SIX DIFFERENCES BETWEEN ABORIGINAL and 'WESTERN' WORLD VIEWS.

Aboriginal


2. Society operates in a state of relatedness. Everything and everyone is related. There is real belief that people, objects and the environment are all connected. Law, kinship and mythology reinforce this connectedness. Identity comes from connections. "Where your mob?" "Where your country?"

3. Aboriginal people are be-ers, happy to fit in with and exist with the environment and what's happening now.

4. Time is non-linear, cyclical in nature. Time is measured in cyclical events. The seasons are central to this cyclical concept.

5. Authority is based on age, cultural knowledge, and relationship with people. Small-scale authority system. Bureaucratic structures set up by outsiders in Aboriginal communities often fail because those set up in positions of authority can only really have an influence over those that they are related to.

6. Feeling comfortable is measured by the quality of your relationships with people.

Western/European


Compartmentalised society, becoming more so. Identity comes from jobs and material possessions.

"What do you do? Where do you live?"

Do-ers, progress is important. Life seen in term of 'getting on'. Utilising the environment

Time is usually linearly structured and future orientated. The framework of months, years, days etc reinforces the linear structure.

Large scale authority systems. Authority given through roles and bureaucracy. A relationship is established by the role.

Feeling comfortable is related to how successful you feel you have been in achieving your goals.

To become more aware of the differences that exist in cultural beliefs, values and particular-ness, ask your class about how they are used in the formal study of culture.
Behavioural Expectations are Culturally Related

Child Rearing Practices impact on these expectations

In order to "... promote positive social relationships and supportive learning environment for all members of the school community..." (Education Department's Behaviour Management policy statement) we need to be very aware of the needs of our students and to understand 'where they are coming from'. Different child rearing practices promote different values and skills. Most of us are aware of only the glaringly obvious differences between ourselves and those from other cultures. We are even less aware of how those differences become established. We are inculcated into the values of our culture from the moment we are born. In Western cultures, babies are treated as possessions, gushed and fussed over. Remarks such as 'isn't he cute' or similar (or something to cover the embarrassment of what to say when he ISN'T cute!) There may be comparisons to other family members or comments on his future (he'll be playing for the Dockers...this is usually a male one!) Aboriginal interactions with a new born baby establish the notion of self reliance and independence from day 1 "Don't think you're going to live with me any time you want" (the fact that they probably will, and will be willingly taken on, is not the point.) "Come here and let me pinch those cheeks" Both Adults and older children will pinch the cheeks of babies and toddlers. Early conversations between adults and babies and children have a different focus when cultural worldviews are different. For Aboriginal people it is important that children know their 'connections', who their relatives are. Western language has a focus on 'naming' things. First Mum and Dad and immediate family, but then favourite objects and anything in the environment, onto colours, counting etc, Teaching without awareness or worse, deliberately, from our own cultural 'worldview' to students raised with a different perspective often causes difficulties in the classroom as well as in working with families. The following cultural comparisons were adapted from West, 1994. Potential implications and strategies were adapted by staff of Roebourne Primary School from work done by the Kimberley Student Services team with Kimberley schools. NB there will always be variations within individuals and families within a culture. However, Kearin (1983) found that Remote and Urban Aboriginal families had more commonalities in child rearing practices than Urban Aboriginal and Urban European families.
CULTURAL COMPARISONS

Differences in AFFILIATION and connections

**ABORIGINAL**

Children have a sophisticated awareness of family relationships and the connections between families in the community.

- Child care responsibility is shared by the larger family group. Peer group structure develops earlier. Children mix together with older siblings and other younger children out of caregiver's sight, accepting responsibility for each other.
- Seek help from peers as much as from adults.
- There is an idea of doing what is best for the family/group.
- Caregivers do not foster competition between individuals.
- Children have few valued possessions and what they do have is often available to all. (or it is 'theirs' but others will borrow or it can be shared around. .. always knowing the actual 'owner'.

**WESTERN**

- Focus much more on the nuclear family + grandparents.
- Adults continually monitor the child who is expected to adjust his/her behaviour. Childcare is the responsibility of the immediate parents.
- Peer groups tend to be same age/same sex groupings.
- Children not seen as having 'caregiver' responsibilities.
- Adults see themselves as the main or only educators.
- Individual progress is mapped through comparisons with siblings/peers.
- Ultimately there is an expectation that decisions made will be in the best interests of the individual.
- Children have personal possessions, which they are expected to look after and not borrow without permission.

