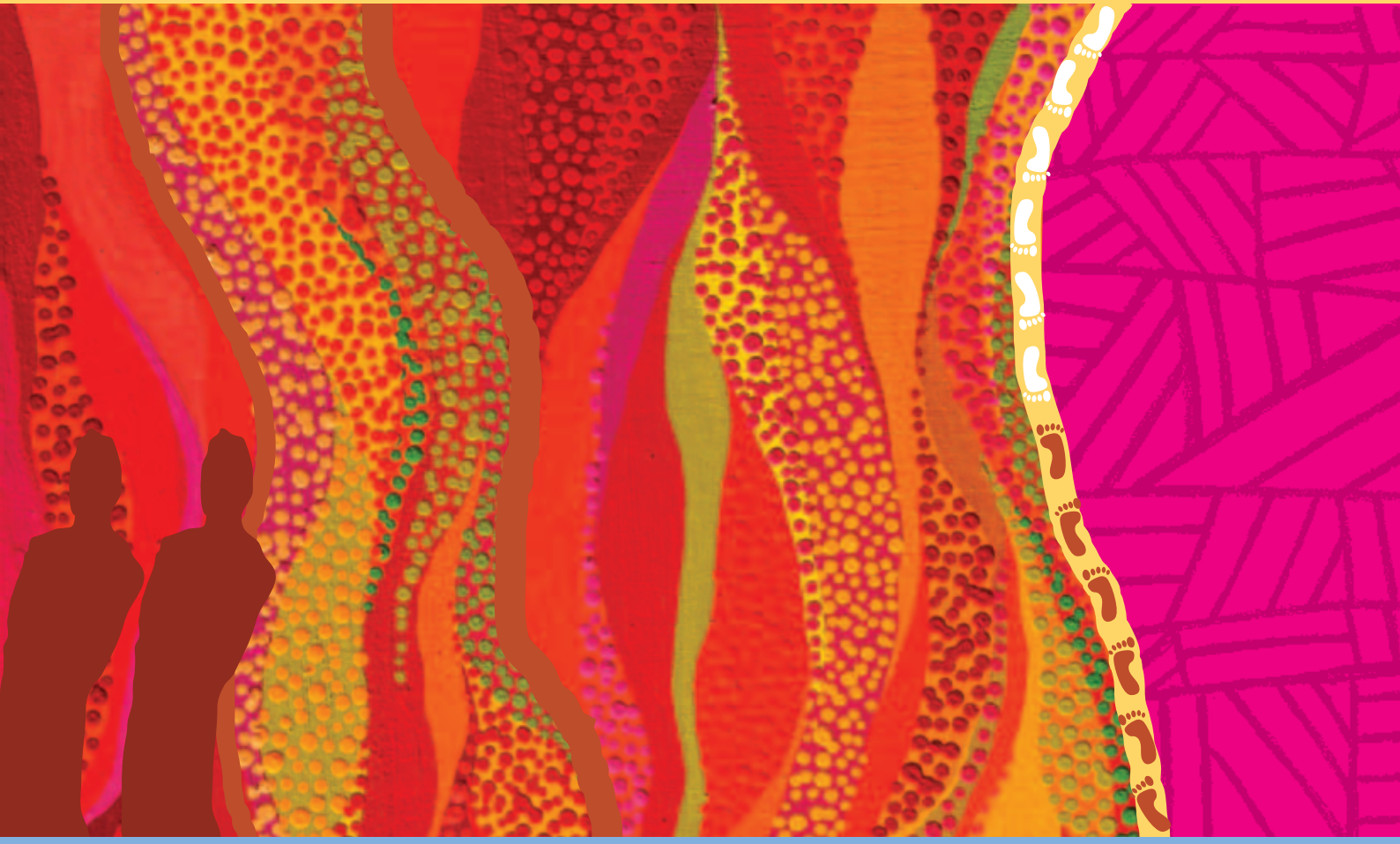
GOVERNMENT OF WESTERN AUSTRALIA

Department of **Education**

Department of **Training and Workforce Development**

10 FOCUS AREA

Tracks to Two-Way Learning



MAKING A DIFFERENCE FOR LEARNERS

PART 2

We can do it like this
Show me what

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Tracks to Two-Way Learning

FOCUS AREA 10

MAKING A DIFFERENCE FOR LEARNERS

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THE TRACKS TO TWO-WAY LEARNING PACKAGE

- Includes electronic version on CD

Understanding language and dialect
Our dialects, our lives

Our views, our ways
Aboriginal knowledge, beliefs, today

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

How we shape experience
Yarning, seeing, watching, doing

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

Language and inclusivity
How we include and how we exclude

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

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

How we talk
How we talk, when we can talk

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

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

Toolkit for teaching
What we do with our mob

- Includes three sample workshops

THE TRACKS TO TWO-WAY LEARNING PACKAGE

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

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

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

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

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

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

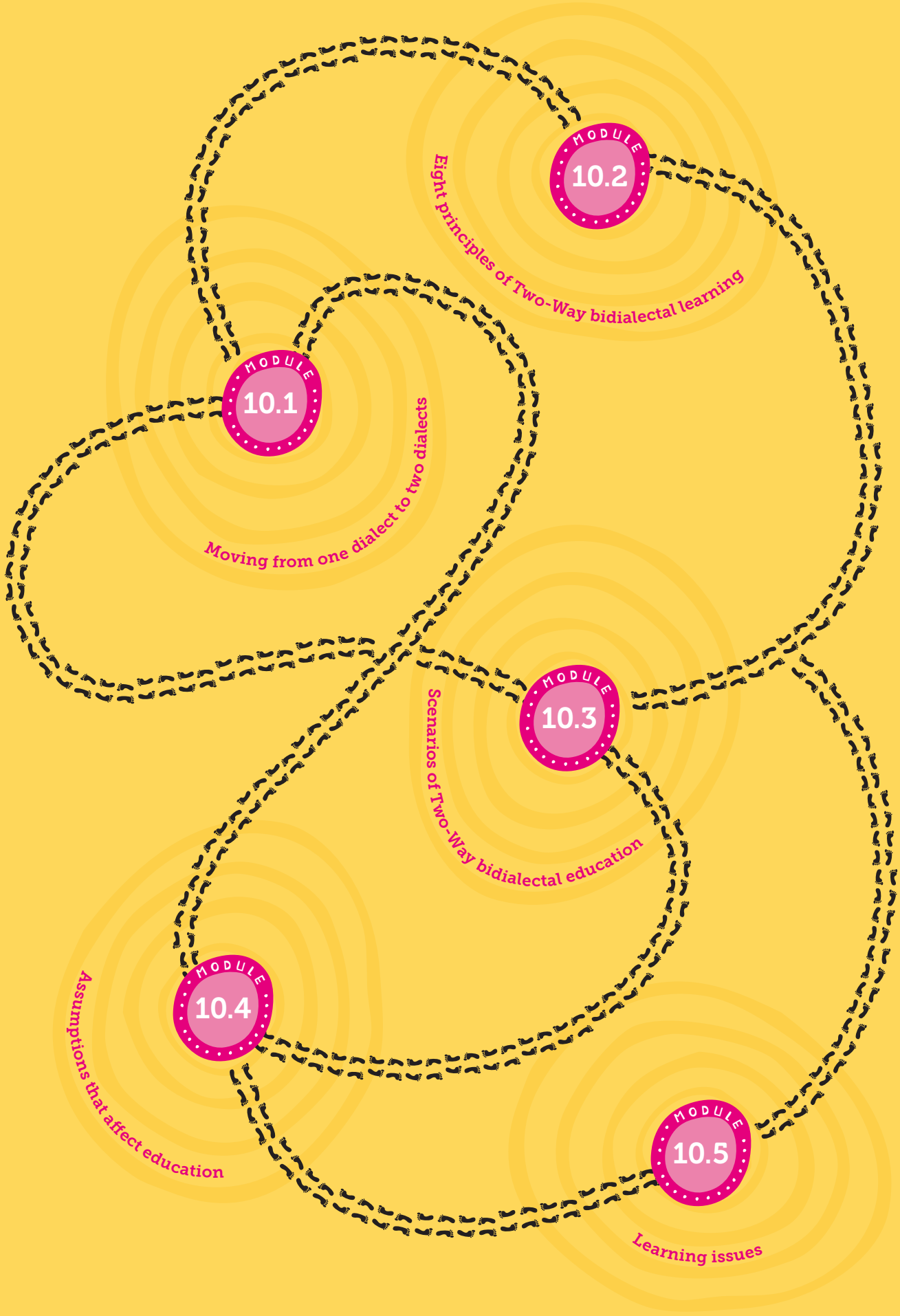
It is recommended that Two-Way Teams evaluate their own education or training sites before they use the material provided in any Focus Area. This will enable them to decide which modules are relevant to the staff at their locations. 'Tracking Needs' in the *Facilitators Guide* provides advice on how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

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

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

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

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


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

FOCUS AREA 10
MAKING A DIFFERENCE FOR LEARNERS
WE CAN DO IT LIKE THIS
SHOW ME WHAT

BACKGROUND READING

MAKING A DIFFERENCE FOR LEARNERS

WE CAN DO IT LIKE THIS
SHOW ME WHAT

This Focus Area takes a broad view of different dialects and looks at the implications for education. It is recommended that it be used once a basic understanding or awareness of dialect difference has been achieved. Educators should then be in a better position to accommodate for dialectal difference at their education/training sites in terms of the curriculum provided and the pedagogy used to teach that curriculum.

