/place reference ('just here' could be several blocks away).

This contrasts markedly with an analytical concentration on facts and proof, sorting into categories, dividing tasks into smaller steps to get an overall understanding, etc.

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7   See Modules 4.5 and 5.6.

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH – HANDOUT 2

Group versus individual schema orientation

Task: Listen to the following dialogue and construct a semantic map/table of the meanings of *winyarn* and *poor*. An equivalent word can be chosen by participants from other regions as *winyarn* is a Nyungar word.

The following is a record of an interaction between a non-Aboriginal adult male interviewer and a group of ten-year-old Aboriginal boys from a town in rural Western Australia. The boys are trying to explain to the interviewer the meaning of the Nyungar term *winyarn*. The interviewer is striving for an individualised, subjective conceptualisation (for example, *crazy*), whereas the Aboriginal boys are seeking to express an objective, group-oriented conceptualisation (*poor… no-one to play with*).

Transcript[8]

Interviewer:	*Winyarn?* That's crazy isn't it?
Group:	(laughter)
Interviewer:	Is that the word you said?
Boy 1:	*Winyarn.*
Interviewer:	*Winyarn.*
Boy 2:	*Winyarn* mean um… you know when you old, poor or something .. you're poor
Interviewer:	Yeah…you're poor in the head.
Boy 3:	Yeah.
Group:	(laughter)
Interviewer:	Crazy?
Boy 1:	Like when you.. um.. got no money.
Interviewer:	Oh, poor yeah.
Boy 1:	You're all poor an' … an'… an' got no where to play with..no-one to play with. All poor.
Interviewer:	Someone sitting over there by themselves…that'd be *winyarn.*
Boy 1:	Or when you got no money an'.. an' you got no money
Boy 3:	Poor *winyarn* (laughs)
Boy 4:	And you got no food… and you got no new clothes…
Boy 1:	Then you're *winyarn.*
Boy 5:	Nothin' to do. When you're by yourself.

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

HANDOUT

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH
– FACILITATORS KEY TO HANDOUT 2

Group versus individual schema orientation

Task: Listen to the following dialogue and construct a semantic map/table of the meanings of *winyarn* and *poor*. An equivalent word can be chosen by participants from other regions as *winyarn* is a Nyungar word.

Example of semantic map

Comparison between Aboriginal English and Standard Australian English words for *poor* and their semantic fields.

sad

alone

no money

winyarn

unhappy

poor

crazy

old

Someone/thing to be pitied:
Oh that poor family!
He's been poorly done by.

TRACKS TO TWO-WAY LEARNING

How we shape experience   4   *Yarning, seeing, watching, doing*

FACILITATORS KEY

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH – HANDOUT 3

Event versus process schema orientation

When Standard Australian English (SAE) speakers talk about experience, they make extensive use of the verb *be* (am, are, was, were) and verbs themselves, which makes it easy to represent experience in terms of *states* and *events*.

Aboriginal English (AE) speakers, on the other hand, make minimal use of the verb *be*, but depend heavily on the verbs *get* and *go*, which make it easy to represent experience in terms of *action* and *process.* This is illustrated in the following table:

SAE way of expressing →	the experience ←	AE way of expressing
They **are** cheeky.	'cheeky' people	They **get** cheeky.
You **were** all frightened.	frightened people	You all **got** frightened.
We **camp** (out) there.	camping out	We **go** camp out dere.
45 minutes **drive** to Gascoyne Junction.	the distance (time) to Gascoyne Junction	45 minutes drive **goin** towards Gascoyne Junction.
We used to **hunt** (for) birds.	hunting birds	We usta **go** huntin birds.
They **were singing** on the way.	singing	They was **goin** singing on the way.

Workshop discussion

In pairs, discuss:

* the differences between AE and SAE ways of expressing experience
* how these differences can be taught explicitly.

Note your teaching strategies and share them with the wider group.
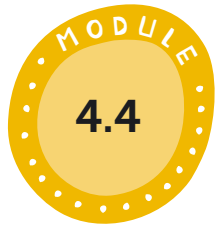
MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH
– FACILITATORS KEY TO HANDOUT 3

Event versus process schema orientation

Workshop discussion

In pairs, discuss:

- the differences between AE and SAE ways of expressing experience
- how these differences can be taught explicitly.

The facilitator might offer a few examples of how to teach the differences between AE and SAE explicitly, such as:

a) Sentence structure cards with different coloured words to be swapped to make either an SAE sentence or an AE sentence (see Module 3.2 for lower-level learners).

b) A focus on the 'G' words (*go*, *goin*, *got*, *gotta*, *get*, *gunna*) for higher-level learners:

- Introduce a table with the 'G' words.
- Has your sentence got a 'G' word?
- Is it used correctly in the relevant dialect?

TRACKS TO TWO-WAY LEARNING

How we shape experience   4   *Yarning, seeing, watching, doing*

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH – HANDOUT 4

Time reference schema orientation

When a group of Aboriginal girls in the Kimberley was asked *What do you girls want to do when you've finished school?* the response, rather than referring to post-school vocations, was *Play round* (that is, what they would do when they finished school today)[9].

This is an example of speaker and hearer being oriented to a different schema in terms of time reference.

Note that *when you've finished school* is ambiguous and its meaning depends upon the context.

