Children’s Silences in Mareeba Aboriginal English

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Transcription Notation

(0.7) Where both speakers are silent, to the nearest tenth of a second. For example, 0.7 seconds of silence.

(.) Silence of less than 0.2 seconds.

- Where speech is cut off abruptly

: Lengthening. Multiple colons represent longer lengthening.

hh Audible aspiration, including laughing.

.hh Audible inhalation

ºTextº Speech that is softer than the surrounding speech

ººTextºº Very soft speech, that is almost inaudible

CAPS Very loud

. Strongly falling intonation

; Slightly falling intonation

_ Level intonation

, Slightly rising intonation

¿ Moderately rising intonation

? Strongly rising intonation

! Strongly animated tone, indicated by an extreme change in pitch.

((text)) Transcriber’s comments, including notation of gesture.

((gesture))--> Gesture continues beyond the end of the line

This transcription notation is based on that used by Gardner (2001)
1. Introduction

This thesis considers the way in which Aboriginal children use silence in interactions in the school context. A conversation analysis approach is taken to analyse nineteen interviews between teacher’s aides and year one students in Mareeba, in Far North Queensland.

Previous studies have observed that Aboriginal people in various communities across Australia have a different interactional style to non-Aboriginal people (Eades 1982, Walsh 1991). One aspect of this Aboriginal way of communicating is said to be a different approach to silence. Aboriginal people are said to be comfortable with lengthy silences in conversations, valuing silence as providing speakers with time to think, and feeling less obligation to answer requests for information. This positive perception of silence is contrasted to how Australian English speakers of Anglo-Celtic backgrounds perceive silence (Walsh 1991:2), for whom it more commonly takes on a negative value, as indicating a breakdown in communication.

This distinctly Aboriginal approach to silence has been observed both in communities where traditional Aboriginal languages are spoken, and where Aboriginal people speak varieties of English (Eades 1982, 2008, Walsh 1991). Despite the surface similarities between the English of these Aboriginal people and Standard Australian English, misunderstandings frequently appear to occur in intercultural interactions between Aboriginal and non-Aboriginal people (Walsh 1994, Eades 2000, 2007, 2008). Differences in interactional style, such as in the use of silence, have been identified as factors contributing to these misunderstandings. Such differences in the way silence is used may be found both in the normal length of silence preceding turns, and in norms of how information is sought, including whether silence is an acceptable response to a question.

These observations have been made in regard to Aboriginal adults; however, similar remarks have been made concerning Aboriginal children, particularly in the school
context. Aboriginal children face an intercultural situation at school, where the teacher is generally non-Aboriginal, and the system, such as the syllabus and testing, is, for the most part, determined by a non-Aboriginal central department of education. Several studies of Aboriginal children observe that they may appear silent at school, giving no answer, or very short or non-verbal responses to questions from a teacher (Moses and Wigglesworth 2008, Malcolm 1994). This has been observed in particular in situations where they are singled out for individual attention from a teacher (Moses and Wigglesworth 2008, Gould 2008).

Several factors have been put forward as playing a role in the reticence of many Aboriginal children to speak in such contexts. These may be difficulties arising from differences between the languages spoken at home and school, both for children who speak traditional languages or Kriol (Moses and Wigglesworth 2008), and for children who speak varieties of Aboriginal English (Malcolm 1994). Factors may also be particular responses to certain situations in Aboriginal culture, such as a feeling of ‘shame’, which has been linked to silence from Aboriginal children when they are singled out for attention (Harkins 1990). The consequences of Aboriginal children speaking little in the classroom context may be that a teacher may have difficulty assessing their progress accurately. The serious results of this are identified by Gould (2008), in a study of speech pathology assessment among Aboriginal children. Gould observes that Aboriginal children may be misdiagnosed with language disorders, due to differences in language between the child’s Aboriginal English and the assessor’s Standard Australian English, and the influence of ‘shame’ experienced in such one-on-one testing situations, resulting in the children being reluctant to speak.

However, few studies have considered these observations about the use of silence by Aboriginal people, and children in particular, through the close analysis of data. One such recent study (Mushin and Gardner 2009) used a conversation analysis approach to consider the way in which silence was used and perceived in conversations between elderly Aboriginal women in a remote community. These women spoke a traditional language, Garrwa, and code switched between this and English and Kriol in the
conversations. The results found by Mushin and Gardner supported the observations made in previous studies, finding that many long silences did occur without appearing problematic, but found that the participants did generally give answers to questions. They suggest, however, that the casual setting, and the very close relationship between the interactants may have played a considerable role in the slow pace, and long silences in the conversations.

This thesis considers similar questions in interactions involving Aboriginal children, in a school context. A conversation analysis approach is used, to consider the way in which eight Indigenous children in the town of Mareeba, in Far North Queensland, use silence in one-on-one conversations with teacher’s aides. Conversations with both a non-Indigenous teacher’s aide, and an Indigenous teacher’s aide are considered. This thesis considers individual, situational and sociocultural factors, and the role these may play in the extent to which Aboriginal children appear silent.

Chapter 2 presents a review of the literature on silence, focusing on silence in conversation, and how such silences are perceived. Next, the use and perception of silence in Australian Aboriginal societies is discussed, with reference to misunderstandings which may arise in an intercultural setting, due to differences in the way silence is perceived by Aboriginal and non-Aboriginal Australians. Following this, the way in which children use silence is described. Finally, the way in which silence is used by Indigenous children is discussed, with a focus on the school context. The factors which may have an impact upon the use of silence by Indigenous children are also discussed.

Chapter 3 gives a description of the methodology used for this study. This chapter begins with a description of the community and school in Mareeba, in which the data was collected. This is followed by an introduction to the children and teachers who participated in the recordings, including a description of the language variety spoken by the children. The recording methods and interview format are discussed, and an overview
is given of the conversation analysis approach taken to transcribing and analyzing the data.

Chapter 4 begins the analysis of the data collected, describing the way in which the children use silence. First, an overview of the way the discourse is structured in the interviews is given, drawing attention to the fact that it is an ‘institutional’ style, rather than natural conversation. Next, sequences which appear unproblematic are described, in which the children provide information to the teachers without long silences. Finally, three contexts in which silences occur from the children in the conversations are discussed: silence in response to a request for information from the teacher, silence before turns, and silence within turns.

Chapter 5 discusses the factors which may play a role in the extent to which the children are silent. These factors are considered under three headings: Individual, Situational and Sociocultural. Individual factors considered are the personality traits of the children and the language varieties they speak, and the impact which language differences between the children and the teacher might have on the extent to which the children are silent. Situational factors include the setting and discourse style of the interviews, and the participants. Conversations between the children and the Indigenous teacher are compared with conversations between the children and the non-Indigenous teacher, to observe the impact of the interactant on the extent to which the children are silent or more verbose. The role played by broader sociocultural factors in the children’s behaviour is more difficult to determine from the data, however, an example is given which shows the language used by an Indigenous boy to talk about the silence of one of his peers.
2. Literature Review

This chapter reviews the literature on silence relevant to this study, focusing on silence in conversation, from a conversation analysis perspective. This is followed by a discussion of the perception of silence in different cultures, and of how silence is used and perceived in Australian Aboriginal societies. Section 2.3 gives a review of the literature on children and their use of silence in conversation, and section 2.4 looks specifically at the way Aboriginal children use silence, focusing on the school context. The chapter concludes with an overview of the factors that may impact the way Indigenous children use silence at school.

2.1 Silence

2.1.1 What is Silence?

Silence is the absence of sound, but it may carry a range of meanings and play an important role in communication. It is necessary to observe first that silence relies upon its context to create meaning. Saville-Troike (1985:4) draws a distinction between silence which plays a part in communication, and silence which occurs when no communication is taking place. Silence as communication can only occur when it can be perceived by others and attributed with meaning. In the same way that many noises do not communicate meaning between people, silence may also play a non-communicative role. Within communication, silence may take on many functions (Ibid; Nakane 2007:7,11). Silence may be used to structure discourse, with gaps and pauses between and within the speech of interactants serving to divide sounds and words to aid understanding. Silence in communication may have a cognitive function, allowing time for cognitive and language processing to take place. It may also be used as a politeness strategy, playing a culture specific role in organizing the relationships between different people. An example of this in some Aboriginal societies may be a relationship in which a man and his mother-in-law do not speak to each other (Eades 1988:103). In another society, it might be silence between strangers on public transport (Saville-Troike 1985:4).
Silence may occur on a whole range of different levels of communication, from micro silences between sounds, to the silence of an entire group, for example, during a social or religious event (Nakane 2003:13, 2007:7). Nakane lists the following types of silence, in order of scale, from smallest to largest.

1) Micro unit of non-phonation between sounds
2) Intra-turn pauses
3) Inter-turn (switching) pauses / gaps
4) Turn-constituting silences with illocutionary force
5) Temporary silence of individuals who do not hold the floor in interaction
6) An individual's total withdrawal of speech in a speech event
7) Silence of a group of participants as a constituent of social / religious events
8) Discourse suppressed by a dominant force at various levels of social organization.


This study is concerned with silence in conversation, points 2-4 in the list above.

2.1.2 Silence in Conversation

The notion of ‘turn’ in points 2-4 above derives from the conversation analysis approach to analyzing interactions. In this approach, a conversation is construed as a sequence of ‘turns’ taken by each speaker (Sacks et al. 1974). These turns are composed of one or more ‘turn constructional units’ (TCUs), which are marked as units in three ways: syntactically, as sentences or clauses, pragmatically, by realizing an action, and through their intonation pattern (Schegloff 2007:4). The completion point of a TCU is referred to as a ‘transition-relevance place’ (TRP). This is the place at which another person could begin their turn, either being chosen by the present speaker to speak next, for example, through a vocative, or selecting him or herself to speak. If another person does not begin
a turn, the first speaker may begin another TCU and continue speaking. Sacks et al. (1974:704) set out the following rules for the allocation of the next turn at a TRP.

1. For any turn, at the initial transition-relevance place of an initial turn-constructional unit:
   a) If the current speaker selects the next speaker, then the speaker selected has the right and is obliged to take the next turn to speak; no others have such rights or obligations, and change of speaker occurs at that place.
   b) If the current speaker does not select the next speaker, then another speaker may, but need not, select him or herself. The first speaker gains the right to a turn, and change of speaker occurs at that place.
   c) If the current speaker does not select the next speaker, and no other person self-selects, then the current speaker may, but need not continue.

2. If, at the initial transition-relevance place of a turn-constructional unit, rule 1.c has been applied, and the current speaker has continued, then a-c reapply at the next transition-relevance place, and recursively at each next transition-relevance place, until transfer is effected.

In conversation analysis theory, sequences of conversation are made up of pairs of turns, known as ‘adjacency pairs’ (Schegloff 2007:13). In an adjacency pair, two turns occur one after the other, and are spoken by different speakers. Each of these turns accomplishes some action. The first turn is called the ‘First Pair Part’ (FPP). This turn initiates the exchange, for example, through a question, offer or announcement. The second turn is called the ‘Second Pair Part’ (SPP), and responds to the action of the first pair part. This response might, for example, answer, accept or decline, or acknowledge the first turn. What is done in the first pair part makes it relevant for a certain type of second pair part to occur next. For example, if the first speaker asked a question, an answer would be the most relevant response, and a different response, like, say, an acceptance, might create confusion.
Silence in conversation may also be understood in these terms. If the first speaker directs a question at a second person, and then there is silence, this silence can be called the second person’s silence (Schegloff 2007:19). The first speaker’s question and selection of the second person made it relevant for them to produce an answer, so the silence may be considered their failure to give this answer.

This type of silence corresponds to point 4, ‘Turn-constituting silences with illocutionary force’ in Nakane’s (2003:13, 2007:7) list above. These are silences where a turn is expected from a speaker, but not given, so the silence functions as that speaker’s turn. Point 3 in Nakane’s list, ‘Inter-turn (switching) pauses / gaps’ is construed in conversation analysis literature as a silence after a transition-relevance point, that is, after the completion of a turn (Sacks et al. 1974:715). These are silences between turns, after one person finishes speaking, and before the next person begins. It is expected that these gaps will be minimized. The third type of silence in conversation in Nakane’s list is at point 2, ‘Intra-turn pauses’. These are silences within a turn: pauses before the turn-constructional unit is completed. These pauses are ‘initially not to be talked in by others’ (Sacks et al. 1974:715).

**2.1.3 Perception of Silence**

Turn-constituting silence, and extended silence between and within turns is considered, in conversation analysis terms, to indicate some problem in communication (Pomerantz 1984a:70, Davidson 1984:104). This may mark, for example, a problem in understanding for one of the interactants. It has been observed that a turn-constituting silence may be perceived as a non-verbal ‘I don’t understand’, from the person who does not supply a relevant turn (Nakane 2003:21, Jaworski 1993:86). Silence may also be perceived as marking a dispreferred response, such as a disagreement. Silence is treated as similar to other forms of delay, or repair initiation, from the addressee, such as prefacing the turn with ‘um’, requesting clarification and partially repeating the first speaker’s words.
(Pomerantz 1984a:70). In conversation analysis studies of silence, problematic silences are identified through the presence of these other indicators of communication difficulties (Mushin and Gardner 2009:2035).

Jefferson’s (1989) study identified these problematic silences as often being those over one second in length. In her data, she observed that many more silences of about one second occurred than all longer silences combined. Jefferson called this a ‘standard maximum’ length of silence – the standard length of silence tolerated by the interactants before the pause or gap became problematic, and someone felt compelled to speak and end it. These findings were most clearly seen in telephone conversation data, where the ratio between the number of silences of about one second, to all longer silences, was about 3:1. Comparing the number of silences of about one second and about 1.5 seconds yielded a 10:1 ratio (Jefferson 1989:183). This dramatic finding, that ten times more silences of about one second occurred than silences of about 1.5 seconds, led Jefferson to suggest that speakers feel some obligation to speak when about one second of silence has elapsed.

The one second ‘standard maximum’ also appeared to operate in more casual conversational settings, such as a dinner party, however it was not so strongly adhered to. In the dinner party context, the ratio of silences of about one second to all longer silences was 1:1, and the ratio of silences of about one second to silences of about 1.5 seconds was 2:1. It seems logical that the lengths of silence in telephone data should have been shorter. Participants in this context do not have non-verbal cues which might prevent silence from being viewed as problematic, for example, a smile, or seeing that the other participant is engaged in some activity preventing them from speaking. There is also a cost for the length of the conversation, as one of the participants is paying money for the call, so there is some pressure for the interaction to be performed efficiently, or at least for time not to be ‘wasted’ through silence. In contrast, at a dinner party there would be less pressure for efficiency, and participants taking time to eat may also have resulted in longer silences.
The interactants in Jefferson’s data were speakers of Dutch and of American English. However, in different cultures, different norms of interaction mean that silence may be perceived differently. Tannen (1985:93) suggests that there is a scale on which different cultures perceive and value silence and verbosity. The communication style of Jewish New Yorkers was found by Tannen (1985) to be towards the verbose end of this scale, with little silence occurring in talk with friends and acquaintances, and with members of this group being more likely to speak to strangers.

The typical conversational style of Finns, in contrast, is commonly perceived as more silent (Lehtonen and Sajavaara 1985:194). This silence is said to be characterized by their taking fewer turns in conversation, and hesitating more often and for longer than people of other cultures, for example Anglo American English speakers and Central Europeans (Ibid:198, 194). When people from different cultures interact, misunderstandings may arise from these differences in the way silence is perceived.

The Australian Aboriginal children recorded for this study, interacting with Indigenous and non-Indigenous teachers at school, are in an intercultural setting. For this reason, it is important to understand the role of silence in interactions between Aboriginal people, and the differences there may be between this and the way silence is perceived by non-Aboriginal people. The next section will discuss the literature on these issues.

2.2 Silence in Australian Aboriginal Societies

Australian Aboriginal people are commonly perceived as being more comfortable with silence than non-Aboriginal people. Eades (2008:219), referring both to speakers of traditional languages, and of Aboriginal English, claims that silence has a positive value in Aboriginal conversations. She suggests that silence is valued as providing time to think, especially when considering an important issue (Ibid). Eades suggests that for Aboriginal people, rather than indicating breakdown of communication (as was discussed in 2.1.3), “Silence often indicates a participant’s desire to think, or simply to enjoy the
presence of others in a non-verbal way.” (Ibid). Eades argues that as a result of this attitude, quite lengthy silences are common in interactions between Aboriginal people, and not considered problematic (Eades 1988:107, 2007:285, 2008:219).

It has been suggested that Aboriginal people have different norms of interaction to those of non-Indigenous people (Walsh 1991, Eades 1982). Aboriginal people are said to communicate in a more ‘continuous’ fashion, where talk is not necessarily directed at a specific person, and to use different strategies for information seeking. For example, Walsh (1991) characterises an Aboriginal way of talking as non-dyadic and continuous. This interpretation is based on observations of Murrinh-Patha speakers and Aboriginal people in other remote communities where traditional languages are still spoken. This communication style is contrasted with what Walsh calls an ‘Anglo White Middle Class’ way of talking, which Walsh describes as dyadic and non-continuous.

This Aboriginal conversational style is referred to as ‘non-dyadic’, in the sense that speech is broadcast, rather than directed at a particular hearer. Eye-contact is not considered important, instead, participants might sit side by side rather than facing each other. This style of conversation is compared to a ‘dyadic’ style, which Walsh suggests is typical of Anglo White Middle Class speakers (Ibid:2). This is the opposite of the non-dyadic style; talk is directed at a particular addressee, and interactants generally face each other, and use eye contact. An Aboriginal conversational style is also characterized as ‘continuous’. This means that conversation is ongoing, rather than separated into smaller exchanges with a definite beginning and end (a feature of ‘Anglo White Middle Class’ conversation) (Ibid:4). Walsh’s observations about Aboriginal conversational style suggest that silence is a natural feature of it, with conversations left continuously open for participation, regardless of whether anyone is speaking, and with hearers having freedom to take a turn or not as they choose.

The way in which information seeking is done in Aboriginal societies also has an impact on the way silence is used and perceived. Eades (1982) observed in a South-Eastern Queensland Aboriginal community whose members all spoke varieties of English, that
few questions and directives were used, and that where these occurred, there was ‘no obligation on the addressee to answer a question’ (Ibid:69). Eades suggests that direct questions and directives are seldom used because they place social demands on others which are considered unnecessary or rude, due to close relationships between members of the community. Malcolm (1982:74), similarly observes that in conversations among speakers of Aboriginal English, a person has the right not to respond when addressed, without offending the addressee. A ‘question might be ignored’ and ‘there was no apparent negative or positive consequence for answering or not answering.’

2.2.1 Use of Silence in Aboriginal Societies

A recent study by Mushin and Gardner (2009) used conversation analysis techniques to reconsider these observations about Aboriginal communication style. Mushin and Gardner considered the extent to which Australian Aboriginal people are comfortable with long silences in conversation, including contexts where questions are directed at particular individuals. The data was composed of casual conversations between elderly Aboriginal women in a remote community, who knew each other well, and spoke English, Kriol, and a traditional language, Garrwa, code-switching between all three in the conversations (Ibid:2037).