The implications of having Aboriginal English speakers in an education/training site are significant and these implications are frequently not understood or acknowledged by educators.

Educators may assume that Aboriginal English speakers share the same experiences and culture as other learners. Such an assumption is often made because the Aboriginal learners live in the same towns and cities as non-Aboriginal learners and the Aboriginal community is part of the broader workforce.

It is important that we look further into what may happen when Aboriginal English speakers are members of an educational site (school, training site, workplace).

Some background before we start

In this Focus Area, we have grouped the educational implications into the following broad categories:

- moving from one dialect to two dialects
- eight principles of Two-Way bidialectal learning
- specific educational implications
- learning issues.

Many concepts covered in this Focus Area are introduced in other Focus Areas, but in these modules we provide a greater focus on the features of Aboriginal culture, Aboriginal English and the impact they have on learning, participation and comprehension.

Moving from one dialect to two dialects

The concept of Two-Way bidialectal education not only involves acknowledging the important roles of a learner's different dialect(s), but also includes moving learners from having one dialect to having two dialects.

Various Focus Areas examine the different cultural understandings that help to construct a different dialect (refer especially to Focus Areas 1, 2, 4, 5 and 9). A person's interpretation of the world is influenced by their culture and dialect. In Focus Areas 1-9, it becomes obvious that dialect difference is complex – it's not just a matter of a few different words, rules or meanings. We know that taking on a second dialect will not be a simple process but will mean that the speaker will have to experience many changes. In Module 10.1, we learn that these changes involve:

- moving from a mainly spoken dialect to a dialect with a tradition of writing (a literacy-based dialect)
- moving from just using one dialect to knowing and understanding how and when to use two dialects (code-switching)
- moving from just one dialect to developing the correct form of a second dialect (expanding linguistic competence)
- moving from conceptualising according to just one culture to developing bicultural competence in order to understand the conceptualisations that underlie the second dialect
- moving from a dialect that accommodates the concrete shared and assumed experience of a known group to a dialect that employs high levels of abstraction and explicitness.

All this makes becoming bidialectal a difficult task and one that is expected to happen without explicit instruction and/or support.

An obvious outcome of this is that the learner who speaks a first dialect that is not the one used at the education/training site has to do all the work and has double the educational load (learning the *dialect* and the *content*).

Eight principles of Two-Way bidialectal learning

These eight principles provide educators with guidelines for accommodating an additional dialect (for example Aboriginal English) within an education or training site:

1. Creating a receptive environment for Aboriginal English (Principle of *affirmation*)
2. Working in Two-Way Teams (Principle of *co-leadership*)
3. Making sure that resources are appropriate (Principle of *curriculum resources*)
4. Providing models of Aboriginal English and bidialectal competence (Principle of *example*)
5. Restructuring the learning environment to make it Two-Way (Principle of *structure*)
6. Helping learners through the stages of bidialectal development (Principle of *staging*)
7. Exploring the evaluation of bidialectal competence (Principle of *evaluation*)
8. Recording daily reflections (Principle of *reflection*).

Each principle includes strategies for achieving Two-Way bidialectal education. Refer to Module 10.2 for more detailed information.

Specific educational implications

In this Focus Area we are interested in the actual ways that language use can have an effect on communication in the education/training site.

This effect may be caused by the simple placement of a particular word or may involve pragmatics or the uses of language for certain functions, eg acknowledgement or feedback.

Assumed knowledge

The first implication is the impact of assumed knowledge.

This relates to the information provided in Focus Area 4 on shared schemas and the marking of new and existing information in text as described in the section on cohesion.

Standard English being a variety of English that has been developed for wider communication, its speakers (or writers) assume that a lot of background content will not be known by the listeners and readers. Standard English speakers, therefore, use a great deal of detail that may seem unimportant or simply boring for the Aboriginal English speaker.

Standard English employs various strategies in written and spoken texts that tell the reader/listener whether the information is new or already known. However, a speaker from a collectivist society, such as Aboriginal society, will assume that most knowledge is shared and will use language in a more context-dependent way. Educators may then assume that this speaker does not know how to use English correctly. However, this assumption can be incorrect, since the variety of English being used rightly assumes shared knowledge of the context that forms the background of the speech event. Within the context of a community of speakers of Aboriginal English, it would be quite inappropriate (or even offensive) for a speaker or writer to be over-explicit about the things that the listeners or readers already know. In Module 5.5.3, a learner talks about 'the rock on the side of the road', without previously mentioning any rock. The learner assumes that everyone knows that there are rocks on the sides of roads and that it is not necessary to actually introduce this idea into the text.

From the Standard Australian English (SAE) speaker's point of view, this is something that he/she has not been told and therefore there is something wrong with the story. In an educational context, this might cause the educator to correct the learner or find fault with the presentation of the story when the learner has simply been guided by his or her own dialect and world view.

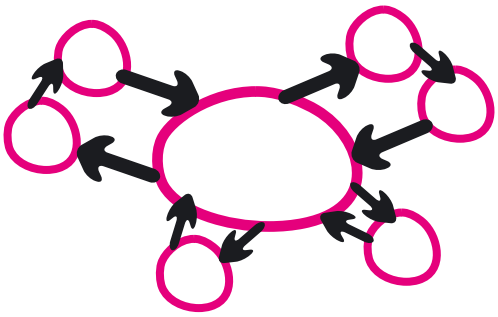
Expression of time

A second implication of different world views and one that occurs regularly in spoken and written discourse is the expression of time. In the non-Aboriginal world, time is very important. It is measured by centuries, decades, years, months, weeks, days, hours, minutes, seconds, centiseconds, milliseconds and even nanoseconds. Time in the non-Aboriginal world is frequently envisaged as being measured on a linear scale with divisions along the scale.

We even have metaphors that show how important time is in our culture, eg *time is money*, *wasted time*, *no time*, *time is precious* or *time is running out*.

Time in the world of the Aboriginal English speaker is very different. Things are not necessarily measured along a timeline. A contextual framework area is not provided by 'time', but rather by surrounding events. Events are placed in time by being related to other events in the speaker or listener's life or experience, eg 'It happened when Nan's mother had her baby.' The use of family and family events to establish the temporal framework is particularly important – the presence or absence of these family members helps the listener to place an event in time.

The implications of this way of talking about time may produce writing that will seem not to 'get to the point' or not to 'describe things as they happened' from the Standard English speaker's point of view. This structure is quite acceptable for an Aboriginal English speaker and is like the Aboriginal English oral tradition in which yarns are continually supported with other related yarns to develop a structure as illustrated below:



Discourse structure in Yarns. (adapted from Malcolm et al., 1999, 42.)

Educators may have difficulty in finding the sequence of events in these types of stories because they do not follow a timeline.

They may be tempted to ask the learner to explain 'What happened when... ?' However, educators should keep in mind that a reply to this question by an Aboriginal English speaker may not be offered promptly since thought may not be organised in this way.

Rather, it may be useful to consider that the different events may link together in the same way as in much of today's 'best-selling' literature, which involves the integration of numerous life experiences and plots that are not related when introduced, but are finally woven into the main theme.

A further example may be provided through on-line texts that can link to side issues and return the reader to the main page.

So educators should have an 'open mind' when looking for linking events and keep in mind that the learner may have a perfectly good understanding of the sequence of events but is using other criteria, such as level of importance, to arrange and talk about these events.

Deadlines

Another implication resulting from non-specific time measurement relates to deadlines.

Non-Aboriginal learners are more likely to come to school familiar with the strict categorisation of time and the measurement of achievement against time. This may be introduced and reinforced in expressions and behaviours such as *brushing your teeth before going to bed* or *waiting until tea time*.

Not all Aboriginal learners have been required to measure their activities in relation to a set timeframe. So when projects have to be done 'by next Wednesday' or stories written 'by Friday', there is ample opportunity for misunderstanding or even a lack of understanding.

A word like 'fortnight' may be new to learners if there is no need to measure two-week blocks in their culture. Educators might explain the concept of the school year and its division into terms and weeks, and explicitly relate homework submission dates to this timeframe. This can be done using strategies involving calendars to visually demonstrate the school year.

Measurement

Space and quantity are measured very differently in Aboriginal society.