We use many such expressions in everyday communication, covering time and space, such as *then*, *now*, *here*, *there*, *this*, *that*. Such expressions (linguists call them *deictic* expressions of time) have to be interpreted by agreement between the speakers.

Workshop discussion

- Consider what happened to cause this misunderstanding. Would the use of expressions of time *then*, *now*, *here*, *there*, *this*, *that* have prevented the misunderstanding?
- Reconstruct the sentence so the misunderstanding could not happen.

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9   Malcolm, I. G. (1982).Communication dysfunction in Aboriginal classrooms. In J. Sherwood (ed.). *Aboriginal Education: Issues and Innovations.* Perth: Creative Research, p.162.
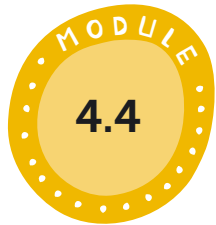
TRACKS TO TWO-WAY LEARNING

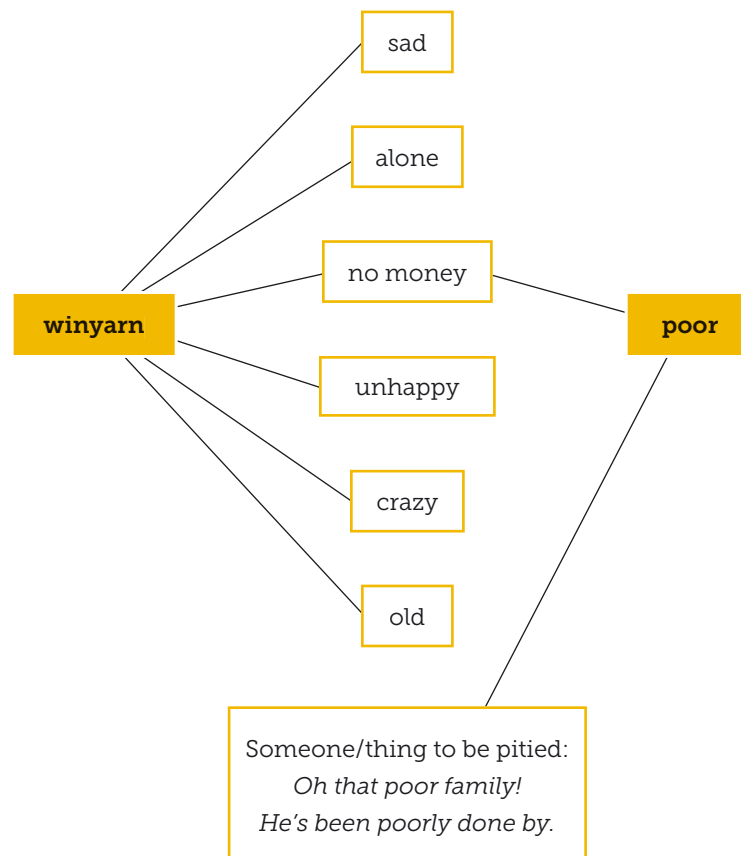How we shape experience   4   *Yarning, seeing, watching, doing*

FOCUS AREA

HANDOUT

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH
– FACILITATORS KEY TO HANDOUT 4

Time reference schema orientation

Workshop discussion

- Consider what happened to cause this misunderstanding. Would the use of expressions of time *then*, *now*, *here*, *there*, *this*, *that* have prevented the misunderstanding?

- Reconstruct the sentence so the misunderstanding could not happen.

Various constructions might have helped to prevent the misunderstanding:

- What do you girls want to do when you've finished school **in a few years**?

- What do you girls want to do when you'**re older and no longer go to school**?

- What do you girls want to do when you **leave** school in **a few years' time**?

How we shape experience   *Yarning, seeing, watching, doing*

MODULE 4.4 SCHEMAS IN ABORIGINAL ENGLISH AND STANDARD AUSTRALIAN ENGLISH – HANDOUT 5

Global versus analytic schema orientation

'Role-play' the following interaction

In the following exchange, a teacher and a student miss one another's meanings because the student interprets *cutting* globally (that is, the whole process of holding the meat and cutting it), whereas the teacher interprets it analytically (that is, as the isolated part when the knife is cutting the meat. The fork holding the meat would be interpreted as another isolated part):

Transcript[10]

Teacher:	What d'you use forks for?
Student:	Cut?
Teacher:	For cutting?
	You don't use a fork for cutting do you?
Student:	Nuh.
Teacher:	What d'you use for cutting?
Student:	For...meat?
Teacher:	Uhuh...

Workshop discussion

Consider how you would have reacted had you been this teacher.

---

10   Malcolm, I. G. (1982).Communication dysfunction in Aboriginal classrooms. In J. Sherwood (ed.). *Aboriginal Education: Issues and Innovations.* Perth: Creative Research, 162-163.

HANDOUT

How we shape experience   4   *Yarning, seeing, watching, doing*

FOCUS AREA

MODULE 4.5 METAPHORS AND CONCEPTUALISATIONS – OVERVIEW

Learning objectives

This module will help educators to:

- understand the role of metaphors in language
- raise awareness of metaphors in other languages and dialects (particularly Aboriginal English).

Activity description (metaphor origins activity)

In this task, participants working in pairs are asked to draw on their linguistic experience to suggest origins of a list of very common and/or transparent metaphors.