Mushin and Gardners’ results supported the observations of Eades and Walsh, in finding that the participants appeared comfortable with many of these long silences, including pauses while one person is telling a story, and lapses in the conversation, where speech has not been directed at a particular person. However, when a person was directly addressed, Mushin and Gardener found that an answer was generally given, and usually within about 1.5 seconds. Where the next person to speak was not directly chosen, through the speaker directing a question, or request or other utterance at them, they found no particular constraints on the length of silence.
These results were compared to Jefferson’s (1989) study, which had found a ‘maximum’ length of about 1 second in American English and Dutch data. Mushin and Gardner found that silences of about 1.5 seconds occurred as commonly as silences of 1 second. This suggests that Indigenous people in a context like that described by Mushin and Gardner do appear to feel less pressure than non-Indigenous people to limit the length of silence which occurs in conversation.

As Mushin and Gardner observe, the context of the data would seem more conducive to long silences than the telephone conversations in which the 1 second ‘standard maximum’ was most clearly found (Mushin and Gardner 2009:17). The women they recorded had known each other their whole lives, and spent much of their time sitting together and talking. As a result, there was little pressure for them to move the conversation along quickly. However, it is possible that 1.5 second silences are more normal in Aboriginal conversation than the 1 second tolerance limit for Standard English speakers found by Jefferson, which may be a factor in intercultural communication difficulties.

2.2.2 Aboriginal People and Silence in an Intercultural Setting

Differences in how silence is used and interpreted may cause misunderstandings when people from different cultures interact. Misunderstandings due to such differences in communication style have been observed in situations in which Aboriginal Australians come into contact with non-Aboriginal Australians. Walsh (1991:2) gives an example of a non-Indigenous government official giving a speech in a remote Indigenous community. The official speaks ‘non-stop’ for about twenty minutes, while some members of the audience talk sporadically among themselves at the same time. When the official asks for an opinion of his proposal, some people say ‘Yes’. While for the official it was normal for one individual to speak at a time, and to be listened to by the others, the audience did not appear to share this perspective.
Such differences in communication style may create misunderstandings which can have serious consequences, for example, in the law courts (Eades 2000, 2007, 2008). According to Eades (2008:219), silence may function as a significant first part of an Aboriginal person’s response to a question. She observes that this may be misunderstood by non-Indigenous legal professionals and juries, for whom silence in this context is representative of a problematic response, and may be perceived as indicating dishonesty. It may also mean that a non-Indigenous questioner might cut off the Indigenous person’s response before they have had time to give it, or in the middle of their answer (Ibid). Eades (2000:167) found that these silences might be very long, with the longest recorded in her study being 23 seconds. However, she found that many of these long silences from Aboriginal witnesses ‘appeared to be interrupted’ by lawyers.

Aboriginal children in the classroom are similarly in an inter-cultural setting. The teacher is generally non-Indigenous, and the style of communication in the classroom is strongly influenced by non-Indigenous norms of interaction, the syllabus and testing procedures being determined by a central department with relatively few Indigenous contributors. The way in which Indigenous children use silence will be further discussed in section 2.4. First, an overview of the literature regarding the use of silence by children will be given.

2.3 Children and Silence

Children are learners not only of language, but of the rules which govern social interaction in their culture. This includes the norms of how silence is used and perceived, both on a micro level, as in the standard timing of turns between speakers, and on a wider scale, including the preferred level of verbosity or reticence in their society. In many cultures, these expectations differ for children and adults, but generally reflect the attitudes of the society (Saville-Troike 1985:11). Saville-Troike suggests that children in societies in which individual achievement is valued, such as Britain or America, are encouraged to speak more, whereas children growing up in a society where group achievement is more highly valued (e.g. China, Japan) are encouraged to speak less.
Children appear to learn at an early age the normal length of silence between turns in their society. Infants of four months and nine months old have been found to be aware of how to take turns in vocalising and to minimize silences between these turns (Jasnow and Feldstein 1986; Beebe et al. 1988:245). The infants were found to accommodate to the length of time before their mother’s turns, with nine month olds and their mothers both producing inter-turn silences of, on average, about 0.8 seconds.

In their study of silence in interactions between young children, Garvey and Berninger (1981) found a correlation between length of silence, and complexity of the utterances. For five year old children, inter-turn gaps of, on average, 0.8 seconds preceded answers to simple questions, but gaps of over 1 second occurred after more complex ones, such as wh- questions. Between younger children, of three and four years old, slightly longer pauses were found overall. This suggests that, like adults, children attempt to minimize silences in conversation. However, there also appears to be evidence that this develops over time, with shorter silences occurring in conversations with older children. Children also appear to take longer to respond to syntactically more complex utterances.

2.4 Silence and Aboriginal Children

Studies of Aboriginal children at school have observed that these children can appear more silent than non-Aboriginal children. This is attributed to differences in cultural norms of interaction and language differences between the child’s home language and the language of the teacher and classroom.

2.4.1 Silence and Indigenous Children in the School Context

Indigenous children have been observed to be more reticent to participate in certain styles of classroom interaction. These include situations in which individual children are singled
out from the whole group by the teacher, or children are expected to select themselves to be singled out, as when the teacher directs a question at the whole class (Moses and Wigglesworth 2008). In the whole-class ‘discussion’ described by Moses and Wigglesworth (Ibid:134) a non-Indigenous teacher asks many questions of her Indigenous class, while the children are reluctant to select themselves to give an answer. Instead, the children respond with silence and some murmured responses. In one interaction described by Moses and Wigglesworth (Ibid:145), children were selected individually and made to stand while giving an answer. This appeared to make the children feel uncomfortable. The children appeared to feel more comfortable as a group, and preferred calling out answers in unison. Gould (2008) similarly found that when singled out from a group of children by an adult, Indigenous children seemed reluctant to speak. She observed that the children displayed ‘a reluctance to answer quickly and decisively questions specifically posed to [them] within the whole-class setting.’ (Ibid:198).

Similar observations have been made in other inter-cultural classroom situations, such as studies of North American Indian school children (Van Ness 1981, Phillips 1981, Mohatt and Erickson 1981). In an American Odawa Indian community, (Mohatt and Erickson 1981) an Odawa Indian teacher was found to use more ‘culturally congruent’ methods than a non-Indian teacher. Rather than singling children out verbally in front of the rest of the class, the Indian teacher would speak to the class as a group, and talk to individual children separately, or in small groups. The children were observed to be more familiar and comfortable with this than the whole class directives and faster pace of the non-Indian teacher (Ibid:114).

Malcolm (1994:160) suggests that classroom discourse being largely ‘teacher defined’ contributes to unsuccessful communication between Australian Indigenous students and non-Indigenous teachers in a school setting. Malcolm recounts problematic sequences in which non-Indigenous teachers request information from an Indigenous class, directing questions at the whole group, but organizing the answers received in a way which shows little sensitivity for the children’s different communication style. When they respond to
the children’s answers, for example, the teachers continually overlap with the children, in order to repeat and confirm their answers, and they choose not to admit repetition from the children, although the children expect that repetition is a good thing. As a result, Malcolm claims that ‘The Aboriginal child in school who fails to contribute, does not respond or does not seem to be involved may be suffering from a discoursal deprivation’ (Ibid).

2.4.2 Indigenous Children and Communication outside the Classroom

Several studies have observed the contrast between the reticence of Indigenous students to speak in these school contexts, and the children’s abilities to use language when talking amongst themselves.

Malcolm (1994) observes the contrast between the communication abilities of a group of Western Desert Aboriginal children shown in their ‘story-tells’, a type of extended first person oral narrative, and the way these children communicate in the classroom. In contrast to the problematic classroom discourse described above, the children’s stories were extended and fluent. Moses and Wigglesworth (2008) similarly report creative use of language in the children’s conversations among themselves, where three children, while copying from the board, collaborate to create an animated and sophisticated story.

Some studies have observed how the incorporation of more elements of these less teacher-defined communication events into the classroom has resulted in more verbal participation from the students. In a testing situation, Gould (2008) identified as most effective a setting in which a group of Indigenous children spoke to an Indigenous adult from their community, on topics of interest, such as movies and local ghost stories. Moses and Wigglesworth (2008:141) observe that in an outdoor lesson, ‘hunting’ for frogs, the children contribute more to the discussion with the teacher. In this setting, the teacher waits longer for the children’s responses.
2.4.3 Factors contributing to Indigenous Students’ Silence in School Contexts

In many cases, Indigenous students who speak traditional languages, Kriol or Aboriginal English are taught by a non-Indigenous, Standard Australian English speaking teacher. Language differences between the teacher and students may cause difficulties in communication on both sides. The children may experience difficulty understanding what the teacher is saying or asking (Malcolm 1994:160, Moses and Wigglesworth 2008:144), and may not know what response the teacher is looking for or how to give it, and so remain silent rather than risk giving an incorrect response. The variety of Aboriginal English spoken by the children in this study is discussed in section 3.3. Malcolm (1982:166) relates some comments from Aboriginal people regarding problems they had experienced in the classroom. These comments include reflections that the teacher had used ‘big words’ and ‘talked above the heads’ of the students, and expressions of fear of being censured by the teacher, being ridiculed by other students, and of being wrong.

The concept of ‘shame’ in Aboriginal culture is commonly associated with these emotions. The way in which the word ‘shame’ is used by Aboriginal people does not have a direct correlation with ‘shame’ or ‘being ashamed’ as non-Indigenous people conceive them. Harkins (1990:297) describes ‘shame’ as being something like ‘embarrassment’ or ‘shyness’, but also as being viewed positively in some contexts, as something like ‘respect’, and the appropriate reaction to some social situations. In the classroom, shame might be ‘difficulty and discomfort’ experienced by a student when he or she is ‘singled out for reprimand or praise’ (Ibid:293). ‘Reluctance to speak’ is identified by Harkins as a feature mentioned in most descriptions of shame (Ibid:302).

It has also been suggested that differences in cultural norms regarding silence, information seeking and interactional style have an impact on Aboriginal children’s behaviour. Gould (2008:200) identifies ‘testing situations’ as being particularly dissimilar to the way in which many groups of Aboriginal people typically exchange information, and as a result ‘likely to elicit a ‘shame’ response from children in such communities’.
The testing situations considered least effective in revealing a child’s communication abilities were those in which the child was removed entirely from the classroom. Also among the least effective were those in which a non-Indigenous adult spoke with the child one-on-one, and tried to elicit responses from him or her. These findings, that the Indigenous children appeared more comfortable as part of a group, rather than being singled out, echo Walsh’s observations as to the non-dyadic nature of communication in many Aboriginal societies.

**2.5 Conclusion**

As this chapter has described, several observations have been made about the way in which silence is used by Australian Aboriginal children. Aboriginal children are said to often be reticent to speak in the school context, particularly in situations where they are singled out for individual attention. However, few studies have applied close analysis to conversational data of this kind, to describe in detail the contexts in which Aboriginal children may appear to be silent.

This thesis considers the observations of these previous studies about silence in Aboriginal children’s speech at school, through analysis of interview-style conversations between Indigenous children from Mareeba and their teachers. These interviews are analysed, using a conversation analysis approach, to understand better what is occurring in the interactions. The extent to which the children appear silent is considered, as well the way in which they use different types of silence. Chapter 5 discusses the factors which may have an impact on the extent to which the children are silent.

The framework in which this is considered follows Nakane (2007), in dividing these factors into three categories, Individual, Situational and Sociocultural. Individual factors to be considered include the personality traits of each child and the language varieties they speak, examining whether differences between these and the varieties spoken by the teachers may play a part in misunderstandings between them. Situational factors include
the discourse style of the conversations, and the impact of whether the teacher is Indigenous or Non-Indigenous. Sociocultural factors which have an impact upon the children’s behaviour are more difficult to determine on the basis of this small corpus, but the extent to which the data reflects the findings of previous studies of use of silence by Aboriginal children will be discussed.
3. Methodology

This chapter describes the methodology used to investigate silence in the speech of a group of Indigenous children in Mareeba, in Far North Queensland. The corpus used for this study is composed of around two hours of video and audio recordings of interviews between young Indigenous school students and Indigenous and non-Indigenous teacher’s aides. The data was collected as part of the ‘Understanding Children’s Language Project’ conducted by the Queensland Department of Education in February 2009. This project aimed to collect more information about the language backgrounds of young Indigenous children in Queensland, to understand how to better manage early childhood teaching for Indigenous students (Angelo 2009). For this purpose, recordings of children’s language were made in many communities, including the town of Mareeba in Far North Queensland. These recordings from Mareeba form the corpus studied in this thesis. The data was analysed from a Conversation Analysis perspective, focusing upon the way in which the children use silence. This chapter gives an introduction to the community and participants, and an outline of the way in which the data was collected and analysed.

3.1 The Community

Mareeba is located in Far North Queensland, about 64km, or an hour’s drive, south-west of Cairns. Mareeba is a town with a population of around 8000 (Wick 2009), which operates as a commercial and service centre for the surrounding region. In the past, tobacco was the main crop grown in the area. Now, mangoes, avocados, sugar cane and coffee are grown in the Mareeba district (Mareeba Heritage Centre 2009).
The Aboriginal people in the Mareeba area traditionally spoke Muluridyi, a dialect of Kuku Yalanji, which was spoken on the south-eastern coast of the Cape York Peninsula (Patz 2002). In Mareeba now, most Aboriginal people speak varieties of Aboriginal English.

3.2 The School

The data was recorded at Mareeba State School, the local government primary school in Mareeba. The school teaches children from prep to year seven. In 2008, 696 students were enrolled at the school (Quadrio 2009). According to the school’s 2007 annual report, a third of the students are Indigenous (Crunkhorn 2007). There is recognition at the school that many of the Indigenous children do not speak Standard Australian English, and so the school has a ‘learning support’ department, which helps support Indigenous children in learning Standard Australian English. Also associated with the school are a program training Indigenous teaching assistants and a program called
‘Families as First Teachers’, which works with children and their families before they begin school, to introduce them to the school environment and concepts.

Each year, the school records a sample of language from each year one child, in order to determine whether the child speaks Standard Australian English. Schools are entitled to additional government funding (for students who are placed at a certain level on the ‘bandscales’, see 3.3.1) to support children in becoming more competent in Standard Australian English. The data which makes up the corpus for this thesis was collected for this purpose.

3.3. Participants

The corpus consists of about 2 hours of video and audio data recorded in one-on-one interviews between year-one students and teacher’s aides. The participants in these interviews are eight Indigenous children, three non-Indigenous children, and four teacher’s aides: two Indigenous, and two non-Indigenous. Nineteen conversations were recorded, ranging in length from about four minutes to about thirteen minutes. This section gives an introduction to these participants, and the language varieties they speak.

3.3.1 The Children

Eleven year-one students, aged 5-6 years old, were recorded. Eight of these were Indigenous, and three non-Indigenous. The children recorded were selected because they were those who had returned a permission form. The school identifies the children as Indigenous on the basis of their family background; the parents indicate whether the children are Indigenous on the enrolment form. The following table gives a list of the children (all names are pseudonyms), indicating whether they are Indigenous, their level on the bandscales (discussed in 3.3.2), and any other important information.
Table 1: Children’s levels on the Bandscales

<table>
<thead>
<tr>
<th>Child</th>
<th>Indigenous</th>
<th>Level on Bandscales</th>
<th>Other Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albert</td>
<td>Y</td>
<td>Pre-level 2</td>
<td>Wears a hearing aid</td>
</tr>
<tr>
<td>James</td>
<td>Y</td>
<td>Pre-level 2</td>
<td></td>
</tr>
<tr>
<td>Deborah</td>
<td>Y</td>
<td>Pre-level 2</td>
<td>Recently moved from another area.</td>
</tr>
<tr>
<td>Nathan</td>
<td>Y</td>
<td>Pre-level 2</td>
<td></td>
</tr>
<tr>
<td>Jim</td>
<td>Y</td>
<td>Pre-level 2</td>
<td></td>
</tr>
<tr>
<td>Tom</td>
<td>Y</td>
<td>Level 2</td>
<td></td>
</tr>
<tr>
<td>Jack</td>
<td>Y</td>
<td>Level 3</td>
<td></td>
</tr>
<tr>
<td>Harriet</td>
<td>Y</td>
<td>Level 4</td>
<td></td>
</tr>
<tr>
<td>Jason</td>
<td>N</td>
<td>Level 6</td>
<td></td>
</tr>
<tr>
<td>Nell</td>
<td>N</td>
<td>Level 7</td>
<td></td>
</tr>
<tr>
<td>Chloe</td>
<td>N</td>
<td>Level 7</td>
<td></td>
</tr>
</tbody>
</table>

As this table shows, all eight of the Indigenous children were identified as having a low level of competency in Standard Australian English.

3.3.2 Language Varieties Spoken by the Children

In the recorded interviews, the Indigenous children all speak varieties of English, with some non-standard features. The language varieties spoken by the children at home are recognised by the teachers to be different to Standard Australian English, and were most commonly referred to as the children’s ‘Home Language’, or ‘Home Talk’, or sometimes by the Indigenous teachers as ‘Murri Lingo’. At school, the children are encouraged to use Standard Australian English. The role of the teachers in response to the children’s language situation is expressed in the following way on the ‘Language Perspectives’ website, established by the Queensland education department to provide resources to schools on Indigenous language issues.
As educators, we need to...

1. Recognise the **language varieties** which Aboriginal and Torres Strait Islander children, families and communities are using to communicate together **everyday**;
2. Support Aboriginal and Torres Strait Islander children's **rights** to their **traditional** language heritage through language maintenance, classroom teaching or research and reclamation;
3. Engage Aboriginal and Torres Strait Islander students in learning and achieving in schools by teaching **Standard Australian English** explicitly, actively and meaningfully.

(Angelo 2009)

The school assesses the ability of each year one child (Indigenous or non-Indigenous) to use SAE at school, using a tool called the ‘bandscales’. This process is carried out by teachers and teacher’s aides in the ‘learning support’ department at the school in Mareeba. For each child at pre-level two or below on the bandscales, the school receives $3000 in funding from the government. The bandscales are composed of seven levels, and ‘pre-levels’ one and two, ranging from pre-level one to level seven (Queensland Government 2002). At pre-level one, the child is considered to be ‘new to Standard Australian English (SAE)’, and will ‘use HL (Home Language) and non-verbal HL gestures in all communication attempts with SAE speakers’. At level seven, the children are considered to be ‘Competent users of SAE in all social and learning contexts related to their phase of schooling’. A list of features of language use for each level is used to classify the children. These features include characteristics like (for pre-level two), ‘Is beginning to use some routine and formulaic social language, including familiar courtesies (hello, goodbye, yes sir).’, ‘Is developing a larger vocabulary of single word utterances.’, and ‘May choose to use HL looks/gestures rather than words to express routine social interactions ( e.g. For ‘yes’; ‘please’; ‘thank you’; ‘come here’)’. As this framework is used across Queensland, and so in many different speech communities, it does not provide particular linguistic features which may be used by the child at each level.
As can be seen in the table above, five of the Indigenous students were placed at pre-level 2, and one Indigenous child was placed at each of levels 2, 3 and 4. The two non-Indigenous girls were placed at level 7, and the non-Indigenous boy at level 6, as he used some non-standard features.

The data collected for this study is composed of interviews used to help place the year one children on the ‘bandscales’. The way the children use language in these interviews shows how the children speak in a certain school context. This does not necessarily represent exactly how they speak at home. In the interviews recorded, many of the children use non-standard variants recognised as features of Aboriginal English. Many of these features also occur in the speech of Aboriginal people in other parts of Australia (Kaldor and Malcolm 1982; Eades 1988:100; Harkins 1993; Malcolm 2000:136). These features are variables, which differ from child to child, and within each child’s speech. Some of these features are listed below. Examples are given with a suggested equivalent in Standard Australian English.