CONNECTIONS: IMPLICATIONS AND STRATEGIES IN THE CLASSROOM

**AFFILIATION/**

*Aboriginal Students don’t CARE what a teacher KNOWS until they KNOW a teacher CARES*

Children hang around in family multi age groups In class more, or at least equal attention, to peers as teachers

- Relationships relationships relationships!
- Building relationships with students and their families is extremely important,
- Invite caregivers to meetings as a group. Include/allow extended family members to be part of this.
- Provide food, these are social as well as 'learning' occasions.
- Recount and talk about your own family to students.

- Be aware of family groups. 'Family' and family connections is a good topic of early daily talk and informal conversations.
- Involve students/AIEO in establishing groups in class
- Public negative comments about student are always unprofessional; where community members are in the vicinity, it is professional suicide as many people are related.
Children have a strong sense of justice. They are expected to watch out for and support others when a teacher's action is seen as unfair or when others pick on family or group members. Children will often listen to older children when upset.

Teamwork is valued:
- Use natural leaders to help solve problems.
- Use of buddy and peer systems to support students and to enhance their sense of 'community'.
- Use group reinforcement and acknowledgment much more often than drawing attention to individuals.

Property is seen as shared:
- Use this as an opportunity to talk about cultural differences. What are the boundaries between sharing and borrowing in different cultures? Stealing is a crime when cultures place value on personal ownership.

There can be pecking order between students and between families. One family's problem can affect another's. Culturally appropriate teasing may expand to inappropriate teasing.
- Observe interactions. Be aware of class dynamics. Consult AIEO's.
- Make contact with EVERY family, early and ongoing.

When behaviour disrupts learning, use 'group growls' describing the behaviour and its impact.
When negative behaviour requires a 'talk', do so quietly and privately.
Explicitly reinforce and teach conflict resolution and mediation skills to further enhance peer support.
Utilise older siblings/students to calm younger when very upset.
- Have shared rather than individual resources. E.g. Pencils, glue, scissors. Etc
- If you want students to buy or have their own materials, allow them to establish rules for sharing.
- Discuss teasing (which teasing is OK teasing and which is not OK.) Have students help identify the difference between culturally OK and not OK teasing. School OK and not OK.

PRACTICAL COMPETENCE

ABORIGINAL
- Enormous practical competence
  - Physical skills can develop without the restraints of adults. Children learn at an early age to judge their capacity to perform feats.
  - Ability to observe and note surroundings and activities of peers is well developed. (Results in outstanding spatial/ directional abilities)
  - Learning is through observing and doing.

WESTERN
- Adults are expected to warn and to set limits, e.g. "Be careful", "That's high enough" "you're not old enough."
- Emphasis on verbal instruction.
- Early talking and development of number knowledge are highly valued.
- Children develop highly developed verbal skills. Less skilled physically.
- Responsibility for others and independence are assumed to develop later.
Students are used to learning in their own time, through experimenting, taking "considered" risks and observing and interacting with others. "Performance" or "evaluation by others" is not a key component.

- Plan realistically; be flexible to enable continuation on a desired task. Negotiate to meet both students and your needs.
- Use approaches that allow group discussion, joint work, sharing of ideas.
  Involve students in self-evaluation of their own work and in goal setting.

Be careful that your language does not give an expectation that you must get everything "right" (e.g. "Well done, all 10 correct". "What lovely neat work.")

Have student rewrite only when there is a clear and meaningful purpose.
- Reinforce the notion "It is okay to make a mistake" by demonstrating that teachers make mistakes. While using the board for demonstrations, make a mistake. Think aloud so that self-talk can be heard.
  DON'T TELL; SHOW
Admit to your mistakes. Apologise when assumption/judgement about student is proven incorrect.

In school, students are expected to verbalise observations and knowledge, often through teacher-initiated direct questioning: This results in observable shyness. Students will complete tasks independently if confident of their ability otherwise, they will copy off others, seek help of others, or simply not participate.

- Select topics that allow students to teach the teacher. Go to their 'comfort zone', their environments. Hear their stories.
  Two way learning makes different cultural knowledge and ways of learning more explicit
- Explain to a partner then group before having to speak to class
- Cooperative student centred learning processes.
- Go from known to unknown. Build bridges. Provide scaffolds to make reading and writing tasks easier. Teachers model writing in different writing genres, LONG BEFORE an attempt at that genre is expected of students. Use class and group shared writing before expecting independent work.
  Encourage peer support and peer teaching
  Brainstorm ideas, use 'wordbank', provide environmental print support

Use all 'areas of intelligence' to establish concepts. To check understanding, observe. Ask for verbal responses only after time for thinking and sharing with others has occurred. (This also allows thinking in AE, response in SAE)

Expand student's knowledge by linking to community knowledge. Eg Other cultures; how are they the same and how different? Reasons why? (geography/environment/history)

Use practical skills/hands on activities that students already know and build on these. Eg SpatiaUmapping skills. Or bush, /community related.