Measurement is general and contextual rather than exact and absolute. As a result, words that are precise in English may be applied generally in Aboriginal English.

This might reflect in a learner's lack of familiarity with specific measurement. For example, terms such as *ten*, *about twenty* and *about a hundred* may occur in the same way as *lots*, *big mob*. A further difference with quantification is the merging of terms for extent and excess, such as *many* and *too many*.

Direction

Aboriginal culture places greater importance on direction than measurement, in particular cardinal directions or compass points.

In the modern western world, cardinal direction has been replaced by reference to the left and right sides of the body (Harris, 1991, 28). Obviously, learning how to describe measurement and direction is an important part of education and this is why many tasks and games in primary school focus on strengthening knowledge of prepositions.

For the Aboriginal learner, however, such tasks may be difficult because of different conceptualisations of quantity and space.

Educators may find that learners have difficulty with numbers and the measurement of quantities or may use numbers illogically from the SAE speakers' point of view. This also affects the use of prepositions, which may need explicit teaching.

Feedback

A further assumption relates to feedback.

Different languages and dialects have different responsibilities for speakers and listeners. In non-Aboriginal Anglo-Australian society, listeners are obliged to continually let the speaker know that they are concentrating and understanding, agreeing or disagreeing with what is being said.

Therefore the listener is expected to look directly at the speaker and to nod, smile and say 'Mmm' or 'Yes'. SAE speakers will be offended if this does not happen.

In Australian Aboriginal societies, listeners do not have to look at the speaker or nod or make polite noises to show they are listening. This applies to speakers and listeners of Aboriginal English in urban as well as remote environments.

This pragmatic variation between the two dialects has important consequences for teaching Aboriginal learners. Different listening behaviours frequently cause cross-cultural misunderstandings. The freedom to not listen is often interpreted as not paying attention in class, failing to answer questions or not acknowledging the teacher. However, listening behaviours for different dialects are important because they contribute just as much to the communicative process as the sounds, words and meanings do.

Learning issues

The concept of learning is different in many cultures, so that the way new skills and knowledge are learned in a non-Aboriginal Australian culture can be quite different from the way that learning takes place in Aboriginal culture.

The non-Aboriginal Australian view of educating has traditionally tended toward

the expansion of the mind rather than of the whole body. George (2000) points out that separation of the mind and the body in the learning process is difficult for Indigenous Canadian learners, who see learning as a holistic experience involving the mind, body and spirit. As a result, Canadian Aboriginal peoples feel the effects of having at least 50 per cent of themselves not taken into consideration in the classroom (George, 2000).

Keeffe (1992) reports that Australian Aboriginal school children find the style of non-Aboriginal Australian education to be an approach in which their own domain of the person is neglected or ignored.

The recognition of Aboriginal English and the Aboriginal conceptualisation of experience in the learning process should go some way toward addressing this problem by expanding our understanding of learning styles.

We all know that individuals learn in different ways and these days educators are expected to be aware of different learning styles (detailed below).

Hands-on learning

This type of learning involves real-world examples and authentic tasks and may suit Aboriginal learners, who learn from the challenge of life experiences.

Many observers of Aboriginal education have noted that this learning style is seen frequently among Aboriginal learners and that it most closely reflects learning in the Aboriginal community.

It is a style that involves a sequence of 'watch then do' and a sequence of 'do' until you get it right (Harris, 1987,9) and is typical of traditional learning that links to the activities of daily living (Naylor, 1998,17).

This style is quite different from the western concept of knowledge for the sake of knowledge, which is delivered through verbal instructions in artificial settings. Aboriginal English-speaking children learn best by *actually doing something* and not by learning *how to do it*, which is a process requiring the additional step of transferring the knowledge to the real situation.

Learning by repeated demonstration

Related to hands-on learning is learning by demonstration, which also focuses on 'watching and doing'.

In Aboriginal society, learners are not usually explicitly taught or questioned. Aboriginal children learn by copying adult behaviour. In this learning style, the responsibility of learning lies with the learner rather than the educator.

Moreover, this repeated demonstration is observed of someone familiar to the learner – frequently someone they have known all their lives. Being receptive to learning therefore requires a strong relationship between the learner and the 'demonstrator'.

Learning the parts before the whole

Even though terms like 'whole language learning' are in widespread use in education contexts today, many educators still maintain that learning is best achieved by breaking down whole tasks into manageable components so that each component can be taught separately.

Once each component has been mastered, it is assumed that the learner is ready to master the next one and so on, until the whole task is learnt. With this so-called 'mastery learning', the responsibility for learning lies with the educator, who must identify and develop each component, teach it and then assess the competency of each learner before introducing them to the next level.

With this approach there are many opportunities for the educator's message to get lost or confused.

Some learners may not understand one or more instructions. Some learners may need instructions demonstrated at the same time. Some learners may need repeated demonstrations before having the confidence to do the tasks by themselves. Expecting learners to 'have a go' before they are confident can cause shame for Aboriginal learners. However, most importantly, some learners may need to understand the whole task and its purpose before learning limited parts of it. For these learners, small activities achieved out of context may be irrelevant and pointless.

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Malin, M. (2003). Why is life so hard for Aboriginal students in the urban classroom? *The Aboriginal Child At School, 18,* 1, 9-29.

McPhee, J. and Königsberg, P. (1994). *Bee Hill River Man.* Broome: Magabala Books.

Naylor, T. (1998). *Teaching Aboriginal and Torres Strait Islander Students*. Perth: Kurongjurl Katitjin, School of Indigenous Australian Studies, Edith Cowan University.

Trouw, N. (1997), Scaffolding children's learning in a multi-ethnic classroom. In S. Harris and M. Malin (eds). *Indigenous Education: Historical, Moral and Practical Tales*. Darwin: Northern Territory University Press, 109-118.

West, L. (1994), Cultural behaviour, conflict and resolution. In S. Harris and M. Malin (eds). *Aboriginal Kids in Urban Classrooms*. Katoomba, NSW: Social Science Press, 7-19.

1 This is a useful resource; however, the views expressed by D. Rose on page 57 (second paragraph, under the heading 'Why ordinary teaching practices fail for many Aboriginal students') are not supported by the authors of the *Tracks to Two-Way Learning* package.

MODULE 10.1 MOVING FROM ONE DIALECT TO TWO DIALECTS – OVERVIEW

Learning objective

This module will help educators to:

- appreciate the complexity of learning a second dialect.

Activity description

This activity requires participants to link statements with trajectories on a diagram. For participants' learners, this type of activity can be used to link visual information to its textual description. The activity also requires identification of the main point in each statement.

Facilitators notes

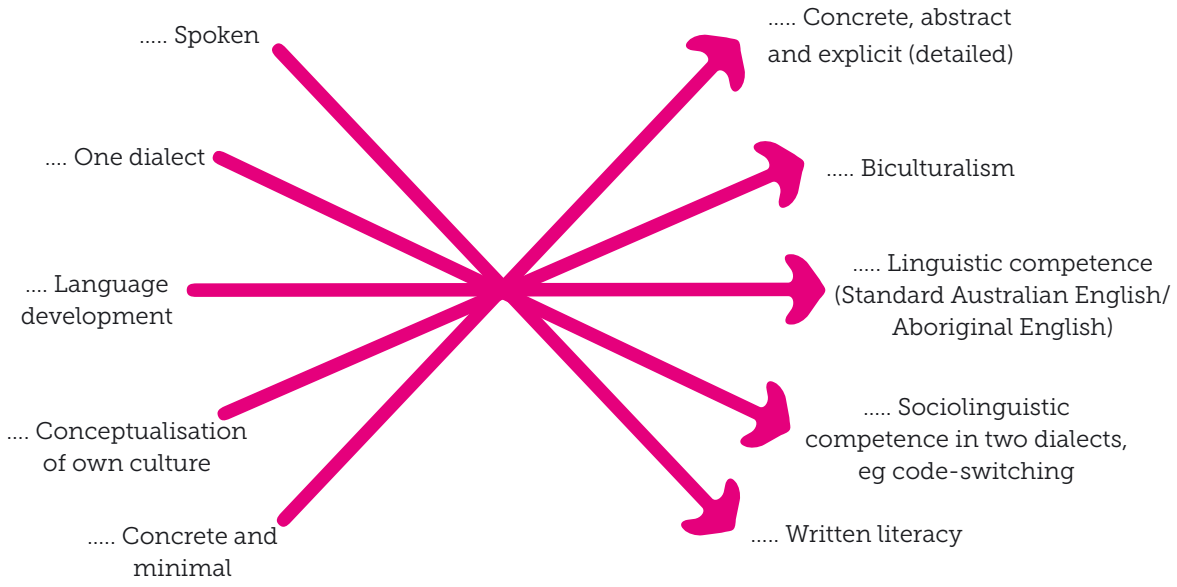
Materials required:

- Handout: *Moving from one dialect to two dialects* (provided)
- Powerpoint: *Moving from one dialect to two dialects* (provided)
- Facilitators key: *Moving from one dialect to two dialects* (provided)
- Writing materials.