**Phonology:**

Omission of ‘h’ before vowels at the beginning of words. For example,

- *We make (0.4) cubby 'ouse.* (Jack)  
  ‘We make a cubby house’

- *Ah was in ‘ere?* (Tom)  
  ‘Ah what’s in here?’

- *‘This a ‘ard bit.’* (Jim)  
  ‘This is a hard bit’

This variant occurs in the speech of five of the children. It is also a feature of rural non-standard English more generally in Australia, and occurs twice in the speech of one of the non-Indigenous children:

- *We must ‘ave eat dem* (Jason)  
  ‘We must have eaten them’

- *Cut dem up already, when ‘e*  
  ‘Cut them up already when he was
Another very common feature of the Indigenous children’s speech is the rendering of voiced ‘th’ [ð] as [d], for example,

- **Das a nose.** (Albert)  ‘That’s a nose’
- **Dat love heart** (Tom)  ‘That love heart’
- ‘Dis trang’ (this string) (Nathan)  ‘This string’
- **On da bus.** (James)  ‘On the bus’

This occurs many times in six of the eight Indigenous children’s speech, and, again, was also used by a non-Indigenous boy, as can be seen in the earlier examples from his speech. It was also observed in the speech of both of the non-Indigenous girls, but at a much lower frequency than the other students. These girls only used the [d] variant once or twice each in the recordings, while the other students used it considerably more.

For several of the Indigenous students, voiceless th [θ] was sometimes rendered as a stop, [t]. In the data, this only occurs in the word ‘with’.

- **Chicken wit chippi:es** (Albert)  ‘Chicken with chippies’
- ‘Gonda; pla;y witt (0.6)’ (Deb.)  ‘Gonna play with (it)’

In some cases this voiceless ‘th’ [θ] became [f]:

- **Who made it wif Anna?** (Tom)  ‘Who made it with Anna?’
- **Dey like goin tough da skins.** (Albert)  ‘They like going through the skins’

This variant was also found in the non-Indigenous boy’s speech, for example,

- **Play wif it?** (Jason)  ‘Play with it’
She's .. fre:ɛ (0.2) .hh, an one's zero, (Jason) ‘She’s three and one’s zero’

Cases also occur in the Indigenous children’s speech where [θ] is deleted:

‘Playin wi’ ma toy.’ (Jim) ‘Playing with my toy’
One, (.) two, (.) ’ree, four,... (Albert) ‘One, two, three, four..’
Mou (Nathan) ‘Mouth’

In a few instances, some of the Indigenous children simplify consonant clusters, for example,

Trings. (Tom) ‘Strings’
‘Srinkles’ (Desley) ‘Sprinkles’

**Morphology and Syntax**

A morphological feature observed in the speech of the Indigenous children was the variable use of plural marking. In some cases, the –s suffix was omitted. For example,

Yeah, ben cockroach go through it. (Albert)
‘Yeah, when cockroaches go through it’

[I've got ] (0.6) Two ‘sister’ (Nathan)
‘I’ve got two sisters’

I'll buy uh (0.3) dese purple one (Albert)
‘I’ll buy, uh, these purple ones’

In some cases, -s is omitted when the plural is marked through a number or determiner, as in the second and third examples above, however it may be omitted without the plural being overtly marked, as in the first example.
Many of the Indigenous children sometimes omitted forms of the verbs ‘be’ or ‘have’ functioning as auxiliaries, for example,

‘an (0.3) They es hands’ (Nathan)
‘Hands, they’re his hands’

“This a arid bit.” (Jim)
‘This is a hard bit’

They nice. (Albert)
‘They’re nice’

Dat(0.2) big mummy, (0.5) ‘e a gi:rl. (Deborah)
‘That big mummy, she’s a girl’

[You got big ‘ou]se. (Albert)
‘You’ve got a big house’

Some other syntactic variables in the Indigenous children’s speech include, omission of a preposition:

Ind. Teacher: After school [ho:w you go]
Nathan: [ I leave mum]
‘I leave with mum’
Teacher: Mum come down to pick you up after school.

“Her liddle gi:rl; Her can’ go schoo:l yet.” (Deborah)
‘She’s a little girl, she can’t go to school yet’

Omission of an article:
(Deborah) ‘Come on bus’
‘Come on the bus’

(Nathan) ‘Gonna put stick on it’
‘Gonna put a stick on it’

(Jack) ‘Put ruler’
‘Put the ruler on’

and, in a few cases, two of the children used the object pronoun as a subject.

(Deborah) ‘Her like to:ys.’
‘She likes toys’

(Albert) ‘Him is de ma:n, an dis’
‘He is the man, and this..’

Another variation in pronoun use is seen in the following example from Deborah (also given earlier), where she appears to be using ‘e (he) as a general third person pronoun.

(Deborah) ‘Dat(0.2) big mummy, (0.5) ‘e a gi:rl.’
‘That big mummy, she’s a girl’

However, Deborah speaks very little, and no other examples of this are seen in the rest of the recordings with her, or in the speech of the other children. According to the teacher’s aides, Deborah had only recently moved to Mareeba from another community. This may also have contributed to differences between the features of her language and those of the other children.

Vocabulary:

Only one vocabulary item from a traditional language was used, by one child.

(Albert) ‘the cat and dog always do poos in my house and everywhere’
This word, *goona*, is noted by Eades (1988:101) as an ‘Aboriginal language word’ used by Aboriginal speakers of English in south-east Queensland. She gives the following example:

*Dog goonung [faeces] over there*

Eades suggests that words from traditional languages, like this one, are used as ‘a polite, euphemistic form of language to talk about private topics such as pregnancy or urinating’ (Ibid). It is likely that this is the context here. The fact that Albert chooses to use this word while two teachers were present (speaking to the non-Indigenous teacher, while the Indigenous teacher was also present), suggests that this is, for him, the normal, polite word to use.

Albert also used the word *la* several times, when indicating a locative.

*An I paint it down 'ere, la.* (Albert)

*An a line 'ere la.* (Albert)

This use of *la* is different to *la* in Kriol, and observed by Kaldor and Malcolm (1982:104) as a feature of Western Australian children’s Aboriginal English. In these language varieties, *la* is used as a preposition, as in Kaldor and Malcolm’s example (Ibid):

*Go la Ruby Plains*  
‘Go to Ruby Plains’

However, *la* as a discourse final particle as Albert uses it has been observed by a linguist working in Far North Queensland (Denise Angelo p.c. to Jane Simpson).

The following table shows the features observed in the speech of each child. These features are labeled non-standard, rather than features of Aboriginal English, as several of them are also found in the speech of one or more of the non-Indigenous children.
<table>
<thead>
<tr>
<th>Child</th>
<th>Omission of ‘h’</th>
<th>[d] for [ð]</th>
<th>Other Phonological features</th>
<th>Omission of plural -s</th>
<th>Copula or Auxiliary Omission</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albert</td>
<td>x</td>
<td>x</td>
<td>omission of [θ], [t] for [θ], [f] for [θ]</td>
<td>x</td>
<td>x</td>
<td>object pronoun as subject, use of <em>goona</em> and <em>la</em></td>
</tr>
<tr>
<td>James</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deborah</td>
<td>x</td>
<td></td>
<td>[t] for [θ], simplification of consonant clusters</td>
<td>x</td>
<td></td>
<td>article omission, preposition omission, object pronoun as subject</td>
</tr>
<tr>
<td>Nathan</td>
<td>x</td>
<td>x</td>
<td>omission of [θ]</td>
<td>x</td>
<td>x</td>
<td>article omission, preposition omission</td>
</tr>
<tr>
<td>Jim</td>
<td>x</td>
<td>x</td>
<td>omission of [θ]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tom</td>
<td>x</td>
<td>x</td>
<td>[f] for [θ], simplification of consonant clusters</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jack</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harriet</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jason (n)</td>
<td>x</td>
<td>x</td>
<td>[f] for [θ]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nell (n)</td>
<td>(x)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chloe(n)</td>
<td>(x)</td>
<td></td>
<td>[f] for [θ]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3.3.3 The Teacher’s Aides

Four female teacher’s aides participated in the recordings. The majority of these recordings are of interviews conducted by two of the teachers’ aides, one Indigenous and one non-Indigenous. The Indigenous teacher’s aide is a Torres Strait Islander, but has lived in the Mareeba area for the last twenty years, and speaks Aboriginal English as well as Torres Strait Creole and Standard Australian English. She is an older woman, with grandchildren, and has been helping at the school for many years. The non-Indigenous teacher’s aide speaks English, and has children at the school. One short interview was conducted by a different Indigenous teacher’s aide. This teacher’s aide had a grandson at the school, and had also been involved at the school for many years. A puppet making activity with two of the students, discussed in section 5.4, was conducted by a different non-Indigenous teacher. Like the other non-Indigenous teacher’s aide, she had children attending the school. All of the teacher’s aides had been working at the school for some time, and were at least to some extent familiar to the children. The next section describes the way in which the recordings were made.

3.4 Recording Methods

Each interview with the year one students was conducted one-on-one in a small room removed from the child’s classroom, but within the same building. Each child spoke to one teacher at a time, although in a few of the interviews, another teacher was present, waiting for her turn to speak to the child. I was also present to monitor the recording equipment, but seated out of view of the participants. The recordings were made with two sound recorders and most were also recorded with a video camera. Separate sound recorders were used to ensure that a good recording of the children’s speech could be made, and the video camera was used to record non-verbal activity. The microphone and video camera were camouflaged with toys in the room, in the hope that the participants would forget about them, to reduce the impact of the observer’s paradox. Some of the children did notice the recording equipment, but where they spoke about it they did not
appear concerned about being recorded, instead asking ‘what’s that’, or going close to the microphone to make a noise. It is possible that as the children were young, they may not have felt the reticence older children or adults might feel for their voices to be recorded.

This image shows how the participants were positioned, with the teacher and student seated next to each other, and the star, which was the topic of discussion, in front of them.

![Figure 2: Positioning of Participants in Interviews](image)

### 3.5 Interview Format

The conversations were conducted in the way that the ‘learning support’ staff usually collect language samples from the children. One of the children, chosen from those who had returned a permission form, was collected from their class by a teacher’s aide, and brought to the room used for recording. Each child spoke one-on-one with a teacher, and was asked questions about a craft activity recently completed. This craft activity was cutting out and decorating a cardboard star, which was then attached to a ruler, to make a wand. An example of one child’s star can be seen in the picture above. The star was
placed in front of the participants, as shown above, and referred to in the conversations. The teacher asked the child to explain how they made their star, prompting them with questions about each item they used to decorate it. The teachers also tried to engage the children on other topics of interest, such as their family.

Nineteen conversations were recorded, ranging in length from about four minutes to about thirteen minutes. Ten of these conversations were recorded in pairs, with the children speaking to one teacher, and then the other, immediately after. For these interviews, both teachers were present, with one speaking to the child, and the other waiting for her turn. Two of the children (Nathan and Deborah) were interviewed twice by the non-Indigenous teacher.

3.6 Transcription

The audio recordings of each of these conversations were transcribed using the transcription software Elan, which allowed an accurate measurement of the lengths of silence to be taken. Conversation analysis transcription methods (following Gardner 2001) were used, to mark information of particular relevance to the study of silence, including silence lengths, intonation, lengthening and volume. Conversation analysis transcripts record features like these in detail, to provide the researcher with as much information as possible about the way the interactants behave. Transcripts from interviews with five of the children are attached as an appendix, and the rest of the transcripts are provided on CD. Within these transcripts, silence was marked at all points at which both participants were silent for over 0.1 seconds. Video footage was used to transcribe gestures which played a role in the communication, such as eye gaze, pointing, and nods, head shakes and shrugs which conveyed a non-verbal response.
3.7 Conversation Analysis

A conversation analysis approach was used to consider the children’s use of silence in the interviews. This approach was chosen because study of the way in which turns are sequenced is a central aspect of conversation analysis. As noted by Nakane (2003:83), this makes conversation analysis well suited for the study of silence, as silences are treated as an important part of this sequencing, as pauses, gaps or lapses in the conversation (Sacks et al. 1974:715), or as carrying meaning when talk, rather than silence, is relevant (Schegloff 2007:19). Conversation analysis has been used in previous studies as an approach to silence in conversation (Mushin and Gardner 2009, Jefferson 1989; Nakane 2007), and as an approach to studying classroom interactions (McHoul 1990, Nakane 2007). The high level of detail of conversation analysis transcription methods also allowed silence length and features of use in the analysis of this, such as intonation, volume and gesture, to be described precisely.

In chapters 4 and 5, conversation analysis is used to consider in detail the actions performed by turns and silences from each participant, and the way in which these turns are sequenced in the conversations. The way in which turns function and are defined in conversation analysis is described in section 2.1.2, and will be further discussed in the context of classroom discourse in section 4.2.

3.8 Conclusion

The data analysed in this thesis is composed of interviews intended to collect a sample of the children’s language. However, in many of the conversations, it was observed that the Indigenous children appeared reticent to speak, answering many of the requests for information from the teacher with a short answer, non-verbal response or silence. Chapter four describes the way in which the Indigenous children use silence in these conversations, and chapter five discusses the factors which may contribute to the extent to which the children are silent.
4. Description of the Children’s use of Silence

4.1 Introduction

This chapter describes the way in which the eight year-one Indigenous children recorded in Mareeba use silence. It was observed that in many of the interviews between these children and teacher’s aides, the children appeared to speak very little, and long silences occurred. Such observations concerning silence and Indigenous children have also been made in previous studies (Gould 2008, Moses and Wigglesworth 2008, Malcolm 1994, and see section 2.4). In this chapter, a conversation analysis approach is used to consider in greater depth the contexts in which silence occurs in the recorded interviews, and the function of these silences. The chapter begins with a description of the ‘institutional’ type interview structure of the conversations. This is followed by a recognition that some of the conversations appeared unproblematic to the participants, and succeeded in producing speech from the children. Finally, silence in three contexts is discussed. These are: silence where the child provides no answer to a teacher’s request for information, silence between turns, and silence within turns.

4.2 The Structure of the Interviews

From the teacher’s perspective, the aim of the recorded conversations was to collect a sample of the child’s language. The teacher’s role was to encourage the child to talk, so that the recording would be representative of the child’s language abilities. While some of the recordings do give a good sample of the child’s speech, in many others the children display reticence, speaking very little. In these conversations, as with the classroom and language testing interactions observed by Moses and Wigglesworth (2008) and Gould (2008) (See 2.4), the teachers do not appear to achieve their aim, as it seems unlikely that the recordings give a full impression of the way the children are able to use language.
Most of the interactions in the corpus follow a specific structure common to teacher-student discourse (Mehan 1979; Sinclair and Coultaard 1975:21; Schegloff 2007:224). This means that rather than each participant making contributions equally, as in natural conversation, the teacher and student have different roles, which have an impact on the way the exchange unfolds. The teacher’s role is to instruct the child, and test his or her knowledge. The teacher requests information from the child, which the teacher often already knows, and then gives an evaluation of the child’s response. The child’s role is to provide this information to the teacher, displaying his or her knowledge.

As a result, the typical pattern of the interviews in the corpus is composed of three turns. The teacher initiates the exchange with their first turn, or the first pair part, being a request for information from the child. This makes an answer, providing information, the relevant second pair part for the child to produce. Following this, the teacher often gives an evaluation of the child’s answer, in a third turn known as a ‘sequence closing third’, or a ‘minimal post-expansion’ (Schegloff 2007:118). This means that this third turn does not require a response, but makes a comment on the child’s turn, showing that it has been understood, or giving an evaluation of it. This third turn finishes off, or ‘closes’ the sequence, and after this, the teacher generally asks another question, beginning the process again.

Each of the recorded interviews is centered around a discussion of a cardboard star made and decorated by the child. The ‘three turn’ structure can be seen clearly in the following examples (Fragments 1-5). In each, the teacher requests information about the star, the child responds by giving information, and then the teacher provides feedback on the child’s response. As these fragments show, the child’s response may be verbal or non-verbal.

Fragment 1 (Nathan 1)

48 Ind. T: What is it? ((T traces around edge of star))
49 Nat: Ke ((cough))
50  (1.2)
51  Nat:  A star
52  (0.2)
53  Ind. T:  It's a star!

Fragment 2 (Tom)

171  Nn Ind. T:  What's this; tell me about this stuff.
172  (0.3)
173  Tom:  Papies.
174  (0.8)
175  Nn Ind. T:  It is paper, it’s a special type of crepe paper
176  isn’t it; Oh, this piece came off; (0.8) Oh,
177  doesn't matter. But if you stretch it; (2.6) It
178  doesn't tear!

Fragment 3 (Nathan 1)

129  Ind. T:  ... An is it jshou- your classroom up dis end?
130  (0.3)((N nods))
131  Nat:  Ke ((cough))
132  (0.5)
133  Ind. T:  This end up dis way; (0.8) E where your play area now?

Fragment 4 (James)

27  Nn-Ind. T:  ...Did you use any scissors on it?
28  (2.3)((S looking down))
29  ((S nods once))
30  Nn-Ind. T:  You did?
31  (0.4)
32  ((S looking down))
33  Nn-Ind. T:  You did. (0.2) Very good.
Fragment 5 (Jim)

114 Nn Ind. T: M:m why'd we use stickytape on it.
115 (1.6)((J looking down at star))-->
116 Jim: Cau:se, ev xx's gonna fall off!
117 (0.3)
118 Nn Ind. T: So the star doesn't fall off.
119 (0.3)
120 Nn Ind. T: Good.

The teacher’s feedback may be an endorsement of the student’s answer, as in fragment 1, where in line 53, the Indigenous teacher repeats the child’s answer with animated intonation. It may also provide a fuller response, or additional information, as in fragments 2 and 3. Line 171 of fragment 2 is a request for information, consisting of two turn constructional units (TCUs). The first TCU, ‘What’s this;’ is a request for identification. The second, is a prompt for more information about the item to be identified. The child, in line 173, responds only to the first part of the teacher’s turn, the request for identification. The teacher’s feedback ‘It is paper’ indicates that the child’s answer is correct. The teacher herself goes on to provide more information about the paper, which is what she had prompted the student to do in her second request in line 171.

In fragment 3, the teacher expands upon the child’s non-verbal response in line 130, by repeating and making a slight addition to the information to which the child’s nod signaled agreement. The teacher’s feedback also frequently gives an assessment of the child’s response, as in fragments 4 and 5. In fragment 5, the teacher rephrases the child’s answer in line 118, and then evaluates this answer in line 120 as ‘good’. Similarly in fragment 4, the teacher evaluates the child’s non-verbal response as ‘Very good.’ in line 33.

In most cases, the children encounter difficulty in complying with the teacher’s requests.
When this occurs, the child’s first response to the teacher’s request for information does not receive this positive evaluation. Where the child’s response is to provide no information, and instead remain silent, or where the teacher is not satisfied with the child’s answer, the process is repeated, with the teacher asking additional questions or giving prompts until the child gives an answer she accepts. This process can be seen in fragment 6. The Non-Indigenous teacher and Nathan are discussing Nathan’s cardboard star, which is decorated with a face.