Use of visual cues in the classroom. Eg Use of photo's/drawings to demonstrate tasks

Be patient, tolerant
Maintain a sense of humour. Use humour (NOT sarcasm! )
EQUALITY AND INDEPENDENCE

As with all cultural differences the training is often totally unconscious. It occurs in the interactions

ABORIGINAL

Social equality between adults and children.
Children are emotionally and physically resilient.

~ Children expect to resolve their own disputes and to not seek
adult mediation

V Consistent with respect for personal autonomy there is an
indirectness of control. Children are allowed to move away from
adults earlier and are not expected to automatically comply with
adult directions.
Children are encouraged to become independent in daily
activities and are allowed to be as independent as they wish to
be in other areas.

~ From very young, children are seen as having the capacity to
demand what they want. "He will cry when he is hungry"
Activities are of the child's choosing and continue until the child
wishes to stop.

D Children allowed to be as independent as he/she wishes to be.

Pla E~  are not

WESTERN

~ Adults are in direct control and have greater participation rights.

~ Young children are expected to stay close to adults. They are
assumed lost if out of the adults sight

~ Children are expected to follow the adult's lead and to reaffirm
their actions with the adult. They follow the patterns of behaviour
decided by the adults.

D Children are expected to comply immediately.

~ Decisions are made for young children "Mother knows best".

~ Siblings mix with other young children but adults are still in charge

~ Children are not expected to be independent in eating, dressing or
washing (and later, in other areas) until the caregiver says so.

~ Particular jobs are encouraged, e.g. From putting the toys away
when young to assigned adult tasks when older. Completion of
tasks is valued.

~ When there are problems children are encouraged to tell an adult

IMPLICATIONS OF DIFFERENCES IN VALUES OF EQUALITY AND INDEPENDENCE & CLASSROOM STRATEGIES

Children act independently; their decisions may not fit with the teachers Authoritarian (non relationship) approaches

strongly resented

• Within school and class set clear boundaries. Discuss the
reasons for the boundaries (Right for everyone to learn.
Conditions needed for that learning to occur etc)  (rules about
caps and shirts etc do not affect learning, they are cultural or
personal preferences/values)

• Use democratic, non-authoritarian teaching strategies and
language in the classroom. Involve students in decision-making.

Share classroom responsibilities with students
Use classroom meetings to negotiate expectations, rules and
group problem solving. Class made decisions
Use strengths in cooperative learning strategies and peer
teaching

Establish a relationship.

Working with Aboriginal Worldviews.Kimberley Student Services Tem. Rcebourne Primary School. Anne Mead - 6 -
**EQUALITY and INDEPENDENCE cont:**

Conversely, when students are unfamiliar with a task or situation, because this is fairly unusual, they then present as very dependent, unwilling to take risks.

- See section on practical competence
- Build confidence through scaffolding learning.

**Children will not be used to being giving lots of directions nor to immediately follow (drop everything) those that they are given. Children complete tasks in their own times**

- Establish simple expectations and routines for some tasks e.g. getting drinks and going to the toilet.
- Keep directions short and simple.
- Work with students to establish the differences between expectations at home and school.
- Explain the school concept of duty of care and why we have rules.

**Duty of care: The teacher is usually used to having more control over situations Children are used to being more autonomous. Children have greater confidence in their abilities to complete known tasks without adult supervision. Lack of personal control can cause resentment**

- Be up front about Duty of Care and school responsibilities.
- Use contracts (to give students increased control and choice) giving them a choice of tasks to do in a subject, or control over the order in which they will complete tasks.

**Children are unlikely to approach an adult for help.**

- Use the group to resolve issues. Allow peer support. Explain circumstances where an adult must be told.

**Initiation and law for adolescent boys** Older Primary boys are growing to this stage. Impact on relationships with female teachers (This often still applies to adolescent boys, even when 'law' is no longer fully practised)

- School organisational considerations are required in placing teachers and AIEO's into classes.
- Utilise community males as support and role models.

- Use preference for independence by having them learn so that they can teach others (peer tutoring)

- Discuss traditional cultural and current community 'rule' (related to respect)
- Use of "I accept that it is okay with you, at school because of xxxx we...yyyyy"
- Introduce new tasks slowly and with care
- Be patient

- Inform students what we will be doing that lesson/day. No surprises
- Establish routines so that students, knowing what happens next, can act more autonomously

- Don't try to develop dependency for class work. Rather utilise peers. Take a 'we can work this out together' approach

- When unavoidable, 'lay the problem on the table'. Ensure students are aware that you know there is a dilemma
COMMUNICATION

ABORIGINAL

D Children use the Aboriginal English dialect or sometimes an Aboriginal language, as their first language.
D Use of silence is a feature of aboriginal language.
D Courtesy expressed through social and kinship systems, not through verbal tags or courtesy behaviours.
D Highly developed non-verbal communication. Eye contact not encouraged.
D Adults accept children who sulk
D Verbal skills seem to develop incidentally, children often being in the company of other children.
D Little direct oral obedience training.
D Less direct giving of instructions
D Stories to communicate cultural expectation (rules) and traditional beliefs are learned through repetition. Because of oral communication mode though the message may be consistent, exact words may not be
D , Language is contextualised.
D Early play is realistic. Not taking on another personae.