This activity should be fun, as metaphors are one of the curious aspects of language that interest many speakers.

Facilitators notes

Materials required:

- Powerpoint: *What are metaphors?* (provided)
- Worksheet: *Metaphor origins* (provided)
- Facilitators key: *Metaphors origins* (provided)
- Writing materials.

1. Ask participants to work with a partner. Ideally, the group will already consist of Two-Way Teams. Alternatively, use one of the grouping/pairing activities outlined in Module 12.7.1.

2. Display and explain Powerpoint: *What are metaphors?*

3. Circulate Worksheet: *Metaphor origins.*

4. Ask pairs to share their responses with groups. Ask groups to identify any of the listed metaphors that they use themselves or have heard frequently. Invite more examples and discuss possible origins.

MODULE 4.5 METAPHORS AND CONCEPTUALISATIONS – POWERPOINT

What are metaphors?

When we use a metaphor, we describe something in terms of another thing. It means that we compare things without using 'like' or 'as'.

Sometimes abstract things are hard to explain, so we liken them to concrete objects to help explain the meaning.

Interestingly though, the way we make metaphors reflects our culture and the way we view the world.

For example, *My knowledge of that is a bit rusty.*

In this metaphor:

• knowledge is something that hasn't been used for a while

• things that don't get used for a while get rusty (if they are exposed to moisture).

Other common metaphors are based on love and movement up and down:

• He was consumed by love (love = a fire)

• My spirits sank (down = sad)

• You're in high spirits (up = happy).

The importance of 'time' in Anglo culture is shown by the number of ways the word 'time' is used metaphorically:

birds fly	➔	time flies
food runs out	➔	time runs out
people come	➔	the time has come
people arrive	➔	the time has arrived
behind an object	➔	behind the times (out of date)
on an object	➔	on time
in a space	➔	in time
make an object	➔	make time
save money	➔	save time, time is money

POWERPOINT
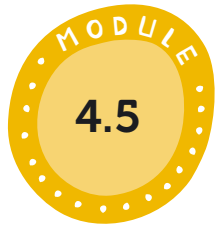
Metaphors in Aboriginal English

- E's blue (he is drunk).
- I'm open (I am hungry, I am poor, I am broke, I am tired, I am exhausted…).
- We gotta footfalcon (walk for a long time).
- To 'av a 'ole [to have a hole] (being broke).
- Block 'im up (give him food, make him grow).
- Sit down (stay, live).
- Camp (stay over).
- Chooks under the bonnet (noisy car).
- College (prison).
- 'Orse [horse] (good, handsome).
- Solid (great).
- Hollow (hungry).
- Nine and four and a half (father and son).
- Tin of jam and half a tin of jam (father and son).

POWERPOINT

MODULE 4.5 METAPHORS AND CONCEPTUALISATIONS – WORKSHEET

Metaphor origins

Have you heard these metaphors? What do you think their origins are?

Metaphor	Origin
Batten down the hatches.	....
All hands on deck	....
Clear the decks.	....
In the doldrums	....
Left high and dry	....
The sun is over the yardarm.	....
Australia is a melting pot.	....
My father is a rock.	....
The committee shot down her ideas.	....
The police have dug up some more evidence.	....
People flocked to see the movie.	....
He wore a loud check jacket.	....
The relationship turned sour.	....
The hair of the dog.	....

WORK SHEET

MODULE 4.5 METAPHORS AND CONCEPTUALISATIONS – FACILITATORS KEY

Metaphor origins

Metaphor	Origin
Batten down the hatches.	Sailing ships in stormy weather
All hands on deck.	Sailing ships during battle
Clear the deck.	Sailing ships preparing for action – get everything out of the way
In the doldrums	No wind for sailing ships
Left high and dry	Stranded, alone – no wind for sailing ships
The sun is over the yardarm.	Time of the day for an alcoholic drink (originally time for lunch)
Australia is a melting pot.	Container where minerals are melted together
My father is a rock.	A hard mineral/stone – provides support, won't break, can be relied upon
The committee shot down her ideas.	Wartime aircraft shoot things down
The police have dug up some more evidence.	Dogs bury bones and dig them up again.
People flocked to see the movie.	Birds flocked together.
He wore a loud check jacket.	Loud sounds obstruct hearing.
The relationship turned sour.	The taste of lemons or vinegar
The hair of the dog.	Originally *The hair of the dog that bit me* – an alcoholic drink to cure a hangover. Based on the myth that the hair of a rabid dog will cure a person of rabies

MODULE 4.6 WHAT CAN TWO-WAY TEAMS DO? – OVERVIEW

Learning objective

This module will help educators to:

- prepare Two-Way Teams for accommodating conceptual difference.

Activity description (discussion, cloze activity with split dictation)

This module contains a combination of two activities.

The first is the discussion of a text containing dialogue between an Aboriginal learner and a non-Aboriginal listener. It is a sample of transcribed spontaneous speech. Spontaneous speech can provide a better insight into a speaker's cultural conceptualisations and world view because it is not as carefully constructed or edited as written text. Moreover, such texts may appeal to Aboriginal learners whose past learning experiences have been entirely oral.

The second activity, a cloze activity with split dictation, focuses on what Two-Way Teams can do to raise the awareness of educators about cultural conceptualisations.