1. Organise participants into pairs and distribute one Handout to each pair.
2. Instruct participants to match the statements with the appropriate trajectories in the diagram by filling in the respective numbers.
3. Show the completed diagram using the Powerpoint.
4. Invite discussion of the trajectories.
5. Refer to the Facilitators key for debrief notes.

MODULE 10.1 MOVING FROM ONE DIALECT TO TWO DIALECTS – HANDOUT

Moving from one dialect to two dialects



This diagram shows that learners need to change in a number of ways all at once, so it is much more complex than you would think.

Task: below are five statements regarding the learning that must be undertaken to move from one dialect to another. Link these statements to the diagram above by numbering each arrow set (from the known to the new) that fits with the statement below.

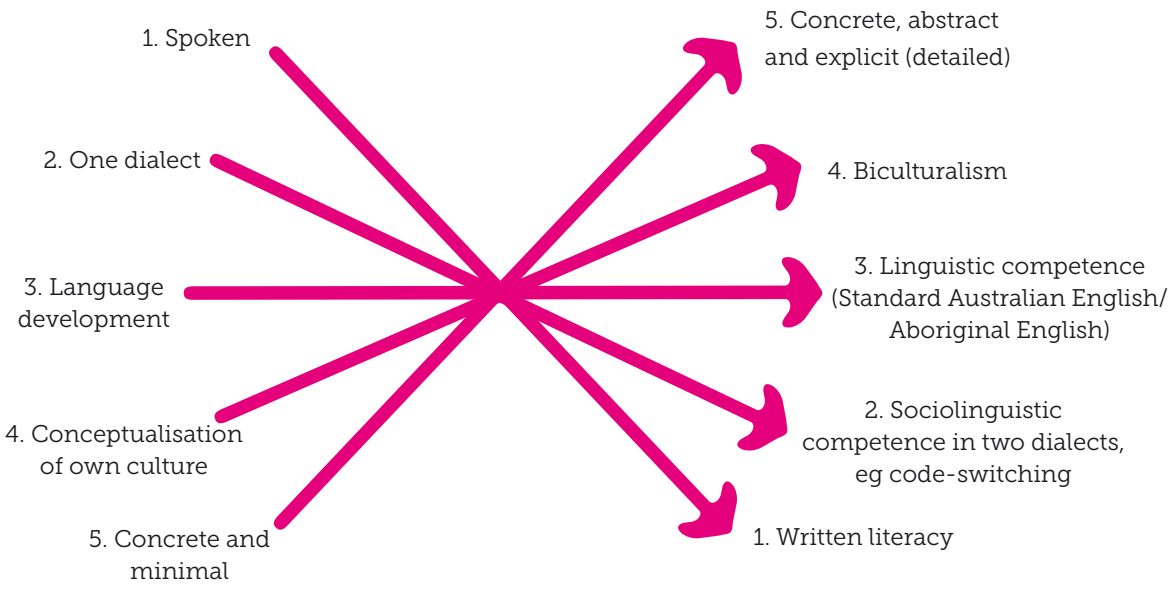
Learners need to move:

1. from a dialect that is mainly oral to a literacy-based dialect
2. from knowing and using just one dialect to knowing how and when to use two different dialects
3. from communicating effectively in one dialect to doing this in more than one dialect; that is, developing the correct forms of the second dialect
4. from conceptualising the world according to just one culture to being able to understand an alternative world view
5. from a dialect that accommodates concrete but minimal information due to shared knowledge (schemas) to one that accommodates the concrete, high levels of abstraction and the explicit detailing of information.

HANDOUT

MODULE 10.1 MOVING FROM ONE DIALECT TO TWO DIALECTS – POWERPOINT

Moving from one dialect to two dialects



Discuss:

- the bias toward Standard Australian English speakers in existing educational materials
- the subsequent exclusion that hinders involvement.

POWERPOINT

MODULE 10.1 MOVING FROM ONE DIALECT TO TWO DIALECTS – FACILITATORS KEY

Moving from one dialect to two dialects

Discuss:

- the bias toward Standard Australian English speakers in existing educational materials
- the subsequent exclusion that hinders involvement.

Notes for debrief:

In education/training sites, this means that the balance of learner involvement will be tipped toward the side of those learners whose language/dialect is used most frequently.

If only Standard Australian English is used, Anglo-background learners have the advantage.

If Aboriginal English is also valued, Aboriginal speakers have the same advantage and are able to be involved to a greater extent.

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – OVERVIEW

Learning objectives

This module will help educators to:

- understand the eight principles of Two-Way bidialectal education
- reflect on their current teaching practice and find ways to improve it.

Activity description (jigsaw reading activity)

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

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

Please note

Some of the principles are quite long. Depending on the time available and on your individual education/training site setting, it may be helpful to select some main points from the principles or to work with a smaller number of principles.

Facilitators notes

Materials required:

- Handout 1: *Principle of affirmation* (provided)
- Handout 2: *Principle of co-leadership* (provided)
- Handout 3: *Principle of curriculum resources* (provided)
- Handout 4: *Principle of examples* (provided)
- Handout 5: *Principle of structures* (provided)
- Handout 6: *Principle of staging* (provided)
- Handout 7: *Principle of evaluation* (provided)
- Handout 8: *Principle of reflection* (provided)
- Writing materials.

1. Use an organising strategy from Module 12.7.1 *Organising learners into pairs or groups* (or one of your own) to assign participants to eight different groups. Participants assigned to Group 1 come together in one part of the room, and so on.
2. Distribute Handouts with one of each of the principles to each group: Group 1 has Handout 1, Group 2 has Handout 2 and so on. Everyone should have a copy of a text to read, discuss and make notes.
3. Members of the respective groups then read, discuss and become experts on the texts so they can explain the content of the texts to others (who have not read them) when they regroup.
4. Do a 'jigsaw' by disbanding the existing groups and re-forming groups that include representatives from each of the former groups 1-8.
5. Members of these groups take turns in explaining their principles, beginning with Person 1, then Person 2, and so on. The aim is for everyone in the group to have a clear understanding of all of the principles by the end of the activity.
6. Distribute a complete set of Handouts 1-8 to each participant to use as a resource for their learning programs and as a springboard for possible changes in school/training site policies.
7. Possible extension: ask participants to rank the principles in order of their importance for them.

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 1

Principle of affirmation

Creating a receptive environment for Aboriginal English

Be receptive to Aboriginal English contributions by learners.

- Respond positively (but without drawing attention to the learner) when learners use Aboriginal English.
- Aboriginal staff members should switch into and out of Aboriginal English as appropriate.
- Listen for Aboriginal English speakers' responses, even when they do not seem relevant to your line of questioning/thinking.
- Encourage learners to talk to one another, using whatever kind of language they are comfortable with.
- Have bidialectal cultural information on wall, eg posters in Aboriginal English.
- Wait when a learner is slow to respond.
- Use recasts to show the learner what you understand that they have said.
- Do not laugh at Aboriginal English or try and be funny by imitating it, but, where appropriate, let Aboriginal English expressions be a part of general classroom language.
- Where necessary, explain (or let the Aboriginal learners explain) to non-Aboriginal class members Aboriginal English terms that may arise, eg *cousin brother, too much, open*).
- Develop the idea of being proud about being bidialectal, maybe by developing a catch phrase like 'bidialectals have twice the fun'.
- Reward learners who can perform bidialectal tasks effectively.
- Develop the bidialectal learners' skills in interpreting, eg Standard Australian English (SAE): 'Could I have your attention, please?' Aboriginal English (AE): 'Eh, you mob gotta listen.'

Positively evaluate Aboriginal English as an alternative language system as the occasion arises.

- When opportunities arise, show how Aboriginal English is following linguistic rules even where it seems to break the rules of Standard Australian English, eg AE *he's* for SAE *his*; AE *theirself* for SAE *themselves*, AE *we'as* for *we was*.
- Use Aboriginal English genres as examples of verbal art, eg Vic Hunter's humorous encounters in Eagleson, Kaldor and Malcolm, 1982[2], or tracking discourse patterns, as in Malcolm, 1994[3].
- Explore and collect examples of Aboriginal English, eg AE *Marky boy* (in SAE 'Mark's son').
- Include in the drama program performances of plays that incorporate Aboriginal English.

2 Eagleson, R. D., Kaldor, S. and Malcolm, I. G. (1982). *English and the Aboriginal Child.* Canberra: Curriculum Development Centre, 236–238.
3 Malcolm, I. G. (1994). Discourse and discourse strategies in Australian Aboriginal English. *World Englishes 13,* 3, 289-306.