WESTERN

D Aboriginal languages often regarded as 'deficit' by SAE speakers
D Silence can be taken as a sign of rudeness, disobedience or laziness
D Insistence on courtesies of largely English origin, such as "please"," thank you", "sorry"
D Eye contact expected.
D Adults are critical of children who sulk.
D Verbal skills become highly developed in one to one relationships between the caregiver and child, lots of encouragement given.
D Oral obedience training begins early e.g. words such as "no", "stop", and "naughty".
D Rhymes and stories learned through repetition, often with a book as a stimulus. They introduce decontextualised language and concepts of print.
D Early games involve responding to adult direct questions/directions. E.g. I spy. "How many" "what colour... ?"
D Play often involves 'book type' language beginning of moving away from first person. "You be the mother and I'll be the father"
D 'Pretend play' is verbal not just 'doing' particularly for girls. (this supports literacy development)

IMPLICATIONS OF COMMUNICATION DIFFERENCES AND STRATEGIES FOR THE CLASSROOM

Teacher may not understand students, they may assume that the student does not know answer due to use of silences There may be a perception of "being rude, not paying attention." Potential for teacher frustration

- Accept home language. Model SAE. Teach code switching.
- Allow children time to code switch. Highlight differences.
- Accept silence where possible. Don't see it as rudeness.
- Allow children more time to answer questions.
- Do not demand eye contact.
- Be aware of direct questioning. Redirect questions if needed. Use 'think Pair Share'
- Don't assume reasons for behaviour. Wait. Check it out with the student. ASK for their story. Use AIEO
- If `please' and `thank you' are important to you, teach these cultural manners as 'code switching'. DO NOT get upset when they are not used. Provide role-play opportunities. Give reinforcement AND ALWAYS use these words to the same extent that you expect from children

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Communication cont:

Children's stories revolve around the same events and places **Little variation**
- Use this as the basis from which to develop confidence. Extend with class and group negotiated writing.
- Read, read and read stories, so children have a model of SAE and decontextualised language.

In older grades, discuss the differences between contextualised and decontextualised/formal and informal texts. (More code switching)

Sulking is more accepted and not responded to at home but can be seen as petulance and defiance by the teacher.
- Ignore sulking. Carry on; the child will rejoin the activity.
- In some circumstances, redirection might be used.
- Accept head down (no eye contact)

Child may claim another is teasing, or has caused the problem
- Accept that children can set each other up with sign and gesture. Talk to all children implicated.
- Be aware of your own body language as students have very good observational skills.
- Talk with class about what is `rude' `disrespectful'

The teacher hears or sees nothing.
- Talk with AIEO's about behavioural differences. (DO not leave them to resolve the issue unless they see that as appropriate. They have family connections too, and can become the `meat in the sandwich'
IMPLICATIONS FOR PSYCHOLOGISTS

AFFILIATION AND CONNECTIONS

Take time to establish a relationship with student and/or with family. Show awareness of the importance of family groups. 'Family' and family connections is a good topic of early talk to relax both adults and students.

Talking to the family

- Case conferences: Include/allow extended family members to be part of this by asking if there is anyone else they would like to have with hem/anyone else who knows a lot about XXX~
- Be relaxed offer tea/coffeeto caregivers. These are social as well as 'learning' occasions.
- Food for long case conferences/information sessions is important. People connect more in a more sociable context.

Expect that people tivill remember you, even if the context is totally different. Remembering people is the focus of early childhood training. Adults however are unlikely to overtly acknowledge you if you do not show signs of recognising them. If the case is likely to be ongoing it is in your interest to make a point of remembering names and connections.

USE THE TERM CAREGIVER, RATHER THAN PARENT, AS A MATTER OF COURSE, AS IT CAN OFTEN BE A GRANDMOTHER OR AUNTY WHO COMES TO THE SCHOOL AND WHO HAS OR SHARES RESPONSIBIITY.

Use Relationships in Planning:

- Be careful of imposing _support systems. Just because a person is Aboriginal does not mean there will be an automatic connection THIS APPLIES TO ALL CULTURES
- Who are the key players in supporting negative behaviour? Involve them to develop a role to help your target student. (include them in any rewards) Its no good expecting the student will ignore a valued peer at any age.