Facilitators notes

Materials required:

- Powerpoint: *Andy and his family* (provided)
- Handout: *Accommodating conceptual difference* (provided)
- Facilitators key to Handout: *Accommodating conceptual difference* (provided)
- Worksheet A: *What can Two-Way Teams do to accommodate conceptual difference?* (provided)
- Worksheet B: *What can Two-Way Teams do to accommodate conceptual difference?* (provided)
- Facilitators key to Worksheets: *What can Two-Way Teams do to accommodate conceptual difference?* (provided)
- Writing materials.

1. Display Powerpoint: *Andy and his family*.

2. Ask an Aboriginal participant or Aboriginal presenter to read Andy's text.

3. Ask groups/tables to discuss the highlighted words as they might lead to misunderstanding.

4. Invite a representative from each table to share their discussion conclusions and what they would suggest that Two-Way Teams do.

5. Explain to participants the purpose of the cloze activity with split dictation (as described above).

6. If possible, organise participants into Two-Way Teams, otherwise organise participants into pairs or small groups using one of the strategies in Module 12.7.1 *Organising learners into pairs or groups* (or one of your own strategies).

7. Members of pairs should sit opposite one another and use a barrier (book, handbag, etc) so they cannot see each other's worksheets.

8. Give each pair a set of worksheets: *Version A* for Partner A, *Version B* for Partner B.

9. Ask participants to read through their own texts individually and try to fill the gaps based on clues in the worksheets. Partners A and B then work together to complete their worksheets by taking turns. Partner A begins by dictating his/her (shaded/complete) sections while Partner B listens and fills in the gaps in his/her version and vice versa.

10. As participants work through their sheets, ask them to note points in the text they would like to discuss further. When participants have finished, elicit questions or issues that have come up during the activity. This will familiarise them with the content.

MODULE 4.6 WHAT CAN TWO-WAY TEAMS DO? – POWERPOINT

Andy and his family

Transcript[11]

> **Andy and his family**
>
> 1. my dad's cousin is my **aunty**..
>
> 2. that's Mrs S...
>
> 3. that's why I'm **related** to Mrs... Mis... Mrs S...
>
> 4. but I just call er aun- aunty...
>
> 5. an um.. she **always** has big fires at the back of her yard
>
> 6. and umm big warm ones at night time
>
> 7. when you sit around **telling yarns**
>
> 8. an we go there sometimes
>
> 9. an um there's there's um my my aunty T ..
>
> 10. she lives down the road **there**
>
> 11. and um she her kids are - aren't married
>
> 12. an they have kids **an all that**

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

TRACKS TO TWO-WAY LEARNING

POWERPOINT

How we shape experience   4   *Yarning, seeing, watching, doing*

MODULE 4.6 WHAT CAN TWO-WAY TEAMS DO? – HANDOUT

Accommodating conceptual difference

Many Aboriginal English speakers have bidialectal competence, including competence in recognising where their own conceptualisations differ from those of non-Aboriginal speakers. This may be illustrated in the following extract:

Transcript[12]

Andy and his family

1. my dad's cousin is my **aunty**..

2. that's Mrs S...

3. that's why I'm I'm **related** to Mrs... Mis... Mrs S...

4. but I just call er aun- aunty...

5. an um.. she **always** has big fires at the back of her yard

6. and umm big warm ones at night time

7. when you sit around **telling yarns**

8. an we go there sometimes

9. an um there's there's um my my aunty T ..

10. she lives down the road **there**

11. and um she her kids are-aren't married

12. an they have kids **an all that**

Note how Andy, speaking to a non-Aboriginal visitor, is aware of the possibility of conceptual differences between himself and the visitor and makes frequent adjustments to explain.

Workshop discussion

- What cultural conceptualisations underlie the meanings of the words in bold type and how might a non-Aboriginal listener misperceive them, even with the explanations given by Andy?

- What can Two-Way Teams do to accommodate conceptual difference?

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

MODULE 4.6 WHAT CAN TWO-WAY TEAMS DO?
– FACILITATORS KEY TO HANDOUT

Accommodating conceptual difference

What cultural conceptualisations underlie the meanings of the words in bold type and how might a non-Aboriginal listener misperceive them, even with the explanations given by Andy'?

- the people he is referring to are important to him because they are part of his family relationships (Lines 1-4, 5)

- the relationships are also important and explained by his calling Mrs S. 'aunty' (she is not his father's sister but his father's cousin, 'aunty' in Aboriginal English but 'second cousin' in Standard Australian English) (Lines 1-4)

- a key social event (yarn telling) takes place outside, rather than inside the home (Lines 5-8)

- the family relationships that are recognised are extra-marital (Lines 11-12).

Notice how Andy is aware that his listener requires these explanations, as his listener does not share the same conceptualisations.

What can Two-Way Teams do to accommodate conceptual difference?

- Be aware of and accommodate the difference.

- Explain the different conceptualisations to others in their education or training contexts.
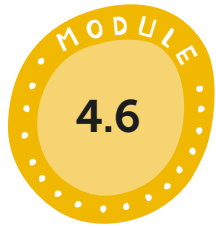
MODULE 4.6 WHAT CAN TWO-WAY TEAMS DO?
– WORKSHEET A

What can Two-Way Teams do to accommodate conceptual differences?