Fragment 6 (Nathan 1)

260  Nn Ind. T:  Oa::h. So tell me, what'd you use for is mouth;
261               (1.1)  ((N looking down at star))
262  Nat:    Um_
263                          (0.3)
264  Nat:    Ke ((cough))
265                          (2.8) ((N resting head and arms on table, looking at and touching glitter))
266  Nn Ind. T:  What is it;
267                          (1.1)
268  Nn Ind. T:  What'd you tell Miss R--it was;
269                          (0.4)
270  Nat:    Go::ld, an a pur- (0.6) purple (0.7) pink na (0.7) blue.
271                          (0.3)
272  Nat:    Ke ((cough))
273  Nn Ind. T:  0:::h, it's kinda like sprinkly stuff, isn' it;
274                          (1.3) ((N spinning star around on table))-->
275  Nn Ind. T:  [Yea]h?
276  Nat:    [Ke ] ((cough))
277                          (1.0)
278  Nn Ind. T:  We call it glitter. Is that right?
279                          (0.8) ((N nods))
280  Nn Ind. T:  Yeah, (0.2) I like his e:yes. ((N looks at T))
281                          (1.1)
282  Nn Ind. T:  How would you make the eyes out of?
In this fragment, the non-Indigenous teacher rephrases her initial question (line 260) twice (lines 266 and 268) before receiving information in response, and then prompts the child three times (lines 273, 275 and 278) for a more suitable answer. The teacher initiates the exchange with a request for information from the child, asking to identify the material that he used to make the mouth on his star. After a 1.1s gap (line 261), Nathan says ‘um’ with a level intonation contour (perhaps suggesting a word search, as discussed in 4.4.3), suggesting that he has not finished his response, but he does not follow this with any further information. After a 2.8s silence, the teacher rephrases her request for information (line 266), asking a simpler question than she began with in line 260. When the child again responds with silence, the teacher reworks the request again (line 268), reminding the child of a previous answer he gave to the Indigenous teacher in the prior interview. The child answers this question by listing the colours of the glitter. In fact, this is the same kind of response he had given the Indigenous teacher, when asked the same question (Nathan 1: lines 80-92). However, this does not give the information requested by the teacher, an answer as to what the material is. In line 273, the teacher suggests an alternate description, ‘it’s kinda like sprinkly stuff, isn’ it;’, and she prompts the child twice more (lines 275 and 278) to confirm this. When the child does so, non-verbally, in line 279, the teacher endorses his answer by repeating it verbally, ‘Yeah,’ (line 281), and moves on to a new question.

This ‘three turn’ pattern, with additional rephrasing, repetition and prompting by the teacher where the child’s response is not accepted, is the basic pattern of most of the interviews. It is most clearly seen when the participants discuss the star, and the teachers ask questions to which they already know the answers.

4.3 Unproblematic Exchanges

However, some of the interviews recorded do succeed better in producing speech from the child. In the following fragment, as in fragment 6, the non-Indigenous teacher asks questions to an Indigenous child, seeking information about the materials used to
decorate the cardboard star. In this fragment, the child, Jack, responds to the teacher’s prompting, and gives several items of information about his star. Jack’s star is also decorated like a person, a ‘rock star’.

Fragment 7 (Jack)

46 Nn-Ind. T: ... So what- Tell me about your rock star.
47                         (1.8)
48 Nn-Ind. T: What did you put on first.
49                         (0.2)
50 Jac: A betar?
51                         (0.6)
52 Nn-Ind. T: Is that a guitar?
53                         (0.9)
54                         ((J nods))
55 Jac: [An s:]ome shorts,
56 Nn-Ind. T: [W o:w]
57                         (0.2)
58 Nn-Ind. T: So[me ] shorts, yeah,
59 Jac: [Se-]
60                         (0.7)
61 Jac: An 'meyes,
62 Nn-Ind. T: (. ) Eyes,
63                         (0.3)
64 Jac: A:n_ (1.1) An some_(1.0) Lip,
65                         (.)
66 Nn-Ind. T: Lips,
67                         (0.6)
69 Nn-Ind. T: Very good. (.)[W-]
70 Jac: [An]d hai:[r. ]
71 Nn-Ind. T: [And] hair, (0.3) Well what
72                         did you make the eyes out 'f.

In this fragment, although Jack responds with silence to the teacher’s first, open instruction in line 46, ‘Tell me about your rock star.’, he gives a verbal answer after a
short 0.2s gap to a simpler reformulation of it (line 48), ‘What did you put on first?’
This answer, ‘a betar?’ is given with a rising ‘appeal’ intonation contour, suggesting that he is seeking the teacher’s affirmation of his response (Du Bois et al. 1993: 54-55). A checking question from the teacher ‘Is that a guitar?’ follows this, and is answered by Jack’s nod. The teacher then begins her feedback on this exchange ‘Wo:w’ (line 56), but Jack simultaneously gives more information, perhaps in response to the teacher’s first, open, request (line 46), for Jack to tell her about the star. The teacher repeats Jack’s answer, followed by ‘yeah,’ (line 58), with a slightly rising, continuous intonation pattern, copying that used by Jack, and encouraging him to continue his list (Selting 2007). Jack lists two more items ‘eyes’ (line 61) and ‘lip’ (line 64), which the teacher again repeats with slightly rising intonation. The teacher then evaluates the whole exchange as ‘very good.’ (line 69), which is produced with final intonation, and followed by the beginning of a new sentence. This minimal post-expansion attempts to close the talk about the items on the star, and in the same line, the teacher begins a new question. Jack, however, as the teacher starts her new question, provides one last item ‘and hair’ (line 70), which the teacher immediately affirms through repetition, before going on to ask for information about the materials used to make each of these features.

Unlike Nathan in fragment 6, Jack appears eager to share information about what he has made, continuing to give more details about what he has made even when the teacher appears inclined to move on to a new question. However, the responses given are still simple noun phrases, and it is unlikely that this gives a full indication of the child’s ability to use language.

It is interesting that the exchanges in which the children speak the most are those in which the topic moves beyond known-answer questions. These exchanges in which the children speak the most do not conform so rigidly to the three-turn structure of the preceding fragments, but become instead more like a natural conversation, with both participants asking and replying to questions, and the sequence closing thirds, or evaluation turns from the teacher occurring less regularly. In fragment 8, Albert and the non-Indigenous teacher are talking about cooking and cleaning at home. In this extract,
unlike those so far discussed, Albert speaks in sentences, and asks questions of the teacher.

Fragment 8 (Albert)

190 Nn-Ind. T: Always cooking,
191 (1.2) ((A nods))
192 Nn-Ind. T: You like cooking?
193 (1.1) ((A nods))
194 Nn-Ind. T: Yeah?
195 Alb: An always cleanin up ba room
196 (0.3)
197 Nn-Ind. T: You clean up your room?
198 (0.4) ((A nods))
199 Can I take you home? (.) Cause my kids don't clean up their rooms.
200 (0.9)
201 Alb: eh. (0.5) I gotta backum cleaner.
202 (0.7)
203 Nn-Ind. T: Have you?
204 (.) ((A nods))
205 Gotta vaccuum cleaner? Me too.
206 (0.5)
207 Alb: I gotta little one.
208 (0.3)
209 Nn-Ind. T: You gotta little one?
210 (0.4)
211 Alb: You gotta big one?
212 (0.5)
213 Nn-Ind. T: Yeah, mine's this big.
214 ((T holds hand about 1m from floor))
215 (0.9)
216 Alb: Yours is really big.
217 Nn-Ind. T: Yeah, mines' really big. It's Noisy.
218 (1.3)
219 Alb: Mine is bery noisy, I always turn it right up.
220 (.)
221
222 Nn-Ind. T: You do?
223 (0.8)
224 Nn-Ind. T: [ Yes ? ]
225 Alb: [You kno]w, ona side ina corner? ((using hand
226 movements to show this))
227 Nn-Ind. T: Mhm.
228 (.)
229 Alb: You turn it ri:ght up. (0.6) An that's bit noisy I
turn it down when ya ding dat eh?
230 (0.2)
231 Nn-Ind. T: Oh, okay.
232 (0.6)
233 234 Alb: Now y'gonna buy one'f dem?
235 (1.2)
236 Nn-Ind. T: I don't know, I- mine's needsta be a really big
237 one, cause i've gotta big house. (0.3) An lots f
238 rubbish. (0.6) [ Lotsa dirt. ]
239 Alb: [You got big 'ou]se.
240 (0.1)
241 Nn-Ind. T: M:m. You gotta big 'ouse too?
242 (0.8)
243 Alb: Ye:ah. (0.4) But I gotta clean a spiders off da
244 'ouse.

In this sequence, Albert offers several pieces of information without their being requested by the teacher. In line 195, he gives the additional information that he is ‘always cleanin up’ his room. In line 202, he informs the teacher that he has a vacuum cleaner, and in line 208, he tells her that this vacuum cleaner is a ‘little one’. In lines 220, and 243-4, he similarly offers information without it being requested by the teacher. Albert also asks the teacher questions himself, and then comments upon the teacher’s answers, reversing the typical teacher and student roles. In line 212, Albert asks the teacher whether she has ‘a big [vacuum cleaner]’. After she replies, Albert gives an assessment of her response, ‘Yours is really big’ (line 217). Similarly in line 234, Albert asks the teacher whether she’s going to buy a vacuum cleaner like his. In line 239, he repeats some of her answer, ‘you got big ‘ouse’.
This fragment, however, is very different to the majority of the interviews, in which the children often appear reluctant to reply to the teachers, and seldom produce unrequested information.

4.4 Problematic Exchanges

Many of the conversations are characterized by non-verbal and short verbal answers from the children, and by a large number of long silences. This includes sequences where the topics of discussion are those which the children might be expected to be knowledgeable about and interested in, such as their family, as in fragment 9.

Fragment 9 (Jim)

639  Nn Ind. T: You got (.). Little brother or sister you gonna let play with it?
640       (1.0)
641  *((J shakes head))*
642  Nn Ind. T: No?
643       (0.6)
644  Nn Ind. T: What about big brother or sister.
645       (0.9)
646  Nn Ind. T: Whadabout mu:m.
647  Jim: °(I've dat)°
648  Nn Ind. T: Huh?
649       (0.8)
650  Jim: °Bi:g bro:ther.°
651  Nn Ind. T: °Bi:g bro:ther.° Wll he wanna play with it?
652       (0.8)
653  *((J nods))*
654  Nn Ind. T: He will. (.). You gonna let im?
655       (2.1)
656  *((J rolls head around a bit))*
657  Nn Ind. T: M:aybe.
In this fragment, Jim gives no answer to the non-Indigenous teacher’s questions twice (lines 643 and 645), responds with a non-verbal response three times (lines 641, 653 and 656), and gives a verbal response twice (lines 647 and 650), both of which are brief and spoken very softly. In this exchange, and many other similar ones with other children, the children appear to be experiencing difficulty in producing the information requested by the teacher’s questions.

I will focus on what is happening in silences like these, and what this tells us about these conversations. There are three contexts in which the children may be silent. These are silence as a response to speech directed at them by the teacher, silence before they provide information in response to a question, and hesitations within their turns.

### 4.4.1 Non-Answers

In many cases, the teacher asks a question, seeking information from the child, but the child remains silent. The teacher interprets this silence as the child being unable or unwilling to provide the information requested. This can be seen implicitly in the repetition and prompting used by the teacher to elicit an answer from the child, as in fragments 6 and 7 above, and the first three lines of fragment 10.

Fragment 10 (Nathan 1)

```
98  Ind. T:  Urina (0.7) Rina hh (0.7) hh Ow you come school;
99    (2.8) ((N shaking glitter off star))
100  Ind. T:  Do you mum - mum put you still on the taxi, or you walk down;
101     (1.6)((N holding star in front of himself, pressing on cotton wool))
103  Nat:  °I go n taxi°
104  Ind. T:  Mum s put you in the taxi.
105  Nat:  aKhe ((cough))
106     (0.4)
107  Ind. T:  Okay,
```
In this example, Nathan is silent in response to the Indigenous teacher’s question about how he comes to school, and playing with the star he has in front of him. In line 100, the teacher rephrases her question, giving two options. The teacher’s prompt affirmation of the child’s reply in line 103 reinforces and accepts his answer, following which the teacher asks a new question (line 109). The way in which the teachers rephrase and simplify their requests for information after these silent responses suggests that they may be attempting to repair elements which they believe the children may have had difficulty understanding.

The teacher’s interpretation of a child’s silent non-response can be seen explicitly in the following fragments. In fragment 11, the Indigenous teacher’s ‘Ye know?’ in line 396 suggests that she has identified Jack not knowing the answer as a possible reason for his silence.

Fragment 11 (Jack)

394  Ind. T: What comes after your e:ye?
395   (2.5) ((J looking at T))
396  Ind. T: Ye know?
397   (1.9)
398   ((J shakes head))
399  Ind. T: Ok then, never mind.

In this fragment, there is a long silence (line 395), after the question directed at the child. The teacher than asks whether the child knows the answer, structuring her enquiry as a polar question for the child to confirm or deny. In line 398, Jack shakes his head sideways, indicating that he does not know the answer, and the teacher closes the exchange (line 399) by accepting his response ‘Ok then’, and abandoning the request, ‘never mind.’.
Similarly, in fragment 12, the Indigenous teacher interprets Deborah’s long 3.2s silence (line 244) and downcast gaze as her being unable to remember her friends’ names.

Fragment 12 (Deborah)

241 Ind. T: You've got any friends there yet?
242 (1.6)
243 ((D nods))
244 Ind. T: Who-wh-who your friends?
245 (3.2) ((D looking down at table, shirt collar in mouth))
246 Ind. T: You can't remember deir names.
247 (1.1)
248 ((D shakes head))
249 Ind. T: O:oh, kay.

Here the teacher suggests an interpretation of the child’s silence through a statement, ‘you can’t remember deir names’ (line 246), which the child confirms, again through a head shake. As in fragment 11, the teacher accepts this response in the last line of the fragment, and then moves on to another question.

Many silences occur when a child is silent, rather than providing an answer to a request for information from the teacher. Such silences appear to be viewed as problematic by the teacher, as they are often followed by repetition and prompting to elicit a response from the child. These silent non-answers appear to be interpreted by the teachers as an inability, or unwillingness to provide the information requested. This is seen implicitly, in repair initiations from the teachers, suggesting that they have identified some aspect of their utterance as creating difficulty for the child, and seek to remedy this. It is also seen explicitly, in the teachers’ proffering of candidate interpretations of the children’s silence.

4.4.2 Inter-Turn Silence

Where the children respond to a question verbally, they appear to recognise a ‘maximum’ length of silence, similar to that identified by Jefferson (1989). Jefferson observed, in data collected from telephone conversations, that the ratio of the number of silences 0.9-
1.2 seconds to all longer silences was 3:1, and the ratio of the number of silences of 0.9-1.2 seconds to the number of silences of 1.3-1.8 seconds was 10:1. These ratios were much lower in more informal, dinner party data, where they were 1:1 and 2:1 respectively (Jefferson 1989:183, and see section 2.1.3). From these results, Jefferson suggests that the speakers in her data recognise a ‘standard maximum’ length of silence, of about one second, within which it is necessary for someone to speak. Jefferson suggests that this constraint is most strongly observed in silences between turns.

In the interview data analysed in this thesis, it can be seen that, when they give an answer, the children generally begin it within a certain space of time. This is shown in Table 1 below, which gives the number of silences before students’ turns which occur in each of the time brackets used by Jefferson (1989). These figures include all the silences before all the children’s turns in the corpus.

**Table 1: Overall number of silences in each time bracket before students’ turns when speaking to the non-Indigenous and Indigenous teacher’s aides**

<table>
<thead>
<tr>
<th></th>
<th>With Non-Indigenous Teacher</th>
<th>With Indigenous Teacher</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.2-0.4</td>
<td>90</td>
<td>15</td>
<td>105</td>
</tr>
<tr>
<td>0.5-0.8</td>
<td>132</td>
<td>37</td>
<td>169</td>
</tr>
<tr>
<td>0.9-1.2</td>
<td>74</td>
<td>27</td>
<td>101</td>
</tr>
<tr>
<td>1.3-1.8</td>
<td>43</td>
<td>10</td>
<td>53</td>
</tr>
<tr>
<td>1.9-2.4</td>
<td>11</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>&gt;2.5</td>
<td>11</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>361</td>
<td>94</td>
<td>455</td>
</tr>
</tbody>
</table>

As can be seen, a similar distribution of silence lengths was found in the conversations with the two teachers. Note that almost three times as many conversations were recorded
with the non-Indigenous teacher than with the Indigenous teacher, accounting for the difference in total silences.

Overall, the results were similar to those found by Jefferson in the dinner party context, as the ratio of the number of silences of 0.9-1.2s to all longer silences was about 5:4, and the ratio of silences of 0.9-1.2s to silences of 1.3-1.8s was roughly 2:1. The majority of the silences before student’s turns were in fact in the 0.5-0.8s range. This shows that in many cases, only short gaps occurred before the children spoke. However, the children who took more turns naturally contribute a greater number of before turn silences to these results. As these were the children who tended to leave shorter gaps before speaking, this has a serious impact on the figures given above.

This can be seen in the following table, which shows the number of silences in each time bracket for each Indigenous child. The conversations with the non-Indigenous teacher were used for these figures, as only five of the children spoke with the Indigenous teacher. A discussion of differences between the conversations with the Indigenous and non-Indigenous teacher is given in chapter 5.3.2. The conversations with the majority of the students were about 6 minutes. Those with Albert and Jim were longer, at 10 minutes, and the interview with Deborah was only 4 minutes.

**Table 2: Number of silences before the students’ turns by time bracket and child**

<table>
<thead>
<tr>
<th></th>
<th>Albert</th>
<th>James</th>
<th>Deborah</th>
<th>Jack</th>
<th>Nathan</th>
<th>Tom</th>
<th>Jim</th>
<th>Harriet</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.2-0.4</td>
<td>11</td>
<td>-</td>
<td>-</td>
<td>17</td>
<td>9</td>
<td>21</td>
<td>18</td>
<td>7</td>
</tr>
<tr>
<td>0.5-0.8</td>
<td>37</td>
<td>1</td>
<td>2</td>
<td>18</td>
<td>13</td>
<td>12</td>
<td>24</td>
<td>11</td>
</tr>
<tr>
<td>0.9-1.2</td>
<td>14</td>
<td>5</td>
<td>2</td>
<td>6</td>
<td>10</td>
<td>11</td>
<td>14</td>
<td>7</td>
</tr>
<tr>
<td>1.3-1.8</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>6</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>1.9-2.4</td>
<td>-</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>&gt;2.5</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>67</td>
<td>13</td>
<td>11</td>
<td>42</td>
<td>38</td>
<td>51</td>
<td>68</td>
<td>30</td>
</tr>
</tbody>
</table>
As can be seen, the limit to the ‘maximum’ length of silence before speaking differs from child to child. For most of the children, the lengths of silence before their turns are generally about one second or shorter. For James and Deborah, however, no silences occur in the 0.2-0.4 second range, and several longer silences occur before they speak. This suggests that these children may not recognise the same ‘maximum’ length of silence as the other children, or may be experiencing difficulty in providing answers to the teacher’s questions. However, as these children speak very little overall, it is difficult to make any generalizations.

One of these long silences from Deborah can be seen in Fragment 13. After the teacher rephrases her question three times, with increasingly long silences between the questions, Deborah gives a response after a 6.6s gap (line 29). Deborah’s quiet voice and rising intonation when she gives this answer suggest that she is unsure and perhaps concerned that she is not giving the answer the teacher is looking for. This suggests that this may also have been the reason for her earlier silence.