HANDOUT

- Keep a scrapbook of quotations from memorable Aboriginal speakers (past and present), eg:
  - 'When I finish, all finish.' (Jaal, last Aboriginal red ochre totem man, Mindoola, near Cue, reported in Bates, 1938/1972)[4].
  - 'You know, anytime I go to sleep, I want to come in dream, I come here. I never go any other places.' (Paddy Roe, referring to the spring at Mimiyagaman in the Kimberley, reported in Benterrak et al., 1996)[5].
  - 'I go track 'em up and follow 'em, find 'em.' (Billy Maher referring to a lost calf, reported in McPhee and Königsberg, 1994)[6].

Observe features in which Aboriginal English and Standard Australian English contrast (as they arise).

- sound features, eg pronunciation of initial /h/; use of article 'a' before a vowel; use of falling intonation on final *eh* tag
- morphological features, eg plural 's'; third person singular of verbs 's'; future with *go* rather than '*will*"
- syntactic features: question forms; negative forms; tags; double subjects
- lexical features: words with different meanings, for example AE *granny* can have the SAE meaning of 'grandchild' or 'grandparent'; AE *camp* can have the SAE meaning 'stay'; AE *'orse* or *'stud'* can have the SAE meaning 'great'
- discourse features, eg *there* tag; *unna* tag; *true as God* (in SAE 'trust me')
- speech acts: politeness forms; greetings.

Observe the way in which Standard Australian English has borrowed from Aboriginal languages and Aboriginal English in vocabulary and idiom.

- words of Aboriginal origin that are common in Australian English, eg *dingo*, *budgerigar*, *waddy*
- words that have taken a new meaning for Australian English speakers because of the influence of Aboriginal English, eg *gone walkabout*; *women's business*; *shame*
- expressions that have been taken into Australian English from Aboriginal English, eg *big mobs*.

Observe how Aboriginal English has links that go beyond Standard Australian English.

- Aboriginal English has used elements from British English, eg *aks* (for SAE 'ask'); *gammon (*for SAE 'nonsense')
- Aboriginal English and Irish English, eg *yous* (for SAE plural 'you')
- Aboriginal English and American English, eg *necktie* (for SAE 'tie')
- Aboriginal English and LOTE, eg *piccaninny* (for SAE 'little child')
- Aboriginal English and Vernacular Black English, eg *brother/sister/man* tag.

Develop awareness of the social dimension of dialect and register variation, so that learners can appreciate and practise code switching as appropriate.

- survey which dialect is used and when
- compare with other dialects/languages in the class repertoire.

Provide opportunities for appropriate use of Aboriginal English by Aboriginal learners.

- consolidating new understandings: informal discussions with peers
- journal writing
- plays/drama

4 Bates, D. (1938/1972). *The Passing of the Aborigines*. London: Panther, 132.
5 Benterrak, K., Muecke, S. and Roe, P. (1996). *Reading the Country*. Second ed. Fremantle: Fremantle Arts Centre Press, 99.
6 McPhee, J. and Königsberg, P. (1994). *Bee Hill River Man.* Broome: Magabala Books, 14.

HANDOUT

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 2

Principle of co-leadership

Working in Two-Way Teams

Develop teaching procedures that involve Aboriginal and non-Aboriginal educators (AIEOs[7], teachers or trainers) discussing the learning materials, thus providing a model for Aboriginal and non-Aboriginal learners' interaction.

- Wherever possible, model collaboration with both the Aboriginal and the non-Aboriginal educators teaching.
- Develop Two-Way interpretations of Aboriginal and non-Aboriginal texts.
- Aboriginal and non-Aboriginal educators collaboratively review learning tasks before setting them for Aboriginal learners.
- Aboriginal and non-Aboriginal educators together select, modify (if necessary) and determine the use of materials.

Involve Aboriginal staff in assessment processes.

- Aboriginal educators review assessments that Aboriginal learners have failed.
- Aboriginal educators carry out oral assessments where required.

Engage Aboriginal staff in providing Aboriginal perspectives on content and the language of instruction.

- Aboriginal and non-Aboriginal educators co-prepare units of work.

Use interaction between Aboriginal and non-Aboriginal educators to demonstrate code-switching.

- Aboriginal and non-Aboriginal educators co-present units of work.

Have Aboriginal and non-Aboriginal educators serve as interpreters for each other and for the learners, as appropriate.

- Provide collaborative reporting to parents/caregivers of Aboriginal learners.

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HANDOUT

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 3

Principle of curriculum resources

Making sure that resources are compatible

Evaluate existing materials for Aboriginal English compatibility.

- Use the analyses in Module 7.1 and 7.2.
- Use the checklist in Malcolm et al., 2002[8].
- Pilot materials with Aboriginal learners before buying them.
- Decide what Two-Way learning can/cannot be carried out with current materials. Beware of materials that appear inclusive but use language that Aboriginal English speakers find unfamiliar.

Identify any existing materials that require deletion, modification or modified use.

- Note that Aboriginal learners should not be stereotyped and their interests should be represented in the materials they use.
- Use any 'inappropriate' materials to teach critical literacy skills.

Modify teaching practices to help learners to use existing materials.

- Where necessary, develop interpreting and/or translating procedures involving the Aboriginal educator (AIEOs[9], teachers or trainers) where available, or a confident bidialectal learner.
- Be aware that Aboriginal people speak a range of languages and dialects and some do not use Aboriginal English, particularly in certain contexts.

Buy new materials that recognise the language and/or dialect use and conceptualisations of Aboriginal people.

- Develop some materials in Aboriginal English and Standard Australian English that are accessible to Aboriginal learners and use both codes in an authentic way.
- Work with learners or community to create their own materials/readers. Refer to Module 7.3 and the Background reading of Focus Area 11.

Use materials based on the principle of Two-Way learning.

- Handouts should promote learning, not just test it.
- Materials should be equally accessible to Aboriginal and non-Aboriginal learners and recognise that both have to learn about each other's life experience.

8 Malcolm, I. G., Grote, E., Eggington, L. and Sharifian, F. (2002). *The Representation of Aboriginal English in School Literacy Materials.* Perth: Edith Cowan University, 70–71.
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HANDOUT

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 4

Principle of example

Providing models of Aboriginal English and bidialectal competence

The Aboriginal educator (AIEOs[10], teachers or trainers) should provide a model of bidialectal competence.

- The Aboriginal educator should switch confidently between dialects, according to situation, so that learners will feel confident about doing the same.
- The Aboriginal educator should be able to use Standard Australian English and Aboriginal English effectively in the written as well as the oral form.
- The Aboriginal educator should monitor the performance of Aboriginal class members and remind them (supportively) where necessary which of their dialects they should be using.
- The Aboriginal educator should help the learners to see that Aboriginal English, like Standard Australian English, has standards of usage that need to be maintained.

Invite local Aboriginal people to come into the education/training site and share with learners (on a small group, not whole-group basis).

- Visitors should be able to choose whether to meet with Aboriginal learners inside or outside the school building and to choose how they talk with them (not required to use school talk).
- Where possible, visits should be integrated into the instructional program so that the expertise of the Aboriginal visitor can be recognised properly.
- Non-verbal skills of Aboriginal visitors should be recognised.
- The teacher should know any significant relationships between visitors and class members and show due respect for them.

Bring Aboriginal role models into the classroom by way of video, audio or printed material, eg Ernie Dingo, Christine Anu, Glenyse Ward.

- Use these celebrities and their work as a focus in discussion of wider (not just Aboriginal) issues.
- Where appropriate, make written or spoken contact with an Aboriginal person of particular interest to the class.
- Reinforce the interest in the celebrity with posters.

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MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 5

Principle of structure

Restructuring the education/training site to make it Two-Way

Organise the group/class so that there is no expectation of educator (teacher/trainer or AIEO) led whole-group discussion.

- Arrange desks/work-stations for group-based learning.
- Lead the whole group/class from the front only when it is absolutely essential.

Reduce dependence on question-and-answer techniques.

- Develop discourse patterns that make the learner the initiator.
- Depend more on modelling, observation, informal discussions and inference.
- Where questioning is necessary, allow group responses or encourage discussions.

Maximise the use of small groups.

- Give learners experience in working in Aboriginal/non-Aboriginal only and mixed groups, with Aboriginal educators (AIEOs[11], teachers or trainers) helping with the former.
- Encourage peer support and peer learning.
- Where possible, base learning on collaborative tasks.
- Where necessary, work with Aboriginal learners one-on-one.

Set up informal learning situations wherever possible.

- Make full use Aboriginal learners' detailed knowledge of the local environment
- Include regular field trips and visit places where Aboriginal people are in charge, eg cultural centres.
- Include themes in which Aboriginal knowledge is drawn on (for example, how to survive in the bush; how to look after your younger siblings, how to construct a eulogy).