Provide material that focuses on cultural conceptualisations in Standard Australian English and Aboriginal English. Refer to modules on *schema, metaphor* and *category.*

Demonstrate the .... involved in making the cultural-conceptual basis explicit as it is the level that is most ....

Raise educators' and trainers' awareness of cultural conceptualisations in Standard Australian English and compare some of them with Aboriginal English.

Inform teachers of the .... that Two-Way Teams have about .... conceptualisations in Aboriginal English.

Engage in analysing texts that capture cultural conceptualisations in Aboriginal English and demonstrate how even simple words that are usually taken for granted can have quite different conceptualisations in Aboriginal English. The word-association technique is also very helpful for this purpose.

Encourage capacity building in teachers in terms of their practical understanding of the how .... encodes cultural ....

Encourage educators to collect their own samples of texts in Aboriginal English and to analyse them in terms of their cultural-conceptual basis.

Provide teachers and trainers with further materials and .... Refer to other resources .... in the *Tracks to Two-Way Learning*..........................

How we shape experience   4   *Yarning, seeing, watching, doing*

What can Two-Way Teams do to accommodate conceptual differences?

Provide material that focuses on cultural .... in Standard Australian English and Aboriginal English. Refer to modules on *schema, metaphor* and *category*
Demonstrate the difficulties involved in making the cultural-conceptual basis explicit as it is the level that is most hidden.
Raise educators' and trainers' .... of cultural conceptualisations in Standard Australian English and .... some of them with Aboriginal English.
Inform teachers of the knowledge that Two-Way Teams have about cultural conceptualisations in Aboriginal English.
Engage in analysing texts that capture cultural conceptualisations in .... and demonstrate how even .... words that are usually taken for granted can have quite different .... in Aboriginal English. The word-association technique is also very helpful for this purpose.
Encourage capacity building in teachers in terms of their practical understanding of the how language encodes cultural conceptualisations.
Encourage educators to .... their own samples of texts in .... and to analyse them in terms of their cultural-................................. basis.
Provide teachers and trainers with further materials and support. Refer to other resources recommended in the *Tracks to Two-Way Learning* package.

WORK SHEET

MODULE 4.6 WHAT CAN TWO-WAY TEAMS DO?
– FACILITATORS KEY TO WORKSHEETS

What can Two-Way Teams do to accommodate conceptual differences?

Worksheet A	Worksheet B
Provide material that focuses on cultural **conceptualisations** in Standard Australian English and Aboriginal English. Refer to modules on *schema, metaphor* and *category*.	Provide material that focuses on *cultural* .... in Standard Australian English and Aboriginal English. Refer to modules on *schema, metaphor* and *category*
Demonstrate the .... involved in making the cultural-conceptual basis explicit as it is the level that is most	Demonstrate the **difficulties** involved in making the cultural-conceptual basis explicit as it is the level that is most **hidden**.
Raise educators' and trainers' **awareness** of cultural conceptualisations in Standard Australian English and **compare** some of them with Aboriginal English.	Raise educators' and trainers' .... of cultural conceptualisations in Standard Australian English and .... some of them with Aboriginal English.
Inform teachers of the .... that Two-Way Teams have about .... conceptualisations in Aboriginal English.	Inform teachers of the **knowledge** that Two-Way Teams have about **cultural** conceptualisations in Aboriginal English.
Engage in analysing texts that capture cultural conceptualisations in **Aboriginal English** and demonstrate how even simple words that are usually taken for granted can have quite different **conceptualisations** in Aboriginal English. The word-association technique is also very helpful for this purpose.	Engage in analysing texts that capture cultural conceptualisations in .... and demonstrate how even .... words that are usually taken for granted can have quite different .... in Aboriginal English. The word-association technique is also very helpful for this purpose.
Encourage capacity building in teachers in terms of their practical understanding of the how .... encodes cultural	Encourage capacity building in teachers in terms of their practical understanding of the how **language** encodes cultural **conceptualisations**.
Encourage educators to **collect** their own samples of texts in **Aboriginal English** and to analyse them in terms of their cultural-**conceptual** basis.	Encourage educators to .... their own samples of texts in .... and to analyse them in terms of their cultural-.............. basis.
Provide teachers and trainers with further materials and .... Refer to other resources .... in the *Tracks to Two-Way Learning*	Provide teachers with further materials and **support**. Refer to other resources **recommended** in the *Tracks to Two-Way Learning* package.

How we shape experience

4

Yarning, seeing, watching, doing

Module 4.7 presents workshop materials that will enable educators to:

- become more familiar with the differences between Aboriginal English (AE) and Standard Australian English (SAE) associations, perspectives and conceptualisations
- relate to each other's conceptualisations and world views
- better understand AE cultural conceptualisations.

How we shape experience   **4** *Yarning, seeing, watching, doing*

MODULE

4.7.1

EXPLORING ASSOCIATIONS

4.7.1 EXPLORING ASSOCIATIONS – OVERVIEW

Learning objectives

This module will help educators to:

- increase their familiarity with the differences between Aboriginal English (AE) and Standard Australian English associations
- further explore AE cultural conceptualisations.

Activity description

This activity provides further opportunity to explore cultural conceptualisations.