Use of buddy and peer systems to support students and to enhance their sense of 'community'.

Reinforcements will work better if earned for themselves AND a partner, or for the group.

Peer tutoring of younger weaker students is VERY rewarding. (If the student is extremely weak, have him rehearse a book a-ntil he knows it by heart and then read it to the younger students. Have him learn words, with the PURPOSE of teaching to younger students.)
PRACTICAL COMPETENCE

- Talk about the things the student perceives himself to be good at outside of or in school. If nothing is forthcoming hypothesise "running?" "climbing?" "Looking after younger brothers sisters cousins?"
- Ask for directions or get them to draw and talk, how would you get home (they won't give this as a strength as they don't realize they are spatially better than other children)
- School is a 'foreign country' Children watch others closely to see how things are 'done' and if they are 'right'. Be careful that your language does not give an expectation that they are expected to be 'right'. In a standardised test situation, your responses MUST be neutral as Aboriginal children are very good at reading the non-verbal and tonal cues. They are watching to see if they are responding correctly

Work with the teacher and an AIEO where possible, to ensure tasks are scaffolded.

- At the end, involve student in some self-reflection, what did you like doing? Then, not like doing?
- On timed tasks if the child stop the clock, but allow the child to continue unless frustration has already set in.
- To make your assessment processes of more value in planning use a 'dynamic' approach, (test, teach, retest) In a standardised situation, after testing go back and teach/test. (This might be demonstrating further trial sets then letting the student continue
- Involve the student "how would you teach xxx (a younger family member he has previously named) to do this?" or "If your grandmother was teaching you to do this how would she do that?"

Invite the teacher to think of practical skills/hands on activities that students already know and how these could be used to expand literacy and numeracy.

Use of visual cues on desk or in the classroom. E.g. Use of photo/s/drawings (Roger's Behaviour Management: Compic type pictures for timetables)
EQUALITY AND INDEPENDENCE  The student needs to feel they have some control over what happens to them. If the situation is too threatening or uncomfortable, they will choose to opt out: • in Office, unless set up with photos, some Aboriginal pictures etc can be an uncomfortable place for children. If this is the case, consider working outside, particularly for counselling sessions. Under a tree is more relaxing for the student, providing it isn't too public.

Assessment:
Establish purpose and expectations.
• Give reasons for the assessment. They need to see a purpose: eg "Your teacher wants to help you with ***, we are going to work together to see how she might do that"
• When possible demonstrate what is needed.
• If there is an opportunity give choices. We are going to do this, this and this, which would you like to do first? Or (in some instances) you could show your understanding this way or that way.

Intervention:
Involves the student in making some of the choices.
• Use a 'menu' for behaviour Management rewards.
• Use as a teacher for younger weaker student. His teacher MUST ensure he can do what he is to teach. If the younger child disagrees with him on a word, and are proved correct, say goodbye to any academic learning in the near future!
• Learning needs to be seen as purposeful. What better purpose than to learn so that others can be taught?
• 'telling an adult' is not the action of an independent Aboriginal child. When desirable, as in bullying, set up a support structure and explain need to tell an adult. (Often its easier for the support group to tell) Be aware that there can then be an expectation on the part of the student that the adult will resolve the situation!
• Have the teacher use the students key words eg 'strong' 'tough' (staying on task can be seen as both of these

Counselling
With caregivers a Behavioural approach is highly likely to fail, unless the family is operating more on European origin values than on Aboriginal ones. It expects direct and controlling intervention on the part of the adult. If you are using this approach, don't accept a 'yes' they know what to do. (They don't want to lose face, or have you lose face by saying its won't work or its not a good idea) Explore, how will it work? What will get in the way/make it difficult?
• Females working with pubescent boys, you're your concerns on the table. Acknowledge you are aware it could be difficult. Talk about your goals of working with them. Give them an out if in the future they want to discontinue. (Good working relationships CAN be established if they are treated as equals who have the power to make changes for themselves.

Approaches that work:
• Those based on Personal Construct theory (Personal Construct Psychology, Solution Focussed therapy, Narrative therapy.) These work within the individual's own personal 'construct' system/worldview.
• Telling stories. Tell of another person you knew who had a similar problem and this is what they considered and what they decided they could do. OR use stories that have a theme that relates to the present dilemma. (These can be very simple, eg a footballer who lost his temper every time he was taunted with racist remarks. He then always got suspended, so missed games. Then he decided to be STRONG and to keep his focus on the ball...
• Gestalt, especialias described b y Violet Oaklander in

Anne Mead 20023
"Windows on our Children". Projecting perceptions using concrete materials allows insight and often resolution.

- Use the language of his constructs, but align with positive actions. Eg being 'tough' and 'strong' are important, and are probably currently demonstrated in negative ways.