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MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 6

Principle of staging

Helping learners through the stages of bidialectal development

Always provide a time for learners to communicate freely in verbal or graphic form purely for their own satisfaction.

- Before learners do work for assessment, give them the opportunity to do it for their own satisfaction and experimentation.
- Before introducing new language features or genres, let learners find out what they can do by building on their own language and thinking resources.
- Gradually introduce the idea of audience, starting with audiences with which the learners are most comfortable, eg one another.

Recognise that the learner owns their self-expression and may not want to share it with other learners.

- Do not assume that all learners like to have their work read and responded to publicly.
- It may be possible for some learners to associate free expression with Aboriginal English and public expression with Standard Australian English.
- Slowly introduce the idea of a public audience.
- The educator should also do free writing, and from time to time share it with the learners.

Gradually introduce ways that learners can modify their own ideas to reach a wider audience.

- Recognise the learners' need for a period of trial and error before going public.
- Develop movement toward Standard Australian English in association with a sense of audience and setting.
- Focus selectively on areas of grammar or vocabulary in which learners need to extend their competence.
- Do not expect Aboriginal English speakers to use Standard Australian English genres without introducing them first to the schemas that these genres assume.

Recognise the need for a staged process of progression between the home language/dialect and Standard Australian English.

- *Youfellas comin?* ➔ *You coming?* ➔ *Are you coming?*
- *Dat kangaroo got kill* ➔ *The kangaroo got killed* ➔ *The kangaroo was killed.*

Before expecting the learner to acquire new genres, find out and give recognition to those he/she is already capable of using (at least orally).

- Recounting tasks are almost certainly the best place to begin.
- Recognise that certain schemas (for example, hunting, scary things, observing, family) will help the learner to structure what they want to say. Refer to Module 5.4 for additional information.

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 7

Principle of evaluation

Exploring the evaluation of bidialectal competence

Development of bidialectal outcomes appropriate to curriculum areas.

- Revise assessment to recognise bidialectal and bicultural skills explicitly.
- Work out strategies for the achievement of these outcomes.
- Work out criteria for the recognition of these outcomes.

Identification of community-based literacy practices.

- Survey the use of Standard Australian English and Aboriginal English in the community.
- Identify literacy events in which the learners will be expected to participate.
- Discover what literacy skills are expected by the community.
- Expand the curriculum to make it bidialectal/bicultural.

Development of assessments that evaluate knowledge of dialect difference.

- Specify the functions of Aboriginal English at the education/training site.
- Specify the functions of Standard Australian English at the education/training site.
- Specify the linguistic and social skills that are required to enable learners to perform the functions listed for Aboriginal English.
- Specify the linguistic and social skills that are required to enable learners to perform the functions listed for Standard Australian English.

Assessment of learners on the basis of bidialectal outcomes.

- Develop assessment instruments for the Aboriginal English outcomes.
- Develop assessment instruments for the Standard Australian English outcomes.
- Develop a measure of bidialectal competence that takes into account the learners' capacity in both dialects.
- Develop reporting procedures that recognise the progress made by bidialectal learners and report this to caregivers.

HANDOUT

MODULE 10.2 EIGHT PRINCIPLES OF TWO-WAY BIDIALECTAL LEARNING – HANDOUT 8

Principle of reflection

Recording daily reflections

Follow each day's instruction with a period of reflection in which the Aboriginal and non-Aboriginal educators (AIEOs, teachers or trainers) review the pedagogical experience and the learner response.

Develop a set of prompt questions, for example:

- Where did an Aboriginal learner do what I wasn't expecting? Why?
- Where did an Aboriginal learner exceed my expectations? Why?
- What can I learn from any response an Aboriginal learner made to my elicitations?

Maintain a diary on the basis of these reflections.

- Perhaps both Aboriginal and non-Aboriginal educators could keep independent diaries and then compare impressions.

Plan for the next day's instruction on the basis of reflections of previous experience.

- Provide opportunities for sharing reflections on pedagogical experiences with colleagues in a Two-Way fashion within your education/training site as well as outside of it.

HANDOUT

MODULE 10.3 SCENARIOS OF TWO-WAY BIDIALECTAL EDUCATION – OVERVIEW

Learning objectives

This module will help educators to:

- become familiar with the experiences faced by Two-Way Teams
- learn to handle difficult issues within an educational context.

Activity description

The following scenarios provide each group with a possible issue, situation or event that participants could encounter in their own educational environments. Each groups is asked to discuss their scenario and develop an appropriate response or solution, which they are to record on an A3 poster. The scenario is then displayed on the walls and a blank A3 poster is attached to it for other participants to observe and comment.

To ensure that participants gain necessary background information, it is recommended to use this activity after Module 10.2 was completed.

Facilitators notes

Materials required:

- Facilitators material: *Scenarios* (strips with scenarios provided; copy or print and cut out)
- A3 paper and felt-tipped pens
- Adhesive putty, sticky notes.

1. Organise participants into the number of groups required for the scenarios you have selected. See Module 12.7.1 for strategies on grouping participants.
2. Provide each group with copies of their scenario.
3. Ask participants to discuss their scenarios, prepare a response or solution and write it on the A3 paper. Suggest that participants use the eight principles of Two-Way bidialectal learning (handout obtained in previous workshop, Module 10.2) as a reference.
4. Ask participants to fix their posters to the wall, together with copies of the original scenarios.
5. Invite participants to review the scenario posters and add comments, using sticky notes.
6. Consolidate the learning by inviting discussion of participants' own experiences, which may or may not have been similar.

MODULE 10.3 SCENARIOS OF TWO-WAY BIDIALECTAL EDUCATION – FACILITATORS MATERIAL

Scenarios

Participants are asked to respond to the following scenarios.

If Module 10.2 has been completed, ask participants to refer to the eight principles of Two-Way bidialectal learning.

Scenario 1

There has been a lack of communication between the AIEO and a particular teacher. The AIEO felt she and the 20% of Aboriginal students in the class were being excluded from the main class activities. The teacher was trying to meet the demands of the curriculum for the whole class. The AIEO attempted to explain the problem, but was not understood.

As a Two-Way Team, what assistance you could provide to the school?

Scenario 2

An Aboriginal learner has called his trainer a *Wadjella* and has been reprimanded for using inappropriate language. Aboriginal staff and the learner's family are angry and demand action by the training site's leadership team.

What would your Two-Way Team response involve? Think of local, regional and community levels.

Scenario 3

A trainer has assessed an Aboriginal learner and claims that the learner has a learning difficulty. According to the trainer, the learner's oral and written texts are illogical and lack coherence. The trainer has requested an appointment be made with a psychologist.

How would you respond as a Two-Way Team?

Scenario 4

At the beginning of the year, a new teacher was employed at the school and was required to work with the AIEO. For five weeks, the AIEO had tried to work with her, but felt that she was being ignored and left her position at the school. As a result of the AIEO leaving, Aboriginal students' attendance has decreased and teachers feel they have no support. The principal is asking you for assistance.

How will you respond as a Two-Way Team?

Scenario 5

The school leadership team has received many complaints over a significant period from several teachers about an Aboriginal family that has children enrolled at the school. Complaints range from poor attendance to non-attendance, passive resistance in class, low literacy and numeracy achievements and some bullying. The parents have not responded to the many requests the school has made for appointments. The principal has requested assistance.

How would you assist as a Two-Way Team?

Scenario 6

A learner has been suspended. The leadership team has requested that the Two-Way Team assess the situation and come up with a set of recommendations for the training site. What would you do? How are you going to include all the stakeholders and assist with the safe return of this student to the school environment?

Scenario 7

A school has had three new Aboriginal families move into the area. This school has never had any Aboriginal students attend in the past. Now, seven Aboriginal students attend the school. Teachers are complaining because apparently these students are unable to cope with the curriculum demands or conform to school rules. You have been asked to assist.

As a Two-Way Team, work out a plan of action for the school.

Scenario 8

An Aboriginal learner has enrolled in classes at a college. The lecturer who takes this class has come for advice as this learner is constantly late and does not participate in any activities or discussions when in class.

As a Two-Way Team, provide advice.

Scenario 9

A lecturer complains about the lack of respect he seems to receive from his learners. According to the lecturer, the learners are being rude. They fail to say 'please' and 'thank you', they demand instant assistance and they put their arms around the lecturer's neck, claiming that he is 'solid'. The lecturer is very upset and has asked for advice.

What should be done about this situation?

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – OVERVIEW

Learning objectives

This module will help educators to:

- raise awareness of their own assumptions about their learners and how these may affect classroom activities
- generate strategies for accommodating different world views in the context of the education/training site.

Activity description

This module provides an opportunity for participants to investigate their own assumptions about learners, and about Aboriginal learners in particular. It is important that educators be aware of the expectations that they bring to the education/training site and be able to review them objectively in the light of a diverse group of learners.