Fragment 13 (Deborah)

<table>
<thead>
<tr>
<th>Line</th>
<th>Speaker</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>Nn Ind. T</td>
<td>An then after we did that, (1.8) What did we do next?</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>(1.4)</td>
</tr>
<tr>
<td>26</td>
<td>Nn Ind. T</td>
<td>Can you remember?</td>
</tr>
<tr>
<td>27</td>
<td></td>
<td>(2.1)</td>
</tr>
<tr>
<td>28</td>
<td>Nn Ind. T</td>
<td>This thing? (.) What's this thing?</td>
</tr>
<tr>
<td>29</td>
<td></td>
<td>(6.6)</td>
</tr>
<tr>
<td>30</td>
<td>Deb:</td>
<td>°°Pu' shtica on it; °°</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td>(0.4)</td>
</tr>
<tr>
<td>32</td>
<td>Nn Ind. T</td>
<td>Put stick on it, yeah. (0.6) Yeah, that's right, we put some stickytape, to hold the ruler down.</td>
</tr>
</tbody>
</table>

Overall, these results show that, in respect to silences between turns, most of the children did not generally leave long gaps before speaking, but spoke within a ‘standard maximum’ length of time similar to that observed by Jefferson (1989). Two of the children, however, did not appear to conform to this ‘maximum’, and in several cases,
like that shown in Fragment 13, do not speak until a considerable time has elapsed. These are the children who speak the least overall, and take the shortest turns.

**4.4.3 Intra-turn Silence**

Where the child gives an answer, but perhaps has some trouble in producing this answer, they tend to begin their response within the standard tolerance limit, but use place holding sounds and repetition to delay their response.

Most of these long within-turn pauses appear to provide time for cognitive processes. In many of these, the child seems to be searching to remember a word or think of an answer. Jefferson (1989:189) observed that many silences within sentences which extended longer than her proposed 1 second maximum tolerance limit appeared to occur while the speaker searched for a forgotten word. These word searches were marked by a longer silence, usually of 1 second or over, preceded by ‘pause fillers’ like ‘uh’, or ‘um’, lengthening in the previous word or emphasis on the following word. Jefferson observed that where the word search was not resolved after one longer silence, the speaker would indicate that they were having some difficulty. Jefferson gives the following example:

Bart: Keegan used to race uhruh- uhr it was uh:m (0.4) used to run uh::m. (3.4) _oh:::_ sh::it. (0.3) uh::m, (0.4) __Fisher’s ca:r.

(Fragment 5.13, Jefferson 1989:190)

Pauses within the turns of the year one children share many features with Jefferson’s example, being preceded by perturbations, and repetition of the first portion of the sentence. As found by Jefferson, these intra-turn pauses form some of the longest silences in the corpus. However, while in Jefferson’s examples, most of the forgotten words are names, or specific terms in the course of conversation, for the children these pauses often occur in giving an answer to a question. As a result, it is likely that the children pause to
think of an appropriate answer to the teacher’s question, as well as to remember the specific word.

Fragment 1 gives an example in which Albert takes several long pauses before reaching an answer. Line 113 includes the two of the longest pauses (2s and 2.2s) in the interview with Albert.

Fragment 14 (Albert)

103  Nn Ind. T: Orange? (.) Yeah? (0.5) Do you eat orange?
104
105 Alb: I like apples.
106 Nn Ind. T: You like apple?
107 ((A nods))
108  Nn Ind. T: Me too. (.) What about banana?
109
110 Alb: I like binana too
111 (.)
112 Nn Ind. T: Hmm? What other fruit you like?
113 (0.7)
114 Alb: A::h_ (0.7) I::: (1.8) I like, (.) u:m_ (2.0) I li:ke, (2.2) You know what--; (0.5) A:h_ carrots.
115
116 (0.4)
117 Nn Ind. T: O::h Carrots are yummy. (.) Mmm.
118 (0.4)
119 Alb: They nice.
120 Nn Ind. T: You like them - you eat carrots?
121 (0.8)
122 ((A nods))

Rather than leaving one very long silence before he speaks, Albert produces five false starts before giving his final answer (lines 114-115). Like the speakers in Jefferson’s study, Albert lengthens the words before his pauses, and uses filler sounds like ‘um’ and ‘ah’, suggesting that some difficulty has occurred in producing his answer, but that he intends to say more. He also repeats the first part of his response twice, ‘I like’,
suggesting that it is the final word, ‘carrots’, which he is having difficulty in producing. The intonation patterns of these placeholder sounds and repetitions are all continuous - slightly rising, flat, or slightly falling, again indicating that the turn is incomplete. As in Jefferson’s findings, the place filling sounds and phrases are produced at regular intervals, suggesting that Albert recognises that longer silences are dispreferred in conversation.

Similarly, in Fragment 15 (line 360), Jack begins his response after an inter-turn pause of an average, 1 second length. As with Albert, he pauses several times while giving his answer, preceding these pauses with continuing intonation and place-filling ‘um’s. Unlike Albert, Jack does not restart his sentence several times, but pauses within it.

Fragment 15 (Jack)

358 Ind. T: What else did you do next?
359  
360 Jac: Num I put; (0.7) some_ (1.3) um; (.) glue on?
361  
362 Ind. T: Glue?
363  
364 Ind. T: Ok, where did you put some glue on?
365  
366 Jac: An I cut it out with scissis.
367 Ind. T: An you used the scissors; o:h.

Jack and Albert were generally more responsive to the teachers’ questioning, and gave more of their answers in full sentences. James and Deborah, in contrast, spoke less frequently, giving the majority of their responses as single words or phrases. As a result, they produced fewer intra-turn pauses than the other children.

James produced only four intra-turn pauses in eleven and a half minutes of conversation. As the majority of his responses were only one or two words long, there was less opportunity for him to pause within his turns. The intra-turn pauses which did occur were
all composed of a placeholding sound, such as ‘um’ or ‘mmm’, followed by a short answer. The following example in Fragments 16 is typical of this.

Fragment 16 (James)

35 Nn-Ind. T: Yep. And what did we put on after the, after, (.) oh_
36 (1.0) What'd we do after we cut it.
37 (1.2)
38 ((S looks down))
39 Jam: Mmm;
40 (1.9) ((T points to ruler))
41 Jam: Put de wuler?
42 Nn-Ind. T: °We did. °
43 (0.7)
44 Nn-Ind. T: °Put the ruler on. °

As with Albert and Jack, James’s ‘Mmm;’ in line 39 suggests that he recognises that he is expected to provide information in response to the teacher’s question, and do so within a certain time frame. However, James’s silence and downcast gaze suggest that he may be having some difficulty in giving an answer. He gives an answer when the teacher prompts him by pointing at the ruler, and the rising ‘appeal’ intonation contour suggests that he is looking to the teacher for confirmation of this response (DuBois et al. 1993:54-55).

In several instances, the children respond to a question with a placeholding sound like ‘mm’, or ‘um’, but then do not go on to actually give an answer. This can be seen in fragments 17 and 18.

Fragment 17 (James)

148 Nn-Ind. T: Ye:ah, and what about Chloe?
149 (1.4) ((S looking down))
150 Jam: She_(3.1) She makes_ (.) um;
151  ((S looking straight in front of himself))
152  (11.1)
153  ((S looking straight ahead, then up to his right, away from
154  teacher, then straight ahead, then down at star.))
155  Nn-Ind. T:  D'you think she'd wanna make one'f these?
156  (0.9)
157  ((S nods))

Fragment 18 (Deborah)

93  Nn Ind. T:  hhhh (0.4) Alright, well what about this one? This
94  one might be easier to tell Miss R-- about.
95  (2.2)
96  Deb:  °°We put_°°
97  (0.6)
98  Nn Ind. T:  What is it?
99  (1.8)
100  Deb:  °°(Pai)°°
101  (0.8)
102  Nn Ind. T:  Blue what?

In both of these fragments, the student begins to give a verbal answer to the teacher’s question, but stops speaking part way through the turn constructional unit. In fragment 17, James begins his answer to the teacher’s question about his sister in line 150 after 1.4s. The syntactically, intonationally and pragmatically incomplete TCU projects further speech. After a further 3.1s, he repeats the subject and verb of the sentence, but again is silent before completing the TCU. He does not complete his answer, despite the teacher waiting a remarkably long 11.1s. When the teacher modifies her question so that it is polar (line 155), James does respond, non-verbally (line 157).

Similarly, in fragment 18, Deborah begins to give the response requested by the non-Indigenous teacher in lines 93-4, and tell the teacher about the decorations on her star. In line 96, after a long gap of 2.2s, she begins to speak, ‘We put_’. The flat intonation
contour suggests that she intends to give a response, and the sentence is syntactically incomplete, however, she does not go on to give any further information. The speed with which the teacher prompts Deborah after she speaks may have cut off a second part of her answer, like those produced by Jack and Albert. However, the length of the inter-turn gaps before Deborah begins to speak suggest that she is not using these utterances to hold her place while she thinks, or that if she is, she is operating on a longer standard length of inter-turn gap before speech is necessary.

4.5 Conclusion

The aim of the teacher in these interviews was to encourage the child to speak, so that a sample could be taken which represented the childrens’ language ability. This appeared to succeed with some of the children, however, other children appear reluctant to speak, and respond to the teachers’ requests for information with non-verbal and short verbal answers, and with silence. Three different types of silence from the children have different functions. Silent responses are perceived by the teacher as an inability or unwillingness to comply with their questions. The amount of time left by the children before giving a response does appear to conform to a ‘standard’ tolerance limit, like that suggested by Jefferson (1989). This tolerance limit differs between the children however, with more reticent children leaving much longer silences before providing the teacher with information. For the majority of the children, perturbations and hesitations within turns appear to provide time for cognitive processing, rather than longer silence before giving an answer performing this function.

But what factors might contribute to the reluctance of some of the children to speak, and what might be the cause of the differences between the children? This will be discussed in chapter 5, by considering Individual, Situational and Sociocultural factors which play a role in the children’s’ behaviour.
5. Factors Affecting Use of Silence

5.1 Introduction

This chapter discusses the factors which may have an impact on the children’s verbosity or reticence to speak. Sifianou (1997:64) explains the amount of talk produced by a person in a given situation in terms of cultural, situational and individual factors. The cultural norms of the society determine the extent to which taciturnity or verbosity are valued in the society. The situational norms, or the way in which people generally behave in that situation (e.g. on a bus, at a party) also have an impact on how the speakers behave. The individual traits of each participant, such as whether they are more talkative by nature, or are in a more loquacious mood are also said to have an impact on the extent to which they are silent.

Nakane (2003:109) extends this explanation to create a framework in which to consider the factors contributing to the silence of Japanese students in an intercultural context. Regarding ‘cultural norms’, Nakane considers ‘socioculturally framed politeness systems’, and ‘socioculturally expected norms of rapidity of response’. She expands the category of ‘individual traits’, to include not only personality but the individual’s ‘lexico-grammatical proficiency’, and ‘intelligence and cognitive processing speed.’

This chapter will use this framework to discuss how individual traits, situational norms and cultural norms each play a role in the extent to which the children are silent. In regard to individual traits, the role of personality factors, and the impact of the language variety spoken by each child and the difficulties which may have been created by differences to teacher’s language will be discussed. It was expected, as found in previous studies (Malcolm 1994, Moses and Wigglesworth 2008 and see 2.4.3) that children with less understanding of Standard Australian English would be more likely to speak less, due to possible difficulties in understanding the teacher. Concerning situational factors, it was expected the norms of interaction in teacher-student discourse, and the impact of whether the child’s interlocutor was Indigenous or non-Indigenous would play a role in the extent
which the children were silent or verbose. The extent to which cultural perceptions of silence play a role in the verbosity or reticence of the children cannot be determined from the data, however an example will be given of the way in which the Aboriginal concept of ‘shame’ has an impact on the children’s own perception of silence.

5.2 Individual

This section considers the role played by the children’s individual personalities and the language varieties with which they are familiar in determining the extent to which they were silent.

5.2.1 Differences in Language Variety

Studies of silence in intercultural contexts point to the time taken for cognitive processing of a second language, and anxiety about language skills, as factors contributing to a speaker’s silence (Nakane 2003:30). The children in this study are not speaking a second language, but are in a context (school) in which it is normal to speak a different language variety to that they speak at home, that is, Standard Australian English, rather than Aboriginal English. As noted in chapter 2.4, studies of Aboriginal children in the classroom have observed misunderstandings and difficulties created by the difference in the language varieties spoken by the students and teachers (Malcolm 1994:160; Moses and Wigglesworth 2008:144). It is likely that for the children in this study also, differences between the language variety spoken at home and the Standard Australian English spoken by the teacher may have created difficulties in understanding.

However, there were no examples in the data of misunderstandings which were unambiguously the result of differences in language variety between the non-Indigenous teacher and Indigenous students. Misunderstandings occurred, but these could be attributed to a range of possible causes. The following fragment (1) gives an example of such a misunderstanding between a non-Indigenous teacher and Indigenous student. In this fragment, the Indigenous student Nathan’s attempt to take his star home (line 325)
suggests that he may not have understood the teacher in line 316, when she said ‘We’ll leave im here’, but may instead have focused on her second turn ‘So you can take your Mr. star man home.’ (line 319).

Fragment 1: Nathan 2

<table>
<thead>
<tr>
<th>Line</th>
<th>Transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>316</td>
<td>Nn Ind. T: We'll leave im here, and I'll find a stick to put on im. Okay?</td>
</tr>
<tr>
<td>317</td>
<td>(0.5)</td>
</tr>
<tr>
<td>318</td>
<td>Nn Ind. T: So you can take your Mr. star man home.</td>
</tr>
<tr>
<td>319</td>
<td>(1.7)</td>
</tr>
<tr>
<td>320</td>
<td>Nn Ind. T: Yep, What are you (xxing)?</td>
</tr>
<tr>
<td>321</td>
<td>(0.3)</td>
</tr>
<tr>
<td>322</td>
<td>Nn Ind. T: Oh you gonna put im back over there?</td>
</tr>
<tr>
<td>323</td>
<td>(0.8)</td>
</tr>
<tr>
<td>324</td>
<td>Nn Ind. T: Um takin, (0.6) star man home.</td>
</tr>
<tr>
<td>325</td>
<td>(0.4)</td>
</tr>
<tr>
<td>326</td>
<td>Nn Ind. T: Will when do you finish here?</td>
</tr>
<tr>
<td>327</td>
<td>(0.3)</td>
</tr>
<tr>
<td>328</td>
<td>Nn Ind. T: When do you- when's your last day at school?</td>
</tr>
<tr>
<td>329</td>
<td>(1.1)</td>
</tr>
<tr>
<td>330</td>
<td>Nn Ind. T: Um, (1.4) (I will,) (0.4) (go_) (0.4) keep it.</td>
</tr>
<tr>
<td>331</td>
<td>(0.5)</td>
</tr>
<tr>
<td>332</td>
<td>Nn Ind. T: You wanna show your teacher. (. ) Alright, we'll go show your teacher.</td>
</tr>
</tbody>
</table>

The teacher also appears to mishear Nathan at the end of this fragment (lines 332-3), as she says ‘You wanna show your teacher’ (lines 335-6), when this is not what Nathan indicates immediately before this, in lines 332-333. Differences in language variety may have contributed to these difficulties in the conversation, however, such mishearings also occur when there is no difference between the languages spoken by each participant. There may also be other explanations for Nathan’s behaviour. Rather than misunderstanding the teacher, he may have been not listening to her words in lines 316-
Although no clear situations were found in which differences in language varieties caused problems in communication, it is likely that in many cases, difficulties in understanding the teacher may not have been expressed verbally, but were rather indicated as a non-verbal ‘I don’t understand’ through silence (Nakane 2003:21, Jaworski 1993:86). A comparison of the extent to which the children spoke with their ability to use Standard Australian English, as classified by the school, suggests that this may be the case.

As described in chapter 3.3, the school classifies the ability of each child in year one (Indigenous and non-Indigenous) to use Standard Australian English at school through the ‘bandscales’. The children are placed on one of seven levels (or ‘pre-level’ one or two), each level being defined through a list of features, which indicate characteristics of the way in which a child at that level uses language at school. The levels range from ‘pre-level one’, where the child is ‘new to Standard Australian English (SAE)’, and uses their home language at school, to level seven, where the child is a ‘competent user of SAE’ at school. The Indigenous students in this study were ranked between pre-level two and level four.

It will now be considered whether the children who scored lower on the bandscales, as using more of their Home Language at school, did leave more or longer silences than the children who were ranked higher, as using at school more Standard Australian English. The use of silence by the children in their interviews with the non-Indigenous teacher will be compared, as all of the children spoke with her, but not all spoke to the Indigenous teacher. A comparison between interviews with the two teachers is given in section 5.3.2.
Table 1: Children’s use of Silence by Bandscale Level

<table>
<thead>
<tr>
<th>Child</th>
<th>Level on Bandscales</th>
<th>Average length of silence before turns (s)</th>
<th>Number of non-answers to a teacher’s question</th>
<th>Number of turns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deborah</td>
<td>Pre- 2</td>
<td>2.2</td>
<td>17**</td>
<td>14**</td>
</tr>
<tr>
<td>James</td>
<td>Pre- 2</td>
<td>1.6</td>
<td>34</td>
<td>13</td>
</tr>
<tr>
<td>Jim</td>
<td>Pre- 2</td>
<td>0.9</td>
<td>44*</td>
<td>98*</td>
</tr>
<tr>
<td>Nathan</td>
<td>Pre- 2</td>
<td>0.8</td>
<td>24</td>
<td>57</td>
</tr>
<tr>
<td>Albert</td>
<td>Pre- 2</td>
<td>0.7</td>
<td>27*</td>
<td>101*</td>
</tr>
<tr>
<td>Tom</td>
<td>2</td>
<td>0.7</td>
<td>17</td>
<td>84</td>
</tr>
<tr>
<td>Jack</td>
<td>3</td>
<td>0.6</td>
<td>18</td>
<td>58</td>
</tr>
<tr>
<td>Harriet</td>
<td>4</td>
<td>0.9</td>
<td>17</td>
<td>48</td>
</tr>
</tbody>
</table>

*These interviews were approximately 10 minutes long, whereas the others were 6-7 minutes
**This interview was approximately 4 minutes long

As this table shows, there was not a considerable difference in the extent to which most of the children were silent. The average length of silence before the children’s turns was between 0.6s and 0.9s for all of the children except James and Deborah. The number of turns, and non-answers to a request for information from the teacher was also similar for these six children (taking into account differences in conversation length). James and Deborah, in contrast, left considerably longer silences before speaking, and had a greater number of non-answers than turns. The fact that James and Deborah both are ranked low on the bandscales suggests that for them, differences in language variety may have played a role in their greater reticence to speak.

5.2.2 Personality

It is difficult to say to what extent the individual personality of each child determined their behaviour in the interviews, working with only short fragments of data recorded at school. Differences were seen between the children’s loquaciousness, in which their
individual personalities may have played a considerable role. However, it is impossible to separate this from the other factors which may also have contributed to their behaviour.

It is interesting to note that for the two least verbose children, James and Deborah, the teacher’s aides commented that they had talked less in the interviews than in other interactions they had had with them previously. After a recorded puppet making activity with James and another child, in which James spoke very little, a non-Indigenous teacher’s aide commented ‘last time I had him, he chewed my ear off!’, and suggested that he might have been quiet because he was being recorded. About Deborah, the teachers commented that she was very talkative with her friends. These observations suggest that for these children at least, their use of silence cannot be explained simply as ‘shyness’, and that other, possibly situational factors, may have had a strong impact on their behaviour.

It is likely that both of these individual factors played a role in the extent to which the children were silent. The two children who spoke the least overall were both among those who were ranked lowest on the ‘bandscales’, in terms of their competency in Standard Australian English. It was also observed by the teacher’s aides that the behaviour of these two children was not necessarily the result only of personality factors. It is possible that situational factors, such as the fact that the interviews were recorded, and the structure of the discourse in these interviews, played a considerable role in the greater reticence of these two children to speak.