Have fun. Use humour.

- Beware of use of non-Aboriginal words (i.e. 'T-t-D'-CL,tlSS. LSI EC IAT--SV FQR OLnE12 ST1r) which will precipitate further problems. If Buddy class is used, send to an older class, not younger. His status needs to be raised with his peers, not lowered. If used and is unsuccessful, do something different. Like use Budd v class as a reward, where he can be a 'man' not a 'baby'.

COMMUNICATION:

- Get PD and/or read the ABC two learning materials (books and videos).
- Watch the speed of your speech and the vocabulary you are using. Most Aboriginal people think non-Aboriginal people 'talk too much' 'too fast' and with 'too many big words'.
- At the same time, talking down and patronising people is an even bigger NO, NO.
- Allow 'wait time'. (This also allows thinking in Aboriginal English, response in Standard Australian English)
- Use drawings to get your ideas across (no matter how bad an artist. Stickfigures are fine. Bad drawing is possibly in your favour, it's an equaliser, you 're both not so good at something!!)
- Invite them to use drawings and other tactile objects (clay, blocks, small figures of people or animals (give a choice)
- Questioning and the reluctance to answer questions they know you know the answer to, is a serious issue. Less but still present in Urban areas. BUILD the relationship. Then they may answer to keep you happy!. Check teaching section.

When they are needed, keep directions short and simple. Try an alternative way if a repeat is needed. In English gives to some Eitish words. Sometimes the student can't say the words, but is able to use a local -biri-zaal persc. (e.g. udder, want to check in doubt ask a local -biri-zaal persc. - ask if they want to check)

When younger children are assessed, (by teacher or psychologist) we look at knowledge WE consider to be important. They may not know words, colours and numbers, but may well be able to name a huge number of people in their extended family. Ask their family what they know/good at.
OTHER COMMENTS

Be careful of automatically using the AIEO as an intermediary. Check out first the most appropriate way to go about it/person to use/person to go to.

Learn to read the signs. AIEO is always ‘busy’ doesn’t turn up; says ‘Yes’ but doesn’t follow through. (They are being polite, don’t want to insult or hurt you by a direct ‘No’. Read the body language and tone. Double check its OK, give them an out by first asking them how you need to go about it. Discuss options together and let them decide.

In talking to AIEO’s and caregivers be aware that Aboriginal people have a more holistic view of people. Intelligence for them covers everything (Gardner should have talked to them long ago!!) They do not separate intelligence and common sense. Intelligence is demonstrated in daily living skills.

Aboriginal people do not compare children. They are much more positively orientated, and REALLY believe something will happen when and if the child is ready. And if it doesn’t that’s just how it is. This creates difficulties when the psychologist expects that the caregiver will be able to make developmental comparisons. One way of getting at this information a little (not foolproof) is to ask if others ‘watch out’ for the child more than they need to do for other children.

Caregivers will be more likely to be able to tell you what the child is ‘clever’ at This will also give you an insight into the Aboriginal Worldview, what they see as important.
ABORIGINAL ENGLISH WORDS & THEIR MEANINGS
These are words commonly used in Aboriginal English that may have a different understanding for Standard Australian English speakers.