Facilitators notes

Materials required:

- Handout 1: *Shared knowledge* (provided)
- Handout 2: *Time* (provided)
- Handout 3: *Space* (provided)
- Handout 4: *Direction* (provided)
- Handout 5: *Quantity (size and number)* (provided)
- Handout 6: *Listening behaviours* (provided)
- Facilitators key to Handouts 1-6 (provided)
- Writing materials.

1. Divide participants into six groups, using a strategy suggested in Module 12.7.1 or one of your own.
2. Provide each group with copies of one of the Handouts, ie Group 1 with Handout 1, Group 2 with Handout 2, and so on. Each participant should have a copy.
3. Ask groups to brainstorm what might happen in learning environments as a result of the assumptions described on the Handouts and how the resultant miscommunication could be avoided. Suggest groups take notes of their outcomes.
4. Invite a representative from each group to explain their assumption and the results of their brainstorming to the rest of the groups.
5. This activity can also be adapted to poster presentations on A3 paper and comments from other groups, using sticky notes. Alternatively, the Handouts can each be used as a text for a jigsaw activity (see the *Guide to useful language and literacy teaching strategies and learning experiences* in Module 12.7.3).

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – HANDOUT 1

Shared knowledge

Different languages have special words to tell the listener or reader whether the information being stated is new or old. In Standard English, the definite article 'the' and the indefinite article 'a' are used.

Roughly speaking, a speaker will assume what knowledge is not known to the listener and mark that information using the indefinite article 'a'. Information that is assumed to be already known by the listener is marked with 'the'.

Study the following oral text and discuss how the educators' assumptions about new and old information may not match those of the learner:

Transcript[12]

Learner:	So we went up there to stay wiv im ... an we'v.. an on the way we seen our... exs... petrol break down... we broke down.. and we put out our thumb and.. we put out our.. when we put our thumb out all the mud went on.. our.. when a big truck past..
AIEO[13]:	Oh no.. he splashed all over yous
Learner:	Yeah
AIEO:	In he a terrible person eh
Learner:	At night
AIEO:	He seen us.. but e just went straight past
AIEO:	Splashed mud (xxx) whats they want.. went like that... he he went in the mud and squirted all over yous
Learner:	Yeah and and Dad threw the rock at the tyre

You may want to refer to Module 5.5.3 to get further information for this assumption.

What might happen in an educational context because of differing assumptions about shared knowledge?

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12 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A., and Cahill, R. (1999). *Two-way English*. Perth: Edith Cowan University and Education Department of Western Australia, 86.

13 Aboriginal and Islander Eucation Officers.

HANDOUT

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – HANDOUT 2

Time

In the non-Aboriginal world, time is very important:

- It is measured in centuries, decades, years, months, weeks, days, hours, minutes, seconds, centiseconds, milliseconds and even nanoseconds.
- Time is measured on a linear scale, with divisions marking cycles or repetition.

In the Aboriginal world, time is measured differently:

- Events are not necessarily considered to occur on a timeline.
- Time can be measured with surrounding events.
- Events are placed in time by being related to other events in people's lives or experience:
  - When Nan's mother had her baby.
  - When our people moved to Moore River.
  - It happened just after Neighbours.
  - When Uncle Kev got his ole car.
  - When Auntie Diane went to live in Kellerberrin.
- Family and family events are often used to establish a temporal framework:
  - We went fishing and um and Auntie Kathy was dere and Billy.
  - When I went to my cousin house.

What might happen in an educational context because of differing assumptions about the measurement of time?

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HANDOUT

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – HANDOUT 3

Space

Aboriginal learners may not share the same understanding of space as non-Aboriginal learners.

Notions of enclosed space may differ between Aboriginal and non-Aboriginal learners (eg *in her bedroom, inside our house, in our yard*), because of different upbringing. Aboriginal learners may have had more open boundaries, with less emphasis on the visible boundaries that non-Aboriginal learners are likely to have experienced (for example, 'Don't go out of the yard', 'Keep off the garden', 'Don't cross the road', 'Don't go too far', 'Stay out the neighbour's garden', 'Don't go into the shed').[14]

As a result Aboriginal learners may not share the same concepts of ownership of space as non-Aboriginal learners, eg *my room, our house, my yard, my desk*.

What might happen in an educational context because of different assumptions about space and ownership of space?

14 Aboriginal learners may, however, have been told stories aimed at deterring them from wandering away from the group, swimming in certain places without appropriate permission, etc.

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – HANDOUT 4

Direction

- Aboriginal culture places greater importance on direction (moving and stopping) than on measurement.
- In the modern Western world, cardinal direction has been replaced by reference to the left and right sides of the body (Harris, 1991)[15] where the individual is the centre of measurement.
- However, for the Aboriginal learner, tasks requiring explicit directions may be difficult because of different conceptualisations of direction and space.

Consider the following dialogue and brainstorm the differing assumptions that would be made by Standard Australian English and Aboriginal English speakers.

Transcript[16]

Learner 1:	Nah- das the front, das like- das de house here- an das dere - e's goin dataway, like that
Learner 2:	Which way? *This- a –way*?
Learner 1:	It's goin *upwards*
Learner 2:	Which one?
Learner 1:	On the left- no on de right, I meant on de right I meant

What might happen in an educational context as a result of different assumptions about direction?

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15 Harris, P. (1991). *Mathematics in a Cultural Context: Aboriginal Perspectives on Space, Time and Money*. Geelong, Vic.: Deakin University, 28.

16 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A., and Cahill, R. (1999). *Two-way English*. Perth: Edith Cowan University and Education Department of Western Australia, 31.

HANDOUT

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – HANDOUT 5

Quantity (size and number)

- Size and number can be measured very differently in Aboriginal English (AE).
- Measurement of size and number is general rather than precise, eg *lots*, *big mobs*, *plenty*.
- Precise Standard Australian English (SAE) words may have more general and less specific meanings in AE. For example *ten*, *about twenty* or *about a hundred* will not necessarily mean what SAE speakers think.

Transcript[17]

Educator:	We don't have those shops that sell lots of cheese and bread and meat and things do we?
Learner:	(nods)
Educator:	In Kununurra
Learner:	Mm yeah
Educator:	We do?
Learner:	Yeah dey got em dere, dey got too many shops

What might happen in an educational context as a result of different assumptions about quantity?

17 Extract from research, Centre for Applied Language and Literacy Research (CALLR) (2002). *Aboriginal English Electronic Database*. Perth: Edith Cowan University.

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – HANDOUT 6

Listening behaviours

- Different languages have different responsibilities for speakers and listeners.
- In non-Aboriginal society, listeners are obliged to continually let the speaker know that they are concentrating and understanding, agreeing or disagreeing with what is being said.
- Because we need this feedback, we expect the listener to look at us when we talk.
- Standard Australian English listeners provide a lot of 'feedback', eg *Mmm, yes,* and by nodding. If this does not happen, the speaker may be offended.
- In Aboriginal English, listeners do not have to look at the speaker, nod or make polite noises to show that they are listening.
- In Aboriginal society, 'everyone has the right to be heard and to speak... but no-one guarantees to listen' (Harris, 1980)[18]. Listeners can even ignore the speaker and get up and leave.

What might happen in an educational context because of differing assumptions about listening?

18 Harris, S. (1980). *Culture and Learning: Tradition and Education in Northeast Arnhem Land*. Darwin: Northern Territory Department of Education, 137.

HANDOUT

MODULE 10.4 ASSUMPTIONS THAT AFFECT EDUCATION – FACILITATORS KEY

Handout 1 – Shared knowledge

In this example, the learner uses 'the' in the last line for 'the rock'. There is no previous mention of any rock. But for the Aboriginal English (AE) speaker, 'everyone knows there will be a rock on the side of the road'.

Miscommunication can occur because Standard Australian English (SAE) speakers don't share the same conceptualisations about knowledge. The AE speaker does not include enough detail for an SAE speaker and does not follow the conventions for introducing new ideas into a text, eg, There was **a** dog at the gate. **The** dog was completely covered in red dust.

See Module 5.5.3 for further information about this assumption.

Handout 2 – Time

- Educators may find their learners' spoken and written stories are digressive and circular rather than linear.
- Learners may not understand deadlines for work, eg 'This has to be handed in, in a fortnight.'
- Time frames, such as *weeks*, *fortnights*, *terms*, etc may need to be explicitly taught.
- Learners might not understand how critical timeframes can be and how much they are used in learning environments and in the workplace.
- Learners may not have much experience and realisation of how much time certain tasks take.

Handout 3 – Space

- Learners may not understand the notion of each person owning their own writing and study materials and having their own study space.
- Aboriginal learners may misunderstand spatial relationships and the use of prepositions.

Handout 4 – Direction

The example of dialogue given is taken from a barrier game and shows the learner's non-specific expression of distance and lack of familiarity with the SAE directionality that is grounded in the individual. This suggests a need for instruction in SAE modes of expressing direction through activities and games.