5.3 Situational

Previous studies of Aboriginal children and silence have observed that some forms of discourse in the classroom present difficulties for the children, because this talk is not structured in the same way as discourse in Aboriginal societies (Malcolm 1994, Gould 2008, Moses and Wigglesworth 2008). This section considers the role played by situational factors, such as the style of discourse and the child’s interlocutor, in the extent
to which the children spoke or were silent. First, the ‘institutional style’ teacher-student discourse will be considered. Next, the impact of whether the teacher was Indigenous or non-Indigenous will be discussed, considering whether different interactional styles were used by the teachers, and whether this had an effect on the children.

### 5.3.1 Structure of Discourse

The interviews were structured as a particular form of teacher-student discourse, in which the teacher asked a series of questions, many of which she already knew the answer to, and the child was expected to respond (see 4.1). This was a one-on-one setting, with one teacher speaking to one student at a time. The interviews were also recorded, and the presence of the recording equipment may have had some influence on the participants, possibly making them feel more reticent to speak. However, as the children were young, they appeared largely unconcerned by the microphone and camera (see 3.4), and it is likely that other aspects of the setting, such as being one-on-one with a teacher, and the structure of the discourse, played a larger role in the children’s behaviour.

The discourse was structured as an extended question-answer sequence, where the teacher asked questions and the child was expected to answer. This type of extended questioning sequence is commonly associated with institutional settings like the classroom, and the law courts, but it is not common in casual conversation (Atkinson 1992:207; Schegloff 2007:224). Children in year one have been at school for only a little over a year, and might still be unfamiliar and uncomfortable with this type of questioning, especially when they are not in a group with other children. In a similar context, a speech pathology assessment session, Gould (2008) observes that ‘Not knowing the rules… especially when it is conducted in SAE’ is ‘likely to act as a trigger for ‘shame’ among Australian Aboriginal children’ (Gould 2008:202). In the present study, no comparison can be made to other settings, however it is likely that the way in which the conversations were structured, as interviews, contributed to the extent to which the children were silent.
It is interesting to note that in some of the interviews in which the children spoke the most (as in fragment 8 in 4.3), the structure of the discourse did not conform so rigidly to the question-answer-teacher evaluation format of the majority of the conversations. This shift in style appeared to equalize somewhat the roles of the teacher and student, with both participants contributing information, and the student providing additional details without being them requested by the teacher. In some cases, the student even requested information from the teacher, reversing their typical roles. However, such sequences were an exception, and, for the most part, the interviews unfolded as a series of questions from the teacher, and responses from the child. As observed by Malcolm (1994), it is likely that the ‘teacher defined’ structure of these question-answer sequences played a significant role in the reluctance of many of the children to speak.

### 5.3.2 Impact of Indigenous/Non-Indigenous teacher

For five of the Indigenous children, conversations were recorded with both an Indigenous and a non-Indigenous teacher’s aide. This section considers the role played by the interlocutor in the children’s level of verbosity, comparing the conversations with these two teachers. First, a quantitative analysis will be given of the lengths of silence from the children, before and within their turns, with each of the teachers.

Tables 2 and 3 show the average lengths of the children’s silences with each of the teachers, as well as the total silences and turns produced by each child.

#### Table 2 : Five children’s silences with non-Indigenous teacher

<table>
<thead>
<tr>
<th></th>
<th>Jack</th>
<th>Albert</th>
<th>Nathan</th>
<th>James</th>
<th>Deborah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average length of silence</td>
<td>0.7</td>
<td>0.8</td>
<td>0.8</td>
<td>1.6</td>
<td>2.2</td>
</tr>
<tr>
<td>Total Silences</td>
<td>74</td>
<td>111</td>
<td>23</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>Total Turns</td>
<td>58</td>
<td>154</td>
<td>18</td>
<td>13</td>
<td>14</td>
</tr>
</tbody>
</table>
Table 3: Five children’s silences with Indigenous teacher

<table>
<thead>
<tr>
<th></th>
<th>Jack</th>
<th>Albert</th>
<th>Nathan</th>
<th>James</th>
<th>Deborah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average length of silence</td>
<td>0.9</td>
<td>0.7</td>
<td>0.9</td>
<td>1.2</td>
<td>1.1</td>
</tr>
<tr>
<td>Total Silences</td>
<td>28</td>
<td>52</td>
<td>35</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>Total Turns</td>
<td>20</td>
<td>42</td>
<td>37</td>
<td>24</td>
<td>13</td>
</tr>
</tbody>
</table>

The following graph illustrates these figures, comparing the average length of silences from the children when speaking to the Indigenous and non-Indigenous teachers.

Figure 1: Average length of silence associated with five children, in conversations with an Indigenous and a non-Indigenous teacher

In this graph, it can be seen that while the lengths of silence are similar for Albert, Jack and Nathan when talking to the Indigenous and non-Indigenous teachers, there is a substantial difference with James and Deborah. These children were those who took the fewest turns. They were also among the children who were judged by the school as less competent in using Standard Australian English at school. It is possible that for these children, aspects of the Indigenous teacher’s communicative style may have rendered her questions less problematic.
The non-Indigenous teacher asked many more open questions than the Indigenous teacher, as can be seen in tables 4 and 5 below. Open questions were classified as those which required a full sentence response, in contrast to simple questions, which could be answered with a single lexical item or phrase. As an example, the following question was classified as open:

Fragment 2: Harriet

34 Nn Ind. T: Whadyou do first?
35 Nn Ind. T: (2.0)
36 Har: Um. I cudit ou:t?

Whereas the question in fragment 3 was classified as simple:

Fragment 3: Jack

40 Nn-Ind. T: ... What did you use to cut it out?
41 (1.5)
42 Jac: Um. Scissors!

Table 4: Question types and percentage of use by Non Indigenous Teacher

<table>
<thead>
<tr>
<th>Question Type</th>
<th>Number</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open</td>
<td>48.0</td>
<td>19%</td>
</tr>
<tr>
<td>Simple</td>
<td>56.0</td>
<td>23%</td>
</tr>
<tr>
<td>Checking</td>
<td>51.0</td>
<td>21%</td>
</tr>
<tr>
<td>Polar</td>
<td>89.0</td>
<td>36%</td>
</tr>
<tr>
<td>Rhetorical</td>
<td>3.0</td>
<td>1%</td>
</tr>
<tr>
<td>Total:</td>
<td>247.0</td>
<td></td>
</tr>
</tbody>
</table>
Table 5: Question types and percentage of use by Indigenous Teacher

<table>
<thead>
<tr>
<th>Question Type</th>
<th>Number</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open</td>
<td>12.0</td>
<td>6%</td>
</tr>
<tr>
<td>Simple</td>
<td>66.0</td>
<td>35%</td>
</tr>
<tr>
<td>Checking</td>
<td>22.0</td>
<td>12%</td>
</tr>
<tr>
<td>Polar</td>
<td>90.0</td>
<td>47%</td>
</tr>
<tr>
<td>Rhetorical</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Total:</td>
<td>190.0</td>
<td></td>
</tr>
</tbody>
</table>

These figures show that the Indigenous teacher used a greater proportion of both simple and polar questions than the non-Indigenous teacher. Polar questions, making relevant a yes or no answer from the child, could be answered non-verbally, and simple questions required only a short response. James and Deborah’s fewer turns and longer silences suggest that they experienced greater difficulty in responding to the teachers than the other children. More of these simple and polar questions from the Indigenous teacher may have contributed to the shorter lengths of silence before they gave her their responses.

The following two fragments show James speaking to the two teachers, the first fragment being with the Indigenous teacher, and the second with the non-Indigenous teacher. In both fragments, the topic of conversation is James’ family, but he speaks more with the Indigenous teacher. In the conversation with the non-Indigenous teacher, James also has difficulty with the question about his siblings’ ages, giving their school years rather than ages. When recorded, the interview with the non-Indigenous teacher took place first, immediately before the interview with the Indigenous teacher.

In the following fragment, when James is questioned by the Indigenous teacher, there are some long silences which appear problematic. However, James also produces several responses which are immediate or preceded by short silences.
Fragment 4: James

194  Ind. T:  ...Do you still come to school on the bus? Or you-,
195  (1.8)((J looking straight ahead, swinging a bit on
196  chair))
197  Jam:  [Mmm  no.  ]
198  Ind. T:  [How you come] to school?
199  Jam:  On da bus.
200  (0.5)((J looking straight ahead, swings forward on
201  chair onto table))
202  Ind. T:  On da bus¿ (0.9) Which one is it now?
203  (0.5)((J leaning over table))
204  Jam:  Kineally Woad((J turns to look at T))
205  (0.5)
206  Ind. T:  Okay, (1.0) Which which class, a:h C-- in now?
207  (1.2)((S looking straight ahead))
208  Jam:  U:m; (4.2) Gwade seven.((J looking straight
209  ahead))
210  Ind. T:  Oh, she big girl. (0.5) She gonna go 'igh school
211  soon eh.
212  (1.2)((J looking down))-->
213  Ind. T:  Mmm. (0.8) An where's L--?
214  (0.6)
215  Jam:  He's in gwade four((J looks up at T))
216  (0.7)
217  Ind. T:  O:h, he come on de bus too with you.
218  (1.6)((J nods))

In this extract, the Indigenous teacher questions James about his family and how he
travels to school. The teacher asks a series of simple questions, contributing information
to the process, such as asking whether he ‘still’ comes to school on the bus, and the
names of James’ siblings. James appears to build on the information given by the teacher,
as his least problematic responses are to questions which the teacher rephrases, as in lines
194-8. Here, the teacher first asks a polar question ‘Do you still come to school on the
bus’. James’ initial hesitation and negative response become a sentence ‘on the bus’,
provided immediately in response to the teacher’s repetition of the question. This type of information seeking, in which both speakers contribute information, is identified by Eades (1982), as a particular feature of Aboriginal conversation. In this fragment, it is possible that this contributes to the teacher’s questioning style, but it is difficult to differentiate between this, and the teacher being more familiar with the child and his family, and so able to ask more specific questions about his siblings, parents and so on.

Where the non-Indigenous teacher asks similar questions about James’ siblings, his responses are preceded by longer silences, and appear to be more problematic. The numbers James gives as his siblings’ ages are those he later gives to the Indigenous teacher as the school grades they are in. As what he says here also contradicts his agreement that his siblings are older than him (Fragment 5, line 136), it appears as though he may not understand the non-Indigenous teacher’s questions about age. The following fragment shows this conversation.

Fragment 5: James

127 Nn-Ind. T: Are you going to play with it? Or you going to put it up? or (.h)igh somewhere? Or put it away somewhere special?
129 ((J looks at star, then down, runs fingers through hair))
131 Nn-Ind. T: You got any brothers or sisters?
132 ((J nods))
133 Nn-Ind. T: Yeah? Are they little?
134 ((J shakes head))
135 Nn-Ind. T: No:o. (0.6) Oh wow, are they bigger than you?
136 ((J nods, and rubs something on table))
137 Nn-Ind. T: What's their names?
138 ((J rubs fingers together, looks up))
139 Jam: Um (0.6) L-- an C--
140 Nn-Ind. T: hh L-- an C--. An how old's L--?
141 ((J rubs fingers together, looks up))
142 Jam: Four? ((J looks at T))
In this fragment, the non-Indigenous teacher asks many polar questions, which James answers non-verbally (lines 131, 133, 135, 147-8, 159). The teacher also asks simple questions, with which James appears to have difficulty, such as those about his siblings’ ages (lines 139-148). James’ unfinished response to the question in line 152 about what his sister does suggests that he has some difficulties with giving answers in sentence form.

However, there are many similarities between these extracts with the two teachers. In both, for the most part, James answers non-verbally when he can, and gives very short answers, or no answer, where a verbal response is required. Both teachers attempt to solicit responses by asking questions about a familiar topic. However, the Indigenous teacher uses more questions that require a simple verbal response, and appears to contribute more information to the process, possibly reflecting an Aboriginal style of information seeking, and perhaps drawing on a greater familiarity with the child and his family. Significantly however, the Indigenous teacher’s knowledge of the child’s home
language does not entirely preclude misunderstandings, as these appear to occur with the Indigenous teacher as well as the Non-Indigenous teacher.

Fragment 6 shows Deborah, speaking to the Indigenous teacher, giving an inaccurate response to an age related question about her brother. This fragment parallels the misunderstandings in the previous fragment, in which James was speaking to the non-Indigenous teacher. Deborah gives her brother’s school year as grade one, when he is in fact in grade four.

Fragment 6: Deborah

180  Ind. T:  Okay. (1.6) Is Q--- still here at school?
181   ((D nods)) (0.4)
182  Ind. T:  Q---.
183
184  Ind. T:  Which grade is he in now?
185   (2.9)((D looking down with collar of shirt in mouth))
186
187  Deb:  ºº (grade one) ºº
188   ((D looks at teacher))
189   (.)
190  Ind. T:  Grade one.
191   (0.6)
192   ((D nods))
193  Ind. T:  I still can't hear you, have to talk loud.
194   (0.5)((D with collar of shirt in mouth, looking at teacher))-->
195  Deb:  °gaide one.°
196
198   (0.3)

It is likely that Deborah does not fully understand the question, perhaps hearing the word ‘grade’, and thinking that she is being asked about her own school year, as she is in year one. In this fragment, the long pause which she leaves before giving her response (line 185), and the almost inaudible volume (line 187), suggest that she is unsure about her
answer. However, as in the example in section 5.2.1, the misunderstanding in this fragment is not necessarily the result of language issues, but may stem from the child mishearing the teacher, or some other factor.

In addition, as only two teachers are considered, it is possible that other aspects of each teacher’s personality may have played a role in the extent to which the children were silent in their conversations with them. The Indigenous teacher is an older woman, and the non-Indigenous teacher a younger woman, with primary school aged children who attend the school. This, and other aspects of their personalities, or greater familiarity with some of the children, may have had an impact on the extent to which the children spoke with them.

For most of the children, there was not a great deal of difference between the amount they spoke with each of the teachers, and misunderstandings occurred with both. However, for the two children who spoke the least overall, there was a difference in the lengths of silence they produced with the Indigenous and non-Indigenous teachers. These children were silent for shorter lengths of time with the Indigenous teacher, possibly owing to her greater use of questions which made relevant short verbal responses, and her contribution of information to the questioning process.

5.4 Sociocultural

It is difficult to determine, from this small corpus of school based data, the extent to which cultural perceptions of silence play a role in the children’s verbosity or reticence to speak. However, the way in which many of the children use silence accords with the findings of other studies regarding the interactional style of Aboriginal people, and Aboriginal children in particular (see 2.2 and 2.4).

Although the impact of Aboriginal norms on the children cannot be discussed in detail, fragment 7 illustrates the way silence is perceived, addressed and spoken about. This
fragment differs from the others discussed previously, in that it involves two children (James and Tom), rather than one. The other participant is a non-Indigenous teacher. In this extract, one child, Tom, provides all the responses called for by the teacher’s questions, while James is silent. Tom’s reaction to James’ silence allows us to see how an Indigenous child perceives and responds to silence from one of his peers.

In fragment 7 below, we see how Tom uses the Aboriginal concept of ‘shame’ to interpret the other boy’s silence. The two boys have made puppets with the teacher earlier in the day, and are now putting on a show, standing inside a puppet theatre made from a large cardboard box. So far, James has said nothing, and Tom has answered any questions directed at either child. At the beginning of this extract, Tom has already made his puppet speak and act, and the non-Indigenous teacher asks James what his puppet will do.

Fragment 7

1  Nn Ind. T2:  What ab- what about you:rs, Sha:ne?
2
3  (0.8)
4  Tom:  hhhurry u:p, dJa:mes!
5
6  (1.5)
7  Nn Ind. T2:  What's you:rs gonna do: for us;
8
9  (1.4)
10  Tom:  Hurry u:p James;
11
12  (0.6)
13  Tom:  You sca:red?
14
15  (0.3)
16  Tom:  You shame.
17
18  (1.7)
19  Nn Ind. T2:  Why don't you pretend yer fi:shing?
20
21  (0.7)
22  Tom:  Yeah.
23
24  Nn Ind. T2:  They're sittin on the edge of the creek,
25  and they've got to put the wo:rm on their
26  hoo:k,
Tom: Yea:h, or the meat on [their hook,] [You do it.]

Tom: Hurry up; Shane!

Nn Ind. T2: Come on Shane, You too;

Tom: hh

Tom: he's- he's ashamed.

Nn Ind. T2: He bein James; is e?

Tom: Yeah.

Tom: Ashame James!

Nn Ind. T2: James' bein sha:me.

Tom: Yeah; both shames.

Nn Ind. T2: Come on; buddy!

Tom: You Jame; eh?

Tom: Now why're you s:- um; scared?

Nn Ind. T2: [I thi]nk he's bein shy:.

Tom: Yeah; e's shy:; eh?
James does not speak in this extract, even though his not speaking becomes the topic of conversation. It is clear from their promptings and interpretations of James’ silence, described in more detail below, that both Tom and the teacher perceive it as problematic. That Tom perceives James’ silence as a problem suggests that James’ behaviour is not simply the culturally normal response to this situation for an Aboriginal person. However the way in which Tom describes and explains James’ suggests that he perceives it in a distinctly Aboriginal way, different to the way in which it is described by the non-Indigenous teacher. To gain more insight into how the sequence in this extract unfolds, a close analysis of the fragment will be given.

Following prior talk in which Tom has been the only child to speak, the fragment begins with the teacher selecting James to speak next. In line 1, the teacher asks James what his puppet will do. When James is silent (line 2), giving no response to the teacher’s first question (line 1), Tom tells him to ‘hurry up’. The timing for this conforms to Jefferson’s (1989) one second ‘standard maximum’, as Tom appears (from his prompt for James to ‘hurry up’) to view James’ silence as a problem after almost a second. After a further 1.5 seconds of silence, the teacher rephrases her first question (line 3), and when James is again silent, Tom repeats his exhortation to ‘hurry up’.

Next, Tom begins to offer interpretations of James’ silence. In line 9, he asks ‘You scared?’, and in line 11, ‘You shame.’ When the teacher gives a suggestion, that the boys
pretend their puppets are fishing (lines 13, 16-18, 21), and James does not do so, Tom again issues instructions to James, telling him to ‘hurry up’ (lines 22, 24). When he does not, the teacher also tells James to do this (lines 27, 29). After a little over a second, Tom speaks to the teacher, commenting on James’ behaviour in the third person, (line 33), ‘he’s shamed’.

James’ name sounds very like the word ‘shame’, and the teacher, perhaps mishearing, replies, ‘he bein Ja:mes, is e?’. Tom puts the two words together ‘Ashame James’ (line 40), and the teacher repeats this, ‘James’ bein shame’ (line 41). In line 43, Tom agrees, ‘Yeah, both shames’.

Next the teacher again tries to encourage James to speak (line 45), and when he does not, Tom uses a statement with rising intonation to ask him to confirm whether it’s because he’s ‘shame’ (line 48). When this is again not answered, Tom asks ‘why’re you… scared?’. This time, the teacher interprets his silence, ‘I think he’s bein shy’ (line 54). Tom agrees to this (line 56), and when James again says nothing, he gives two more comments, ‘You scared’ (line 60), and ‘y- shy:’. After a further 5.2 seconds, Tom says something indistinguishable, and the teacher abandons the attempt to get James to speak, and asks Tom to ‘give us a puppet show’ (lines 66-7).