It can be adapted to the educational context and adjusted according to learners' levels. Contrary to the traditional educational conventions of studying written texts, here learners have the opportunity to create and study spontaneous spoken text. Spontaneous speech can provide a better insight into a speaker's cultural conceptualisations and world view because it is not as carefully constructed or edited as written text. Moreover, using spoken text may appeal to Aboriginal learners whose past learning experiences have been entirely oral.

Facilitators notes

Materials required:

- Worksheet: *Exploring associations* (provided)
- Facilitators key: *Exploring associations* (provided)
- Writing materials.

1. Circulate materials and Worksheet: *Exploring associations*. Ask participants to write what each of the words listed on the handout brings to mind.

2. Ask participants to share their lists with others, moving around the room to make comparisons. If possible, ask participants to compare the lists and associations from Aboriginal and non-Aboriginal participants. Identify any different cultural categories and schemas from the patterns of responses. Invite comments on any observed differences in 'basic' words and their associations.

3. Hold a debriefing session to identify the major conceptual differences between Aboriginal and non-Aboriginal participants and any implications for educational contexts.

TRACKS TO TWO-WAY LEARNING

How we shape experience **4** *Yarning, seeing, watching, doing*

4.7.1 EXPLORING ASSOCIATIONS – WORKSHEET

Exploring associations

1. Write down what the words listed below bring to mind.

2. Compare the lists and associations among Aboriginal and non-Aboriginal participants. Identify any different cultural categories and schemas from the patterns of responses.

Word	Association	Schemas/categories
1. house		
2. family		
3. car		
4. camp		
5. school		
6. feed		

4.7.1 EXPLORING ASSOCIATIONS – FACILITATORS KEY

Exploring associations

Possible non-Aboriginal associations

Word	Association	Schemas/categories
house	home, mortgage, cleaning, building, family	possessions/home/household care/status
family	warmth, love, mums, dads, brothers and sisters, extended family, problems, issues	responsibilities/taking care of
car	driving (picking up and dropping off), petrol, insurance, tyres, car loan	possessions/status/finances
camp	tents, open air, bush, sleeping rough, outdoor fun	holidays
school	workplace, colleagues, teaching, meetings, principal, marking, photocopying	work/salary/time commitment
feed	animals' feeding time, regular, healthy, children, nutritional	responsibilities/taking care of

Possible Aboriginal associations

Word	Association	Schemas/categories
house	a whole area, home, country, place, bloodline	family, country
family	all us mob, all ours, belong to us , campfire	family, care
car	motor car, hunting, flash one	travelling/hunting
camp	staying or moving, 'camp over here, go along and camp here	family, groups
school	children	children
feed	what we can eat, eating	family, groups, going to and from

4.7.2 OUR CULTURAL CONCEPTUALISATIONS – OVERVIEW

Learning objectives

This module will help educators to:

- increase their familiarity with the differences between Aboriginal English (AE) and Standard Australian English associations
- further explore AE cultural conceptualisations.

Activity description

This activity provides further opportunities to explore cultural conceptualisations.

It can be adapted to the educational context and adjusted according to learners' levels. Contrary to the traditional educational conventions of studying written texts, here learners have the opportunity to study spontaneous spoken text (even though it is in written form). Spontaneous speech can provide a better insight into a speaker's cultural conceptualisations and world view because it is not as carefully constructed or edited as written text. Moreover, using spoken text may appeal to Aboriginal learners whose past learning experiences have been entirely oral.

Facilitators notes

Materials required:

- Worksheet: *Our cultural conceptualisations* (provided)
- Facilitators key: *Our cultural conceptualisations* (provided)
- Writing materials.

1. Using one of the pair/group forming strategies from Module 12.7.1, have participants form pairs.

2. Circulate materials and Worksheet. Ask participants to discuss and write down their understanding of the underlined words. Ask Aboriginal and non-Aboriginal pairs to work together. (The underlined words and phrases are likely to evoke different cultural conceptualisations in AE and non-AE speakers.)

3. Invite discussion on what the pairs observed of each other's interpretations.

4.7.2 OUR CULTURAL CONCEPTUALISATIONS – WORKSHEET

Our cultural conceptualisations

Task: Examine the following transcript of a story by an Aboriginal child (L) and discuss the underlined words. Write down your understanding of the words in the space below.

Transcript[13]

> **The photo**
>
> 1. L: um one woman, she pulled up **dere**,
>
> 2.   an she photographer or whatever you call it
>
> 3. EH: **Wadjela?**
>
> 4. L: Yeah
>
> 5.   And she pulled up on de @l,
>
> 6.   she was gunna **camp** dere or something,
>
> 7.   she @d **bi-ig mob of kids** or whatever shoutin aroun,
>
> 8.   she said she lookin
>
> 9.   and she seen **figures** and everything goin there,
>
> 10.   she was gunna take a photo,
>
> 11.   in the moon-- **light sorta thing**,
>
> 12.   shine on **em** properly
>
> 13.   seen big mob of **little 'airy fellas**.

Dere ....

Wadjela ....

Camp..

Bi-ig mob of kids ....

Light sorta thing...

Em..

Little 'airy fellas ....

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

TRACKS TO TWO-WAY LEARNING

How we shape experience   4   *Yarning, seeing, watching, doing*

4.7.2 OUR CULTURAL CONCEPTUALISATIONS – FACILITATORS KEY

Our cultural conceptualisations

The underlined words and phrases are likely to evoke different cultural conceptualisations in Aboriginal and non-Aboriginal speakers.