Handout 5 – Quantity (size and number)

- Educators may find their learners have difficulty with numbers and the specific measurement of quantity.
- Learners may use explicit numbers generally, eg 'We got twenty kangaroos in the ute.'
- The different words used for explicit and general measurement may need to be taught.
- In the example provided, the learner uses the term 'too many' to mean *some* (a term measuring extent), whereas an SAE speaker understands 'too many' to mean an excessive quantity (see Malcolm et al., 1999).[19]

Handout 6 – Listening behaviours

- Educators may assume that learners are not paying attention.
- Learners may not answer questions.
- The different SAE responsibilities and obligations when listening may need to be taught explicitly.
- Educators may choose to consider whether it might be OK for learners not to use SAE listening behaviours in every instance.

19 Malcolm, I. G., Haig, Y., Königsberg, P., Rochecouste, J., Collard, G., Hill, A., and Cahill, R. (1999). *Two-way English*. Perth: Edith Cowan University and Education Department of Western Australia, 31.

MODULE 10.5 LEARNING ISSUES – OVERVIEW

Learning objective

This module will help educators to:

- become familiar with alternative learning strategies.

Activity description

This is a jigsaw activity introducing participants to four important considerations about learning: hands-on learning, learning by demonstration, whole/part learning and learning and absenteeism.

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

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

Facilitators notes

Materials required:

- Handout 1: *Hands-on learning* (provided)
- Handout 2: *Learning by repeated demonstration* (provided)
- Handout 3: *Learning whole/part relationships* (provided)
- Handout 4: *Learning and absenteeism* (provided)
- Writing materials.

1. Use an organising strategy from Module 12.7.1 (or one of your own). Participants assigned to Group 1 come together in one part of the room, Group 2 in another part of the room, and so on.
2. Distribute handouts to each group: that is, Handout 1 to Group 1, Handout 2 to Group 2, and so on. Everyone should have a copy of a text to read, discuss and make notes.
3. Members of the respective groups then read, discuss and become experts on their texts so they can explain the content of the texts to others (who have not read them) when they regroup.
4. Do a 'jigsaw' by disbanding the existing groups and re-forming groups that include representatives from each of the former Groups 1-4.
5. Members of these groups take turns in explaining their texts, beginning with Person 1, then Person 2, Person 3 and Person 4. The aim is for everyone in the group to have a clear understanding of all the features of learning by the end of the activity.

MODULE 10.5 LEARNING ISSUES – HANDOUT 1

Hands-on learning

Hands-on learning is learning by doing, so to fix a car, you need a car to fix; to cook, you need a kitchen or camp fire.

In the sciences, 'hands-on' learning means that learners can 'manipulate' the things they are studying - plants, rocks, insects, water, magnetic fields - and 'handle' scientific instruments - rulers, balances, test tubes, thermometers, microscopes, telescopes, cameras, meters, calculators.[20]

However, even the smallest hands-on activity requires identifying a problem/situation (a process of discovery); trying out a solution/response (a process of planning) and assessing the solution (a process of evaluation).

Hands-on learning can be composed of three different dimensions:

- **the inquiry dimension**, in which the learner uses activities to make discoveries about the task/situation
- **the structure dimension**, in which the amount of guidance given to the learner is controlled (if each step is detailed, this is known as a *cookbook-style lab*. These types of activities do not increase a learner's problem-solving abilities)
- **the experimental dimension**, which involves proving a discovery, usually through the use of a controlled experiment.[21]

But how does one learn another dialect using 'hands-on' learning?

Language isn't always tangible – we can't touch it or feel it. But we can use it in authentic situations. We have real-life situations where we use language. For example, we can set up opportunities for role plays focusing on the fact that we have different dialects. Role plays can focus on the different audiences learners will encounter and how to respond to them. Learners can create advertising posters in different dialects for different audiences. They can collect examples of environmental print (labels, boxes, wrapping paper, popular magazines and newspapers) to demonstrate language use.

20 James Rutherford (1993), cited in Haury, D. & Rillero, P. (1994). *Perspectives of Hands-On Science Teaching*. Columbus, OH: ERIC Clearinghouse for Science, Mathematics, and Environmental Education. Retrieved 19 October 2010 from http://www.ncrel.org/sdrs/areas/issues/content/cntareas/science/eric/eric-1.htm.

21 Lumpe, A. and Oliver, S. (1991). Dimensions of hands-on science. *The American Biology Teacher*, *53(6)*, 345-348.

HANDOUT

MODULE 10.5 LEARNING ISSUES – HANDOUT 2

Learning by repeated demonstration

Many learners learn better using a 'watch and do' strategy.

- With this learning style, the responsibility for learning lies with the learner rather than with the teacher.
- But successful learning through repeated demonstration requires a strong relationship between the learner and the 'demonstrator'.

In the following example a primary student tells what he has learnt by watching his father work on cars.

Transcript[22]

Student:	I know it it's a four cylinder, six cylinder or V8 because it's got um liddle plug thing an it says one two three four..
Interviewer:	Yeah.
Student:	That blue car what you got that's a four-cylinder
Interviewer:	Yeah.
Student:	Because that's four plugs.. An um we got a V8 because you know the sound and on two three four s'got four..
Interviewer:	Yeah eight.
Student:	Four on each side
Interviewer:	Yeah.
Student:	An um.. I know about I-I na watch .. um I-I know how ta tell three five one.. they go'one two three
Interviewer:	Yeah and they got a smaller engine.
Student:	My Dad know how ta take engines out an all.

22 Extract from research, Centre for Applied Language and Literacy Research (CALLR) (2002). *Aboriginal English Electronic Database.* Perth: Edith Cowan University.

HANDOUT

MODULE 10.5 LEARNING ISSUES – HANDOUT 3

Learning whole/part relationships

Many educators maintain that learning is best achieved by breaking down whole tasks into manageable components.

This means that, once each component has been mastered, it is assumed that the learner is ready to master the next one and so on, until the whole task is learnt.

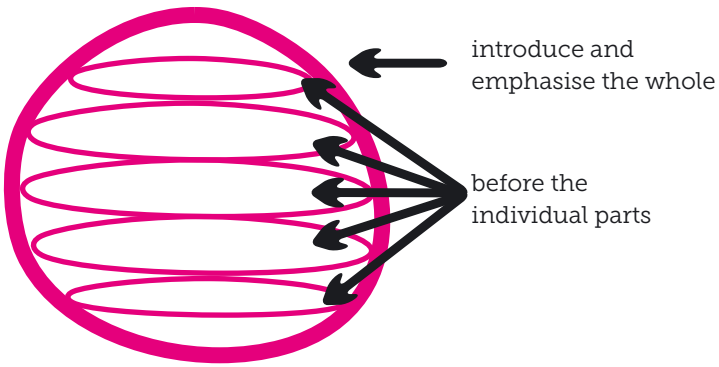
This is called 'mastery learning'.

Here the responsibility for learning lies with the educator, who must identify and develop each component, teach it and then assess the competency of each learner before introducing him/her to the next level.

However there are problems with this teaching method:

- There are many opportunities for the educator's message to get lost or confused.
- Some learners might not understand one of more instructions.
- Some learners might need instructions demonstrated at the same time.
- Some learners might need repeated demonstrations before having the confidence to do the tasks by themselves.
- Some learners might need to understand the whole task and the purpose for it before learning only limited parts of it. For these learners, the small activities achieved out of context may be irrelevant and pointless.

A more holistic process to teaching and learning can be illustrated as follows:



Adapted from Malcolm, I. G. et al. (1999). *Towards More User-Friendly Education for Speakers of Aboriginal English*. Perth: Edith Cowan University and Education Department of Western Australia, 85.

HANDOUT

MODULE 10.5 LEARNING ISSUES – HANDOUT 4

Learning and absenteeism

Attitudes to absenteeism are important because the obligations of Aboriginal learners often require that they attend to family matters rather than come to school or TAFE.

Absenteeism can be the result of illness or disruption in the extended family or because of a loss of a family member. Attendance at funerals is extremely significant in Aboriginal society.

However, absenteeism affects learning, especially when the learning is structured in a rigid and sequential way. An understanding of the whole task before its components helps the learner to 'fill in any gaps' in their learning.

Modern technology enables educators to videorecord classes or keep a repository of teaching points as videos or movie clips so that learners can fill in what they miss. This is common practice in universities, where work commitments often make attendance at lectures impossible. With webcams and other instructional software, such technology is accessible to all educators.

Tracks to Two-Way Learning

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

Understanding language and dialect
Our dialects, our lives

Our views, our ways
Aboriginal knowledge, beliefs, today

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

How we shape experience
Yarning, seeing, watching, doing

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

Language and inclusivity
How we include and how we exclude

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

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

How we talk
How we talk, when we can talk

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

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

Toolkit for teaching
What we do with our mob