This extract gives an interesting perspective on how an Indigenous child and non-Indigenous teacher perceive silence from another Indigenous child. Three characteristics are attributed to James: ‘scared’, ‘shame’ and ‘shy’. ‘Scared’, and ‘shame’ are suggested by the other Indigenous child, Tom, and ‘shy’, is suggested by the non-Indigenous teacher. It is also interesting that the teacher treats ‘shame’ and ‘shy’ as James’ current state ‘I think he’s bein shy’ (line 54), whereas Tom appears to treat ‘shy’ as a personality trait, ‘Yeah, e’s shy.’ (line 56).

Harkins (1990:293) suggests that ‘shame’ in the classroom might be ‘difficulty and discomfort’ experienced by a student when he or she is ‘singled out for reprimand or praise’, noting that silence is often one of the responses to this. It appears that James may
well be experiencing this. But singling him out in this way to talk about it, in the attempt to make him talk, would seem to contribute more to this.

### 5.5 Conclusion

Individual, situational and sociocultural factors all play a role in determining to what extent the children speak or are silent in the interviews recorded. At an individual level, differences between the children’s language varieties and the Standard Australian English spoken by the non-Indigenous teacher and expected from the students at school, appeared to be a possible factor in the silence of the children. At a situational level, it is likely that the norms of the interview-style structure of the conversations played a role in the extent to which the children were silent. Some differences were found between conversations with the Indigenous and non-Indigenous teacher in the way silence was used by the two children who spoke the least. These children left, on average, shorter silences when speaking to the Indigenous teacher, than with the non-Indigenous teacher. The influence of Aboriginal sociocultural norms on the extent to which the children were silent is more difficult to determine; however, an example was given which gave some indication of an Indigenous child’s perception of silence from a peer, and the words used to explain this silence.
6. Conclusion

This thesis has considered the extent to which year one Indigenous children in Mareeba use silence in conversations with non-Indigenous and Indigenous teacher’s aides, and what factors might play a role in whether the children were reticent to speak or more verbose.

Chapter 4 described the way in which the Indigenous children used silence in the interviews recorded. The interviews were structured in an ‘institutional’ style, an extended question-answer sequence. Not all of these interviews contained long silences, rather, in some of them, the children appeared comfortable speaking with the teachers, supplying information asked for by the teacher, and contributing additional information without being asked. However, several of the interviews were characterized by a low level of verbal contributions from the child. The majority of the responses from the children in these interviews were short, one word or phrase answers or non-verbal responses, and silence from the child after a request for information from the teacher was common. The impact of this ‘institutional style’ upon the children’s use of silence was discussed further in chapter 5, and is also described below.

Silence in three contexts was examined in more detail. First, silence, rather than an answer to a question from the teacher appeared to be interpreted by both teachers as an inability to respond to her question. These silences were often followed by promptings, or repetition of the question from the teacher.

Second, silence before a child’s turn was examined. In this data, as found by Mushin and Gardner (2009) and Jefferson (1989), the children did appear to recognise a ‘maximum’ length of silence within which to respond to a request for information from the teacher. For many of the children, this was around one second, as found by Jefferson (Ibid), and, indeed, a great many answers were given within 0.5-0.8 seconds. These findings suggest that for the majority of the children, where they give a verbal response to the teacher, their answer is most often given quickly. This finding is similar to that of Mushin and
Gardner (2009) who also described Aboriginal people responding to questions within a standard time frame, in their case, of 1.5 seconds. The shorter ‘maximum’ length found for the children is probably a reflection of the more formal, school based interview context of this data. Not all of the children conformed to this ‘maximum’, however. For two of the children, those who spoke the least overall, few verbal responses were given quickly, and there was a great range in the lengths of silence before they gave an answer. The results for these children are more closely in line with previous observations of Aboriginal children at school, that the children appear reticent to speak, and that long silences may occur (Gould 2008).

Third, within-turn silence was examined. Where the children appeared to require time to think through their response, place-holding sounds, such as ‘um’, or the repetition of the beginning of an answer were used, with the first sound generally occurring at the standard ‘maximum’ silence tolerance length. As with between-turn silences, for the children who spoke the least overall, the lengths of these pauses were, in many cases, longer. These within-turn silences generally seemed to occur to allow time for cognitive processes, such as a word search, or perhaps to think of an answer. This use of intra-turn silence is in line with Jefferson’s (1989) observations as to the cognitive function of such pauses.

In chapter 5, the factors which contributed to the extent to which the children were silent were considered. These factors were considered under the categories ‘Individual’, ‘Situational’, and ‘Sociocultural’, following Sifianou (1997) and Nakane (2007). Within Individual factors, it was considered likely that the children’s individual personalities played a role in the extent to which they were silent, but the precise role of this could not be determined, as the children were not observed outside school. In regard to the children’s language varieties, some correlation was found between a lower competency in Standard Australian English and the extent to which the child was silent. The children who spoke the least were all graded as lower in their ability to use SAE, although another child graded at this level was one of the most talkative. A correlation between greater differences in language variety and greater silence from Aboriginal children has also been
observed in previous studies (Malcolm 1994, Moses and Wigglesworth 2008, Gould 2008). As observed by Gould (2008), this may result in the teacher having difficulty in recognizing the language abilities of the child, and thus in teaching the child at his or her level. Conversely, it is possible that the grading of these particular children as less competent in Standard Australian English may have been influenced by the lesser amount of speech they produced. If possible, observations might also be made of the children’s use of language at home.

Regarding situational factors, the role of the interview style interaction and whether the interlocutor was Indigenous or non-Indigenous was considered. As in the discourse analysed by Malcolm (1994) and Moses and Wigglesworth (2008), the interactions were structured as an extended question-answer sequence. This is a style of discourse frequently associated with institutional settings, such as classrooms, and the law courts, and as such, operates in a different way to casual conversation. As suggested in these previous studies, it is likely that this discourse setting being strongly ‘teacher defined’ played a role in some of the children being reluctant to speak. In the absence of data from other settings, it is difficult to determine the extent to which this had an impact upon the children’s silence or verbosity. However, it was observed that several of the conversations in which the children spoke the most freely were those which conformed less rigidly to the ‘institutional’ question-answer structure. In these conversations, both participants contributed information, and in a few cases, questions were even asked by the student. This suggests that, as found by Gould (2008), a more casual setting might be successful in producing speech from the children, to gain a more true sample of the children’s ability to use language. Such a setting might involve the roles of the teacher and student being more equal, and the discourse structure allowing more equal contributions from both participants.

The second situational factor examined was the impact of different interlocutors on the extent to which the children spoke. The lengths of silence before and within the turns of five Indigenous students were compared when speaking to an Indigenous teacher’s aide, and a non-Indigenous teacher’s aide. For three of these children, there was little
difference between the conversations with the two teachers. However, for two of the children, who produced the fewest turns overall, shorter silences occurred with the Indigenous teacher than the non-Indigenous teacher. This suggests that the involvement of Indigenous adults in the school environment might be most important for those children who appear to have greater difficulties with school activities.

It was not possible to determine the role of sociocultural factors from this data. However, an example was given in which we see how one of the Indigenous year one boys reacts to silence from another boy. This child appeared to see the other boy’s reticence to speak as problematic, suggesting that this type of silence may not be as normal in interactions between Aboriginal people as has previously been suggested. The way in which the silences of this child are described by the other Aboriginal boy, however, conforms to the literature on Aboriginal perceptions of silence (Harkins 1990). The words ‘shame’, and ‘scared’ are used to interpret why the other boy does not speak. The non-Indigenous teacher, in contrast, uses the word ‘shy’ as an interpretation of the boy’s lack of speech. Overall, the analysis of this sequence suggests that although this Aboriginal boy interprets another boy’s silence as problematic, and perhaps unusual, he conceptualises this in a different way to the non-Indigenous teacher. Further examination of the way in which Aboriginal children perceive silence, inside and outside the school context, might be a direction for further study.

This thesis provides insight into the way in which silence is used by Indigenous children in Mareeba, based on the analysis of interviews between teachers and students, following a conversation analysis approach. It suggests some ways in which individual, situational and sociocultural factors play a role in the extent to which the children speak or are silent in this context. The findings of this study are in line with previous research (Gould 2008), in finding that factors such as the language variety spoken by the children, the structure of the discourse, and whether or not the interlocutor is Indigenous play a role in the extent to which the children are silent.
7. References


Wigglesworth (Eds.), *Children's Language and Multilingualism: Indigenous Language Use at Home and School*. London: Continuum.


## 8. Appendix

### 8.1 Transcript 1: Jack

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Text</th>
<th>Start Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jac:</td>
<td>For good</td>
<td>00:03.4</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>For good!?</td>
<td>00:04.0</td>
</tr>
<tr>
<td></td>
<td>(1.5)</td>
<td>00:04.7</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>You being good, were ya?</td>
<td>00:06.2</td>
</tr>
<tr>
<td></td>
<td>(0.6)</td>
<td>00:07.2</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>Yeah, well wha- what'd you do good, tell me</td>
<td>00:07.8</td>
</tr>
<tr>
<td></td>
<td>(0.9)</td>
<td>00:09.5</td>
</tr>
<tr>
<td>Jac:</td>
<td>Because I was sitting down an crossing ma legs</td>
<td>00:10.4</td>
</tr>
<tr>
<td></td>
<td>(0.4)</td>
<td>00:13.2</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>Really?</td>
<td>00:13.6</td>
</tr>
<tr>
<td></td>
<td>(0.8)</td>
<td>00:14.3</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>An that's what you were sposed to be doin?</td>
<td>00:15.1</td>
</tr>
<tr>
<td></td>
<td>(0.9)</td>
<td>00:16.7</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>Yeah, and what else? You another piece- (.): pop- popcorn. What was that one for? Was that for the same thing?</td>
<td>00:17.6</td>
</tr>
<tr>
<td></td>
<td>(1.0)</td>
<td>00:22.4</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>It was.</td>
<td>00:23.5</td>
</tr>
<tr>
<td></td>
<td>(1.3)</td>
<td>00:24.0</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>Sittin down an crossin ya legs?</td>
<td>00:25.3</td>
</tr>
<tr>
<td></td>
<td>(0.9)</td>
<td>00:26.6</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>That was clever, wasn't it</td>
<td>00:27.5</td>
</tr>
<tr>
<td></td>
<td>(1.6)</td>
<td>00:28.4</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>okay.</td>
<td>00:30.0</td>
</tr>
<tr>
<td></td>
<td>(1.9)</td>
<td>00:30.3</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>So. I didn't get to make this with you.</td>
<td>00:32.2</td>
</tr>
<tr>
<td></td>
<td>(1.0)</td>
<td>00:34.6</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>What'd you do? What is it?</td>
<td>00:35.5</td>
</tr>
<tr>
<td></td>
<td>(0.6)</td>
<td>00:36.8</td>
</tr>
<tr>
<td>Jac:</td>
<td>A rock star.</td>
<td>00:37.5</td>
</tr>
<tr>
<td></td>
<td>(0.4)</td>
<td>00:38.5</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>A rock star!</td>
<td>00:38.9</td>
</tr>
<tr>
<td></td>
<td>(.)</td>
<td></td>
</tr>
<tr>
<td>Jac:</td>
<td>It's a main rock star.</td>
<td>00:40.0</td>
</tr>
<tr>
<td></td>
<td>(.)</td>
<td></td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>Oh wow!</td>
<td>00:41.6</td>
</tr>
<tr>
<td></td>
<td>(0.8)</td>
<td>00:43.0</td>
</tr>
<tr>
<td>Nn-Ind. T:</td>
<td>It is too! Did you, cut it out?</td>
<td>00:43.8</td>
</tr>
<tr>
<td></td>
<td>(0.9)</td>
<td>00:45.3</td>
</tr>
</tbody>
</table>
Jac: Yeah.
(Nn-Ind. T: You did! What did you use to cut it out?)
Jac: Um. Scissors!
(Nn-Ind. T: Yeah? (.) You didn't use your fingers?)
Jac: No? (.) There we go. So what- Tell me about your rock star.
(Nn-Ind. T: What did you put on first.)
Jac: A guitar?
(Nn-Ind. T: Is that a guitar?)
Jac: Some shorts, (.) Eyes, (.) Hair.
(Nn-Ind. T: And hair, (.) It's not mine. (. . .) I don't touch it. (0.6) Cause I might break it, an)
Jac: An "meyes, (.) Eyes, (.) Hair. (.) Yes, (.) Wool. (.) Legs.
(Nn-Ind. T: Legs, (.) Hair, (.) Eyes.)
Jac: Whoa, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Hair. (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs. (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs. (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
(Nn-Ind. T: Legs, (.) Legs.)
Jac: Yes, (.) Legs. (.) Legs.
then I'll get into trouble. (0.3) hhh (0.4)
Ok, well tell me about 'is shorts.
(0.8)

85 Nn-Ind. T: What did you put (.) for 'is shorts. How did you make them.
(0.5)

86 Jac: Glitter?
(0.3)

87 Nn-Ind. T: Glitter!
(0.8)

88 Nn-Ind. T: Wow! (.). Can we feel the glitter?
(1.4)

89 Nn-Ind. T: How's that feel on your finger?
(0.6)

90 Jac: Glitter?
01:44.9

91 Nn-Ind. T: Glitter! 01:45.9

92 Nn-Ind. T: Wow! (.). Can we feel the glitter?
(1.4)

93 Nn-Ind. T: How's that feel on your finger?
01:49.3

94 Nn-Ind. T: How's that feel on your finger?
01:50.7

95 Nn-Ind. T: How's that feel on your finger?
01:52.1

96 Jac: Good.
01:52.7

97 Nn-Ind. T: (.). Good!
01:53.2

98 (2.1)

99 Nn-Ind. T: What's another word you can tell me to describe that glitter.
(2.2)

100 Nn-Ind. T: How's it feel, for your finger.
02:00.9

101 Nn-Ind. T: How's it feel, for your finger.
(0.7)

102 Nn-Ind. T: It fee:ls-;
02:03.1

103 Jac: Um in grade One.
((J holds up one finger))
(0.4)

104 Nn-Ind. T: It fee:ls-;
02:04.4

105 Nn-Ind. T: It fee:ls-;
02:05.4

106 Nn-Ind. T: You're in grade one now! (0.3) Ye[ah! C]an't believe that, that's fantastic!
((T touching star, J reaches arm over table))

107 Nn-Ind. T: You're in grade one now! (0.3) Ye[ah! C]an't believe that, that's fantastic!
02:05.8

108 Jac: [Yep.]
02:07.9

109 Jac: [Yep.]
02:10.4

110 Jac: Do: do:
02:13.2

111 (0.3)

112 Nn-Ind. T: Oo:h, I dunno I don't touch it either.
02:13.9

113 ((both leaning towards sound recorder))

114 Nn-Ind. T: Oo:h, I dunno I don't touch it either.
02:14.2

115 Jac: Hullo
02:15.9

116 Nn-Ind. T: Hullo
02:16.7

117 Nn-Ind. T: Ain
02:17.2

118 Nn-Ind. T: Ain
02:17.5

119 Nn-Ind. T: We might get in trouble. So, let's talk about this.
(1.6)

120 Nn-Ind. T: We might get in trouble. So, let's talk about this.
(1.6)

121 Nn-Ind. T: So this guitar, (0.9) What did you make the guitar out 'f
(1.0)

122 Nn-Ind. T: So this guitar, (0.9) What did you make the guitar out 'f
(1.0)

123 Nn-Ind. T: So this guitar, (0.9) What did you make the guitar out 'f
(1.0)

124 Nn-Ind. T: So this guitar, (0.9) What did you make the guitar out 'f
(1.0)

125 Nn-Ind. T: 'J' for who?
02:22.3

126 Nn-Ind. T: 'J' for who?
02:25.8

127 Nn-Ind. T: 'J' for who?
02:26.8

128 Nn-Ind. T: 'J' for who?
02:28.5

129 Nn-Ind. T: 'J' for who?
02:28.8

130 Nn-Ind. T: 'J' for who?
02:30.1

131 Nn-Ind. T: 'J' for who?
02:30.6

132 Nn-Ind. T: 'J' for who?
02:31.4

133 Nn-Ind. T: 'J' for who?
02:31.6
Nn-Ind. T: Why, what's your name? 02:32.4
Jac: J--! 02:33.8
Nn-Ind. T: That's right! (0.2) Course it's J--(0.5) It does look like a 'J', fantastic ja-
Jac: ((J traces 'J' shape))
Nn-Ind. T: Oh yeah, (. ) capital 'J', yea:h, that's good. (0.5) Yeah, look at that! (0.8) An' his hair, (0.4) What'd you make his hair out of.
Jac: (xx)
Nn-Ind. T: Oh yeah, ( .) capital 'J', yea:h, that's good. (0.5) Yeah, look at that! (0.8) An' his hair, (0.4) What'd you make his hair out of.
Jac: Ah, wool. 02:48.0
Nn-Ind. T: Wool as well. (0.7) He's great! So- so, when you take him home, (0.5) What're you gonna do with 'im?
Jac: Put ruler. 02:54.9
Nn-Ind. T: Put a ruler on 'im? Oh I might see if I can find one before that, what'd you reckon?
Jac: Yeah. 03:00.6
Nn-Ind. T: Yeah. (. ) You gonna play with 'im? 03:01.1
Jac: Le-an-(0.4) an La-? 03:09.3
Nn-Ind. T: Yeah? 03:02.7
Jac: U:m, La-'s one. 03:12.0
Nn-Ind. T: Le- an La-! An how old are they? 03:16.2
Jac: An (. ) Le- (. ) Le-'s um, free. 03:17.0
Nn-Ind. T: Three!: Wow. And do they look like yo:u? 03:20.1
Jac: Three!: Wow. And do they look like yo:u? 03:22.9
Nn-Ind. T: hhThey dhhon't! o:h, that's a shame. 03:23.8
Nn-Ind. T: Oh, an Le- an La-. So Le--(0.6) Hang on, how old's Le-? ( .) Three.
Jac: Yeah. 03:32.1

Nn-Ind. T: Yeah. Does he play with your toys? 03:32.4

(J nods) 03:34.2

Nn-Ind. T: He does? 03:34.9

(0.6) 03:35.4

Nn-Ind. T: You okay with that? 03:36.1

(J nods) 03:37.0

Nn-Ind. T: What sort of toys does he like to play with? 03:38.1

Jac: Um (0.3) trucks and planes and cars? 03:40.0

(0.7) 03:42.7

Nn-Ind. T: Really? 03:43.4

(0.5) 03:44.0

Nn-Ind. T: Wh[at about-] 03:44.4

Jac: [an ch]oppers. 03:44.7

(0.7) 03:48.7

Nn-Ind. T: An choppers! (0.4) Wow! Have you got all those? 03:45.5

Jac: Yeah. 03:49.2

(0.2) 03:49.5

Nn-Ind. T: You do? And what does La- like playin with? 03:49.7

(0.7) 03:51.6

Jac: Um bloons. 03:52.3

(0.2) 03:53.4

Nn-Ind. T: Balloons! 03:53.5

(1.5) 03:54.9

Nn-Ind. T: Ah, what colour balloons, does she like? 03:56.3

(0.5) 03:58.6

Jac: Owenge. 03:59.1

(0.3) 03:59.9

Nn-Ind. T: “Orange balloons.” (.) What's your favourite colour anyway, I don't know. 04:00.2