Transcript[14]

The photo

1. L: um one woman, she pulled up **dere**,

2.   an she photographer or whatever you call it

3. EH: **Wadjela?**

4. L: Yeah

5.   And she pulled up on de 'ill,

6.   she was gunna **camp** dere or something,

7.   she 'ad **bi-ig mob of kids** or whatever shoutin aroun,

8.   she said she lookin

9.   and she seen **figures** and everything goin there,

10.   she was gunna take a photo,

11.   in the moon-- **light sorta thing**,

12.   shine on **em** properly

13.   seen big mob of **little 'airy fellas**.

Possible Aboriginal responses:

Dere: A very specific place

Wadjela: A white person

Camp: sleep

Bi-ig mob of kids: A lot of kids

Figures: it was blurred – she could see things but couldn't say – shadows- but could be real

Light sorta thing: in the late afternoon

Em: them hairy fellas

Little 'airy fellas: ballyits, mamaris, wudarchie

Possible non-Aboriginal responses:

Dere: over there

Wadjela: non-Aboriginal

Camp: stay

Bi-ig mob of kids: lots of children

Figures: shapes/people

Light sorta thing: a kind of light was shining on the moon

Em: them (figures)

Little 'airy fellas: like a mythical person

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

4.7.3 IDENTIFYING CULTURAL SCHEMAS – OVERVIEW

Learning objectives

This module will help educators to:

- increase their familiarity with the differences between Aboriginal English (AE) and Standard Australian English associations
- further explore AE cultural schemas.

Activity description

This activity provides an opportunity to explore and identify cultural schemas.

It can be adapted to the educational context and adjusted according to learners' levels. Contrary to the traditional educational conventions of studying written texts, here learners have the opportunity to study spontaneous spoken text (even though it is in written form). Spontaneous speech can provide a better insight into a speaker's cultural conceptualisations and world view because it is not as carefully constructed or edited as written text. Moreover, using spoken text may appeal to Aboriginal learners whose past learning experiences have been entirely oral.

Facilitators notes

Materials required:

- Worksheet: *Identifying cultural schemas* (provided)
- Facilitators key: *Identifying cultural schemas* (provided)
- Handout 1: *Schema orientations* (provided in Module 4.4)
- Handout 1: *Aboriginal English story patterns* (provided in Module 5.4)
- Whiteboard, writing materials.

1. Using one of the pair/group forming strategies from Module 12.7.1, have participants form pairs.

2. If Modules 4.4 and 5.4 have not been completed by the group before, distribute the two Handouts (found in the respective modules). Give groups time to identify the different cultural schemas described on the Handouts and discuss any questions that come up. In a whole-group activity, invite participants to name the main cultural schemas described in the Handouts and write them on the whiteboard.

3. Circulate materials and Worksheets and ask groups to comment. Ask an Aboriginal and a non-Aboriginal participant (or a Two-Way Team) in each group to explain their interpretation of the utterances. Ask other members of the group to identify any cultural schemas relevant to the utterance that have caused differing perspectives.

4.7.3 IDENTIFYING CULTURAL SCHEMAS – WORKSHEET

Identifying cultural schemas

Identify which cultural schema is relevant to the interpretation of each of the following Aboriginal English utterances collected randomly for research:

Cause we blackfellas we got bigges mob of brother and sisters[15]	
Them yorgas down the back makin so much noise[16]	
I caught the tail like that there[17]	
E saw a lizard wiv red eyes[18]	
The road go...[19]	
We come from dis side eeya[20]	
We bin get some...some money from our grandparents[21]	

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15 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A. and Cahill, R. (1999). *Two-Way English*. Perth: Education Department of Western Australia and Edith Cowan University, 37.
16 *Two-Way English*, 55.
17 *Two-Way English*, 47.
18 *Two-Way English*, 41.
19 Malcolm, I. G. (1995). *Language and Communication Enhancement.* Report. Perth: Edith Cowan University and the Education Department of Western Australia, 51.
20 *Two-Way English,* 31.
21 *Two-Way English*, 53.

My budda[22]	
They learn me to talk all Nyungar words[23]	
So when she threw it in the water, the wind started to come up[24]	
My aunty was cookin feed[25]	
The sun started comin down[26]	
They come dere, they was doin a wicked noise[27]	
So like the mob see they need their mob be'ind them, they need the people be'ind them[28]	
I jus see this liddle figure in the dark[29]	
Yep caught um...ten boomers..an ten roos[30]	

22 *Two-Way English,* 52.
23 *Two-Way English*, 53.
24 *Two-Way English*, 40.
25 *Two-Way English*, 46.
26 *Two-Way English*, 52.
27 *Two-Way English*, 45.
28 *Two-Way English*, 35.
29 *Two-Way English*, 41.
30 *Two-Way English*, 58.