<table>
<thead>
<tr>
<th>ENGLISH WORD</th>
<th>ABORIGINAL ENGLISH MEANING</th>
<th>AREA OF USAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>actin new</td>
<td>Bein a bit of a main actor or show off</td>
<td>Broome</td>
</tr>
<tr>
<td>an al</td>
<td>Look</td>
<td>Broome, surrounds</td>
</tr>
<tr>
<td>anykine goes</td>
<td>Any kind oes. Any thing is all right. You can use anything.</td>
<td>Broome</td>
</tr>
<tr>
<td>Bad luck</td>
<td>When someone has died. &quot;there's been a lot od bad luck&quot; = lots of deaths.</td>
<td>Pilbara</td>
</tr>
<tr>
<td>believe</td>
<td>Understand (he can't believe/understand me)</td>
<td>Kimberley Pilbara</td>
</tr>
<tr>
<td>bin</td>
<td>Past tense for an action eg I bin go (I went), He bin hit me. (he hit me)</td>
<td>Kimberley, (NT?)</td>
</tr>
<tr>
<td>bogey</td>
<td>Shower/bath/wash (swim?)</td>
<td>Pilbara</td>
</tr>
<tr>
<td>bon</td>
<td>Ver thin</td>
<td>Beware</td>
</tr>
<tr>
<td>Burning daylight</td>
<td>Wastin Time</td>
<td>Kimberley</td>
</tr>
<tr>
<td>bust em u</td>
<td>Fight, argue with not literally physical fight,</td>
<td>Pilbara</td>
</tr>
<tr>
<td>but liar/liar</td>
<td>Just 'oking, not real, made up, imaginary</td>
<td>Kimberley</td>
</tr>
<tr>
<td>can't be</td>
<td>Is that true, real</td>
<td>Kimberley</td>
</tr>
<tr>
<td>charge/d</td>
<td>To be drinking (alcohol), drunk</td>
<td>Kimberley Pilbara</td>
</tr>
<tr>
<td>cheeky</td>
<td>Cheeky snake oisonous. Cheeky dog vicious. Cheeky teacher rowling/pickin on me</td>
<td>Kimberley, Midwest S-west</td>
</tr>
<tr>
<td>choked up</td>
<td>Really wild</td>
<td>Kimberley</td>
</tr>
<tr>
<td>cooked</td>
<td>Ri e, as o oosed to raw</td>
<td>Kimberley Pilbara</td>
</tr>
<tr>
<td>cutting</td>
<td>When your pants are ridin up your backside</td>
<td>Kimberley Pilbara</td>
</tr>
<tr>
<td>cuttin bread</td>
<td>When your pants are riding up your backside</td>
<td>Kimberley Pilbara</td>
</tr>
<tr>
<td>deadly</td>
<td>Solid, really good</td>
<td>Kimberley</td>
</tr>
<tr>
<td>die /kill</td>
<td>Like a threat, I'll kill ou. (I'll hit/unch ou if ou don't sto that)</td>
<td>Kimberley</td>
</tr>
<tr>
<td>don't start now</td>
<td>Don't tease, make believe</td>
<td>Kimberley</td>
</tr>
<tr>
<td>Double Banged</td>
<td>'They double banked me!' They ganged u on me. (as in fight)</td>
<td>Kimberley Pilbara</td>
</tr>
<tr>
<td>drowned</td>
<td>Go under water, submerge the head (not to die)</td>
<td>Kimberley</td>
</tr>
<tr>
<td>eatem u</td>
<td>Growl or ar ue</td>
<td>Kimberley</td>
</tr>
<tr>
<td>foot falcon</td>
<td>Walk, o b foot (as o oosed to in a car)</td>
<td>Kimberley</td>
</tr>
<tr>
<td>full-a-talk</td>
<td>Talks too much</td>
<td>Nullagine</td>
</tr>
</tbody>
</table>