WORK SHEET

4.7.3 IDENTIFYING CULTURAL SCHEMAS – FACILITATORS KEY

Identifying cultural schemas

Cause we blackfellas we got bigges mob of brother and sisters[31] – **family**

Them yorgas down the back makin so much noise[32] – **family**

I caught the tail like that there[33] – **hunting**

E saw a lizard wiv red eyes[34] – **scary things/hunting**

The road go...[35] – **process versus event (possibly hunting)**

We come from dis side eeya[36] – **process versus event (process of coming and going)**

We bin get some...some money from our grandparents[37] – **family**

My budda[38] – **family**

They learn me to talk all Nyungar words[39] – **family**

So when she threw it in the water, the wind started to come up[40] – **scary things**

My aunty was cookin feed[41] – **time reference**

The sun started comin down[42] – **time reference**

They come dere, they was doin a wicked noise[43] – **scary things**

So like the mob see they need their mob be'ind them, they need the people be'ind them[44] – **group versus individual**

I jus see this liddle figure in the dark[45] – **scary things**

Yep caught um...ten boomers..an ten roos[46] – **hunting**

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31 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A. and Cahill, R. (1999). *Two-Way English*. Perth: Education Department of Western Australia and Edith Cowan University, 37.
32 *Two Way English*, 55.
33 *Two-Way English*, 47.
34 *Two-Way English*, 41.
35 Malcolm, I. G. (1995). *Language and Communication Enhancement.* Report. Perth: Edith Cowan University and Education Department of Western Australia, 51.
36 *Two-Way English*, 31.
37 *Two-Way English*, 48.
38 *Two Way English*, 52.
39 *Two Way English,* 53.
40 *Two-Way English,* 40.
41 *Two-Way English,* 46.
42 Malcolm, 1995, 52 (see above).
43 *Two-Way English*, 45.
44 *Two-Way English*, 35.
45 *Two-Way English*, 41.
46 *Two-Way English*, 58.

4.7.4 REALISATION OF DIFFERENT WORLD VIEWS – OVERVIEW

Learning objectives

This module will help educators to:

- have greater awareness and familiarity with different understandings, perspectives and world views in Aboriginal English (AE) and Standard Australian English
- further explore AE cultural conceptualisations and be able to relate to them.

Activity description

The task can be adapted to the educational context and adjusted according to learners' levels. Contrary to the traditional educational conventions of studying written texts, here learners have the opportunity to study spontaneous spoken text (even though it is in written form). Spontaneous speech can provide a better insight into a speaker's cultural conceptualisations and world view because it is not as carefully constructed or edited. In addition, using spoken text may appeal to Aboriginal learners whose past learning experiences have been entirely oral.

Facilitators notes

Materials required:

- Worksheet: *Realisations of different world views*
- Facilitators key: *Realisations of different world views* (provided)
- Writing materials.

1. Using one of the pair/group forming strategies from Module 12.7.1, have participants form pairs.

2. Circulate materials and Worksheets.

3. Ask participants to work in pairs to write down and compare their understanding of each example (from the perspective of their own world view).

4. Invite pairs to compare and discuss differences in interpretation of the examples.

4.7.4 REALISATION OF DIFFERENT WORLD VIEWS – WORKSHEET

Realisations of different world views

Examine the following sentences and discuss how these sentences may be used to express different world views. Keep in mind that what is not real from one cultural perspective may be quite real from the perspective of a different cultural group.

	Understanding from the perspective of an Aboriginal world view	Understanding from the perspective of a non-Aboriginal world view
That rock is an emu.		
That tree is me.		
She is a crow.		
She is my daughter. Her mother is Lynette.		
I don't like that little bird, something must have happened.		
That's my grandmother's country.		
There's a snake in that water.		
That's not my story.		

WORK SHEET

TRACKS TO TWO-WAY LEARNING

How we shape experience   4   *Yarning, seeing, watching, doing*

4.7.4 REALISATION OF DIFFERENT WORLD VIEWS – FACILITATORS KEY

REALISATION OF DIFFERENT WORLD VIEWS

Realisations of different world views

The facilitator might offer some of the following interpretations:

	Aboriginal understanding	Non-Aboriginal understanding
That rock is an emu.	The rock really is an emu – from a Dreaming story.	The rock is *shaped* like an emu.
That tree is me.	That's my totem, handed down to me.	The speaker is *imagining* that they are a tree.
She is a crow.	That's her totem, handed down to her.	She is a crow-like person (old, not to be trusted).
She is my daughter. Her mother is Lynette.	I am her auntie.	My name is Lynette.
I don't like that little bird, something must have happened.	The bird (a Djitti djitti or Willy wag-tail) is bringing a message that could be bad news.	It is a bird that has harmed the speaker before.
That's my grandmother's country.	I belong to that country.	My grandmother came from there.
There's a snake in that water.	That's one of our waterholes. That snake lives there and keeps the water clean. If you don't do the right thing, you will not get any water.	It's dangerous, you might get bitten so don't go in.
That's not my story.	That's them mob story, they'll tell you.	I'm not responsible for it.

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

Tracks to Two-Way Learning

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

1 FOCUS AREA

Understanding language and dialect
Our dialects, our lives

2 FOCUS AREA

Our views, our ways
Aboriginal knowledge, beliefs, today

3 FOCUS AREA

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

YOU ARE HERE
4 FOCUS AREA

How we shape experience
Yarning, seeing, watching, doing

5 FOCUS AREA

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

6 FOCUS AREA

Language and inclusivity
How we include and how we exclude

7 FOCUS AREA

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

8 FOCUS AREA

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

9 FOCUS AREA

How we talk
How we talk, when we can talk

10 FOCUS AREA

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

11 FOCUS AREA

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

12 FOCUS AREA

Toolkit for teaching
What we do with our mob