This not a complete or final list. Compiled by Anne Mead, Lola Jones, Glenys Collard, Patsy Konisberg, Lucy Dann
ABORIGINAL ENGLISH WORDS & THEIR MEANINGS
These are words commonly used in Aboriginal English that may have a different understanding for Standard Australian English speakers.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>garangii</td>
<td>Craz</td>
<td>One Arm point, Broome</td>
</tr>
<tr>
<td>gee’a</td>
<td>Sister</td>
<td>Broome, surrounds</td>
</tr>
<tr>
<td>Grannies</td>
<td>Grandchildren as well as grandparents</td>
<td>Statewide</td>
</tr>
<tr>
<td>halpim salf (help themself)</td>
<td>They bin halpim self, never even bin ask us. Said when someone does not observe social protocol or takes something they should ask for.</td>
<td>Kimberley</td>
</tr>
<tr>
<td>hey bubbly</td>
<td>Calling to ones brother (blood, kin, or countryman)</td>
<td>Broome, surrounds</td>
</tr>
<tr>
<td>humbu</td>
<td>Wor , be a nuisance</td>
<td>Statewide</td>
</tr>
<tr>
<td>hun r</td>
<td>A rest desire for somethin ' hun r for the ball'</td>
<td>Statewide</td>
</tr>
<tr>
<td>'alngoor bale</td>
<td>Handsome, boyfriend</td>
<td>One Arm Point</td>
</tr>
<tr>
<td>karli legs</td>
<td>Bow legs</td>
<td>Broome, surrounds</td>
</tr>
<tr>
<td>killer</td>
<td>Bullock (sheep) killed for meat</td>
<td>Nulla ine</td>
</tr>
<tr>
<td>learn me</td>
<td>Teach me</td>
<td>Kimberley Midwest S-west</td>
</tr>
<tr>
<td>lets cut</td>
<td>Let o this wa</td>
<td>kimbele</td>
</tr>
<tr>
<td>lil butts</td>
<td>Half of a cigarette, sexual connotations</td>
<td>Broome, Beagle Bay</td>
</tr>
<tr>
<td>listen</td>
<td>To understand (also SAE meaning)</td>
<td>Nulla ine</td>
</tr>
<tr>
<td>Li</td>
<td>Look at so and so</td>
<td>Nulla ine</td>
</tr>
<tr>
<td>mini</td>
<td>Va ina tam on</td>
<td>Kimberley Midwest S-west</td>
</tr>
<tr>
<td>muck it</td>
<td>Mess it up</td>
<td>Kimberley Midwest S-west</td>
</tr>
<tr>
<td>murder</td>
<td>Seriously in'ure....not dead.</td>
<td>Statewide?</td>
</tr>
<tr>
<td>Narrow</td>
<td>Thin skinny</td>
<td>Statewide</td>
</tr>
<tr>
<td>no ears (1)</td>
<td>Takin no notice, not listenin</td>
<td>Statewide</td>
</tr>
<tr>
<td>no ears (2)</td>
<td>Listening too much. Sticky beak.</td>
<td>South west</td>
</tr>
<tr>
<td>no mouth (1)</td>
<td>Won't talk</td>
<td>Statewide</td>
</tr>
<tr>
<td>no mouth (2)</td>
<td>Talks too much</td>
<td>South West</td>
</tr>
<tr>
<td>o en</td>
<td>Short of cash, Can be accompanied by one hand esture alm u.</td>
<td>Statewide</td>
</tr>
<tr>
<td>patch u</td>
<td>All put together for enough money for something</td>
<td>Kimberley Midwest S-west</td>
</tr>
<tr>
<td>pineapple</td>
<td>Doin something without askin first but not taken in a nasty wa</td>
<td>Bidyadana</td>
</tr>
</tbody>
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<th>Word</th>
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<tbody>
<tr>
<td>poorbla</td>
<td>Feeling sorry for someone</td>
<td>Kimberley</td>
</tr>
<tr>
<td>poosh em up</td>
<td>Hurry it up, speed</td>
<td>Broome</td>
</tr>
<tr>
<td>roper feed</td>
<td>Really pretty/sexy person</td>
<td>Broome</td>
</tr>
<tr>
<td>5/6he ri···ed us</td>
<td>She ri···d into us: Told us off</td>
<td>Pilbara</td>
</tr>
<tr>
<td>scatter (skuda)</td>
<td>Deadl , too smart. Ver com li menta</td>
<td>Fitzro</td>
</tr>
<tr>
<td>scatter- skitta</td>
<td>Deadly, too smart Very com li mentar</td>
<td>La Gran e</td>
</tr>
<tr>
<td>shame</td>
<td>personal/group feeling that is all consuming</td>
<td>Statewide</td>
</tr>
<tr>
<td>Slack</td>
<td>Make me slack- Make me feel lazy</td>
<td>Kimberle</td>
</tr>
<tr>
<td>smash it u</td>
<td>Have a fi ht</td>
<td>Kimberle</td>
</tr>
<tr>
<td>solid</td>
<td>Really good, deadly, ood looking, smart</td>
<td>Statewide</td>
</tr>
<tr>
<td>staboy</td>
<td>Don't say that or that's not true</td>
<td>Broome</td>
</tr>
<tr>
<td>tinameat</td>
<td>An tin meat</td>
<td>Nulla ine</td>
</tr>
<tr>
<td>tooo ood</td>
<td>Lookin and feelin ood</td>
<td>Kimberle</td>
</tr>
<tr>
<td>to ota</td>
<td>An car, (1)</td>
<td>Kimberley</td>
</tr>
<tr>
<td>to ota</td>
<td>(1) 4WD (2) kimerle mob (to ota mob)</td>
<td>South West</td>
</tr>
<tr>
<td>true</td>
<td>An affirmative, real, that's ri ht</td>
<td>Statewide</td>
</tr>
<tr>
<td>u···l</td>
<td>Not workin , unable to use (that's an u I com uter/it can't work)</td>
<td>Fitzro</td>
</tr>
<tr>
<td>upstairs him</td>
<td>(e' bin upstairs him) He hit him</td>
<td>Kimberle</td>
</tr>
<tr>
<td>wadda yow</td>
<td>Exclamation!</td>
<td>Kimberle</td>
</tr>
<tr>
<td>want a feed</td>
<td>Want sex</td>
<td>Kimberle</td>
</tr>
<tr>
<td>wardoo</td>
<td>Brother in law</td>
<td>Kimberle</td>
</tr>
<tr>
<td>Wharda</td>
<td>Exclamation, disbelief</td>
<td>Kimberle</td>
</tr>
<tr>
<td>what now?</td>
<td>Greeting (like, hi how are you)</td>
<td>Kimberley</td>
</tr>
<tr>
<td>who reckon</td>
<td>Who said</td>
<td>Kimberley</td>
</tr>
<tr>
<td>whobin say?</td>
<td>Who said it</td>
<td>Kimberley</td>
</tr>
<tr>
<td>wild</td>
<td>Reall wild</td>
<td>Kimberle</td>
</tr>
<tr>
<td>a s</td>
<td>Brother in law</td>
<td>Pilbara</td>
</tr>
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