(0.6) 04:04.2

Jac: Er 04:04.8

Nn-Ind. T: What your favourite colours; 04:04.9

Jac: Blue? 04:06.1

(0.4) 04:06.6

Nn-Ind. T: Mmm? (0.5) Any others? 04:07.0

(1.2) 04:08.5

Nn-Ind. T: Y'only like blue. 04:09.8

(0.5) 04:10.7

Jac: Yeah. 04:11.2

(0.2) 04:11.5

Nn-Ind. T: Oh, we might have to find-(0.9) A blue balloon for you. Maybe an orange one for La-. 04:11.7

(0.9) 04:16.7
((J nods))

215 Nn-Ind. T: Yeah. 04:17.6
216 (0.6) 04:18.3
217 Nn-Ind. T: So. (0.5) Does Le- an La- like to play in your room? 04:18.9
218 (1.8) 04:21.8
219 ((J nods)) 04:23.6
220 Jac: We make- (0.4) cubby 'ouse. 04:24.5
221 (0.2) 04:26.3
222 Nn-Ind. T: Do you make- cubby house? How do you make your cubby house? 04:26.5
223 (0.5) 04:28.8
224 Jac: U:m (0.5) a roof ((J makes roof shape with hands)) 04:29.3
225 (0.5) 04:30.6
226 Nn-Ind. T: Yeah, 04:31.2
227 (0.6) 04:31.6
228 Jac: an, (0.8) a (0.5) shape. ((J traces square shape)) 04:32.2
229 (0.4) 04:34.6
230 Nn-Ind. T: yeah, (0.3) Oh, like a, (0.5) like a box ((T traces square shape with hand)) 04:35.0
231 (0.4) 04:37.8
232 Nn-Ind. T: Yeah, yep, square, yeah, 04:38.2
233 (0.6) 04:39.9
234 Nn-Ind. T: What else do you- how else do you make your cubby house 04:40.5
235 (0.6) 04:43.7
236 Jac: Um, we need, (0.9) We need (. . .) um. (0 . . .) We need some (. . .) blanket, and some (0.6) An we need some(1.2) An(0.4) We need some pillow 04:44.6
237 (0.2) 04:57.1
238 Nn-Ind. T: *Pillows. Why do you need those? 04:57.2
239 (0.3) 04:59.0
240 Jac: Because (0.7) So we can sleep in 04:59.3
241 (0.4) 05:01.8
242 Nn-Ind. T: A:h, do you sleep in your cubby house? 05:02.2
243 (0.8) 05:04.4
244 ((J nods)) 05:05.2
245 Nn-Ind. T: You do? 05:05.8
246 (0.7) 05:06.5
247 Nn-Ind. T: Oh that must be lots of fun. 05:07.7
248 Jac: M:......................[..............................m] 05:08.1
249 Nn-Ind. T: [Do you take any other toys] 05:09.4
250 (0.7) 05:11.3
251 Jac: Um. 05:12.0
252 ((J nods once)) 05:12.3
253 Nn-Ind. T: What sorta toy[s?] 05:13.1
Jac: [Pt]ew:......................
(((J moving star like a plane))

05:13.8

05:15.7

05:15.9

05:16.7

05:17.0

05:17.2

05:17.5

05:18.7

05:20.7

05:21.4

05:23.1

05:23.5

05:28.8

05:29.0

05:29.4

05:43.4

05:43.7

05:45.9

05:46.4

05:47.8

05:50.5

05:51.1

05:54.4

05:54.8

05:55.3

06:02.6

06:03.6

06:04.0

06:06.1

06:06.4

06:09.3

06:09.6

06:13.1

06:13.9

06:15.3

06:16.9

06:21.9

06:22.7

06:28.5

06:29.5
lots more popcorn.

(0.8) 06:34.8

295  Nn-Ind. T:  hhhThanks Jack.  06:35.6

296  Notes  We going to get 'im to talk to Ruth as well  06:36.9

297  Nn-Ind. T:  Sorry  06:38.5

298  (0.4)  06:38.8

299  Nn-Ind. T:  Oh, hang on. (0.5) I forgot. (1.0) Miss Ruth wants to have a chat to you too! (0.5) Come over here!  06:39.2

(1.2) 06:45.1

300  Nn-Ind. T:  That was my fault, I completely forgot!  06:46.4

301  (0.3)  06:48.4

302  Nn-Ind. T:  Now you gotta tell Miss- ... You gonna have to tell Miss R-- about your fabulous star because(0.9) She hasn't had a chance[ to] make it with you.

303

304  Ind. T:  [Eah]  06:57.2

305  (1.6)  06:58.1

306  Ind. T:  Now you remember me, eh?  06:59.7

307  (1.8)  07:01.5

308  Ind. T:  You wa:nt to mix it a bi:t?  07:03.4

309  Nn-Ind. T:  (. ) yeah.  07:05.4

310  (0.7)  07:05.8

311  Ind. T:  Can I start?  07:06.5

312  (1.1)  07:07.6

313  ...

314  Ind. T:  Jack, can you tell me what you did- what's this called here? (0.8) Cause I don't know what you've done here. (0.6) What is it? (0.7)  07:32.4

315  (0.7)  07:39.9

316  Jac:  Me.  07:40.5

317  (0.5)  07:41.1

318  Ind. T:  Oh, you made a person.  07:41.6

319  (0.5)  07:43.2

((J nods))

320  Jac:  Ye[ah.] It's me.  07:43.6

321  Ind. T:  [No.]  07:43.7

322  (0.3)  07:44.8

323  Jac:  [Je-]  07:45.2

324  Ind. T:  [O:h], it's you! Ok, what did you do first?  07:45.2

325  (0.7)  07:48.2

326  Jac:  Um (2.3) Um  07:48.9

327  (0.7)  07:52.0

328  Ind. T:  You remember what you- who did you make it with?  07:52.7

329  (1.9)  07:54.8

330  Ind. T:  Wit Miss M--?  07:56.7

331  (0.5)  07:57.9

332  Ind. T:  Did you c-cut that with Miss M--? Or nother lady? (0.9) ((J shakes head))  07:58.3

333  08:01.5
Jac: Um. I cut it out with sme. (0.5) I cut it. 08:02.4
(0.8) 08:05.6
Ind. T: Oh, kay (0.9) Who bi help you? 08:06.4
(1.2) 08:09.1
Jac: Um (1.4) (I [xx]) 08:10.3
Ind. T: [xx] 08:12.8
Ind. T: Okay 08:13.9
(1.4) 08:14.5
Ind. T: Well tell me what you done first, then 08:15.9
(1.2) 08:17.7
Jac: Um (1.2) I made a b'tar 08:18.9
((J points on star))
(0.5) 08:21.9
Ind. T: Is that your guitar? Ye::s 08:22.4
(1.5) 08:24.4
Jac: A:n (2.0) An [wool] 08:25.9
((J pats cotton wool))
Ind. T: What else, w- wool (0.4) Yeah. 08:28.6
What are they?
(1.3) 08:32.3
Jac: U: 08:33.6
(2.5) 08:34.0
Ind. T: Can you remember what you done there? 08:36.5
((J shakes head)) 08:38.4
(4.1)
Ind. T: Ok, now that's ok. 08:42.5
(1.8) 08:43.8
Ind. T: What else did you do next? 08:45.7
(1.0) 08:47.3
Jac: Num I put; (0.7) some_ (1.3) um; (. ) glue on? 08:48.3
(0.4) 08:53.1
Ind. T: Glue? 08:53.5
(0.6) 08:54.2
Ind. T: Ok, where did you put some glue on? 08:54.8
(0.6) 08:56.6
Jac: An I cut it out with scissis. 08:57.2
Ind. T: An you used the scissors; o:h. 08:59.7
(1.4) 09:01.9
Ind. T: An what else? 09:03.3
(0.5) 09:04.1
Jac: Um. Hair. 09:04.6
(1.0) 09:05.6
Ind. T: Show me where the hair is. 09:06.5
((J points on star)) 09:07.9
Ind. T: O:h. 09:08.2
(1.2) 09:08.8
Ind. T: An (0.6) Did you remember to put some- (. ) 09:10.1
what comes after the hair there? What it this one call?
(0.7) 09:16.4
Jac: I (0.4) U[:m] 09:17.1
Ind. T: [Ea:]h, 09:17.9
(0.8) 09:18.6
Ind. T: Did you put some eye on 'im? 09:19.4
(0.9) 09:21.1
Ind. T: O[n-] 09:22.0
Jac:  [Ye]a:h 09:22.2
Ind. T: Yeah, where? Where you eyes? 09:22.5
(0.5) 09:23.8
((J points to eyes on star))
Ind. T: Oh, they your eyes there? 09:24.4
(0.8) 09:25.8
Ind. T: An what would that be? 09:26.6
(1.2) 09:27.7
Jac:  Um 09:29.0
(2.1) 09:29.3
Ind. T: What comes after your e:ye? 09:31.4
(2.5)((J looking at T)) 09:32.9
Ind. T: No? 09:35.4
(1.9) 09:35.7
((J shakes head))
Ind. T: Ok then, never mind. 09:37.6
(0.9) 09:39.1
Ind. T: Okay(0.4) Who your-(0.3) Das nice. 09:40.0
(1.9) 09:42.5
Ind. T: An 'is name Jack then 09:44.4
(0.7) 09:45.9
Ind. T: Ay? 09:46.6
(1.0) 09:47.0
Ind. T: That's you, eh? 09:48.0
(0.4) 09:48.9
Jac:  Yeah. 09:49.3
(0.5) 09:49.6
Ind. T: Okay 09:50.1
Jac:  Pttchew:...................... 09:50.6
Ind. T: Mmm 09:52.1
(2.2) 09:52.5
Ind. T: Can you tell me who- who your teacher's name? 09:54.7
(0.3) 09:56.8
Jac:  Um::: (0.3) Mish(0.4) C--s 09:57.2
(0.4) 09:59.1
Ind. T: Miss who:? 09:59.5
(0.3) 10:00.2
Jac:  Miss W--? 10:00.6
(0.4) 10:01.4
Ind. T: W--. 10:01.8
(0.7) 10:02.5
Jac:  Yeah. 10:03.2
(0.4) 10:03.6
Ind. T: Oh okay, you like, (0.6) grade one? 10:04.0
(1.5) 10:06.9
428 Ind. T: Mmm 10:08.4
429 (0.4) 10:09.1
430 Ind. T: Ow you come to school now? 10:09.5
431 (3.5) 10:11.1
432 Ind. T: Oh, dat's right, auntie D-- brings you, eh? 10:14.7
433 (0.9) 10:17.4
434 Ind. T: In da ca:r 10:18.3
435 (J nods) 10:19.3
436 Ind. T: Kay 10:20.0
437 (3.8) 10:20.8
438 Ind. T: That's good. 10:24.6
439 (1.8) 10:25.3
440 Ind. T: (xx xx xx xx) 10:28.4
441 (2.4) 10:30.9
442 Ind. T: Mm That's very good. What happens i- when he takes that thing home with xxx im.

8.2 Transcript 2 : Albert

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Text</th>
<th>Start Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Nn-Ind. T:</td>
<td>Why'd you go bed late last night? 00:00.0</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>(1.2) (A nods))</td>
<td>00:01.3</td>
</tr>
<tr>
<td>3 Nn-Ind. T:</td>
<td>You did? 00:02.5</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>(1.0) (A nods))</td>
<td>00:03.0</td>
</tr>
<tr>
<td>5 Nn-Ind. T:</td>
<td>What time'd you go to bed last night? 00:04.0</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>(0.8)</td>
<td>00:05.4</td>
</tr>
<tr>
<td>7 Alb:</td>
<td>Fwaiv O'clock</td>
<td>00:06.2</td>
</tr>
<tr>
<td>8</td>
<td>(0.4)</td>
<td>00:06.9</td>
</tr>
<tr>
<td>9 Nn-Ind. T:</td>
<td>Fhivve O'clock! Wow! (1.3) Wo:w! (1.6) So you tired still? 00:07.3</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>(1.7) (A shakes head)</td>
<td>00:13.1</td>
</tr>
<tr>
<td>11 Nn-Ind. T:</td>
<td>You'r- (. ) no? Yeah? (. ) No? (0.3) I'm still tired. (0.7) I'll swap ya, 00:14.7</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>(1.2)</td>
<td>00:18.7</td>
</tr>
<tr>
<td>13 Nn-Ind. T:</td>
<td>Hey? You go do my work, I'll do yours. (0.5) hmhh 00:19.9</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>(0.4)</td>
<td>00:22.9</td>
</tr>
<tr>
<td>15 Nn-Ind. T:</td>
<td>Okay. (0.7) So, (0.4) What've you made here? 00:23.3</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>(1.0)</td>
<td>00:26.1</td>
</tr>
</tbody>
</table>
17 Alb: Him is de ma:n, an dis_ (0.7) an a (.) dis is, (0.4) dis is- (.) ü:m_ (1.0) dit (.) it (.) a; (2.2) Dis is a:-;, (1.5) A ma:n, (0.8) An dit is_ (0.4) da pra:b.

18 (1.5) 00:41.9
19 Nn-Ind. T: Oh, crab? 00:43.4
20 (0.6) 00:44.5
21 Nn-Ind. T: Yeah? 00:45.1
22 (0.6) 00:45.5
23 Nn-Ind. T: Oh, okay, 00:46.1
24 (0.3) 00:47.7
25 Alb: Das all a pra:m. ((A points at star)) 00:48.0
26 (1.2) 00:49.2
27 Nn-Ind. T: What? 00:50.4
28 (0.8) 00:51.2
29 Alb: Ya know what da c- pra:b pick up? ((A points at star)) 00:52.0
30 (0.6) 00:53.8
31 Nn-Ind. T: What? 00:54.4
32 (0.5) 00:54.7
33 Alb: Prab, das a prab. (0.2) What- white¿ ((points at star)) 00:55.1
34 (0.5) 00:57.2
35 Nn-Ind. T: A white crab? 00:57.7
36 (0.5) 00:58.5
37 Nn-Ind. T: Yeah? 00:59.0
38 (0.7) 00:59.3
39 Alb: Leuf piny pra:b. 01:00.0
40 (0.9) 01:01.2
41 Nn-Ind. T: Ah 01:02.1
42 (0.6) 01:02.7
43 Nn-Ind. T: So who ya make this crab with? 01:03.2
44 (1.5) 01:04.7
45 Alb: U::m_ 01:06.2
46 (1.4) 01:06.8
47 Nn-Ind. T: Y' member who it was? Was it Miss L--? 01:08.2
48 (1.2) 01:10.0
((A nods))
49 Nn-Ind. T: Yeah? (0.3) Was Miss L--. 01:11.2
50 (1.0) 01:12.6
51 Nn-Ind. T: Wow! (0.2) So [you:-] 01:13.6
52 Alb: [An de-] (0.3) Deres all de e:yes. ((A points at star)) 01:14.4
53 (0.5) 01:16.7
54 Nn-Ind. T: Is that all the eyes. (.) Have crab got lots a eyes. 01:17.2
55 (0.8) 01:19.5
56 Alb: Dat is a fish:. 01:20.3
57 (0.8) 01:21.3
58 Nn-Ind. T:  
59 Alb:  One, (.) two, (.) 'ree, four, five, six,  
(0.5) seven, eight, ten.  
60  
61 Nn-Ind. T:  Ten! (0.8) "Fantastic." (.)What? Ten eyes?  
62  
63 Nn-Ind. T:  Yeah?  
64  
65 Nn-Ind. T:  Very good. (0.5) What about those stuff?  
(1.0) Whas this?  
66 Alb:  
67 Alb:  A (.) 'is no:se  
68  
69 Nn-Ind. T:  'is nose? (.) okay, i'll put d(xx xx)  
[cause i can't think-  
70 Alb:  [Das a nose.  
71  
72 Nn-Ind. T:  O:h that's a nose! What about the green  
thing (. ) here;  
73  
74 Nn-Ind. T:  This green paper.  
75 Alb:  U:m (0.5) Das a::h (1.8) Ma:, das a mad  
(A points at star))  
76 (0.7)  
77 Alb:  
78 Nn-Ind. T:  O:kay. And this: (.) sprinkly stuff? (.)  
What's this stuff for?  
79  
80 Alb:  Dey fo::r (1.1) fo:r (0.9) progodile  
te:eth.  
81 (0.8)  
82 Nn-Ind. T:  Por - (.) so wha? Teeth?  
83 (0.8)  
84 Alb:  Progodiles (. ) Ead it.  
85 (0.5)  
86 Nn-Ind. T:  O:::h, okay. (. ) Yep  
87 (0.4)  
88 Alb:  Das a progodile up dere bool all a way  
down.  
89 ((A points at star))  
90 (1.1)  
91 Alb:  
92 Nn-Ind. T:  
93 Alb:  U::m; (0.6) They eading:, (0.7) Dirt.  
(0.4)
Dirt? 02:21.6
Ooh, why eadin the dirt for? 02:22.9
I know what dey eat, dey eat um- 02:25.8
Orange? Yeah? Do you eat orange? 02:31.5
I like binana too 02:38.9
Hmm? What other fruit you like? 02:40.3
A::h_ I::: (.) You know what--; 02:42.6
(h) carrots.
O:::h Carrots are yummy. Mmm. 02:55.8
They nice. 02:58.6
You like them - you eat carrots? 02:59.4
((A nods))
Do you like to peel 'em first? Or you just like to (.) eat em with the skin on? 03:01.8
A: peel them off. 03:05.0
You peel em off? Yeah? 03:07.1
Very good. 03:09.3
You usa peel it off? 03:09.6
Yeah. (.) I peel it off. 03:11.0
(M) O:h that's right, that's why you gotta peel em, huh? 03:17.6
((A nods))
Yeah. 03:20.2
Dey like goin fough da skins. 03:21.0
M:m (.) They like eatin anything, don't 03:23.2
they?

(0.4) 03:25.2

140 Nn-Ind. T: An spuds too. (0.8) You like potatoes?
03:25.6

141 Alb: I li:ke chippie:[s
03:28.8

142 Nn-Ind. T: [You like chips? Oh, you do like chips.
03:30.2

143 Alb: An I like chip- (. ) I li:ke; (0.8) Chicken wit chippies
03:31.6

144 Nn-Ind. T: Chicken an chippies. (. ) M:::m. Do you have sauce on your chicken an chippies?

145 Alb: [You usa have dat? 03:41.9

146 Nn-Ind. T: I have gravy. (0.7) I like gravy on mine . 03:43.1

147 Alb: I like gravy too on mi[ne. 03:46.2

148 Nn-Ind. T: [Do you? 03:47.5

149 Alb: An] some pla:ydough too. 03:49.0

150 Nn-Ind. T: The which one? 03:50.5

151 Alb: Pla:ydough. 03:52.1

152 Nn-Ind. T: Playdough?
03:52.7

153 Alb: ((A nods))

154 Nn-Ind. T: Do you eat playdough?
03:54.1

155 (0.5) 03:56.5

156 Nn-Ind. T: ((A nods))

157 Alb: ((A shakes head))

158 Nn-Ind. T: Na:
03:57.2

159 Alb: Na: Yucky. (0.3) Blagh
03:58.1

04:00.3

161 Alb: ((A nods))

162 Nn-Ind. T: Oh, cook playdough. Like Miss G-- used to do?
04:01.2

163 Alb: ((A shakes head))

164 Nn-Ind. T: hahhh
04:02.5

165 Alb: No? Miss G-- didn't do that?
04:03.5

166 Nn-Ind. T: Da big pla:ydough.
04:04.0

167 Alb: 04:06.0

168 Alb: 04:07.2

169 Alb: 04:08.0

170 Alb: 04:09.0

171 Alb: 04:09.7
Nn-Ind. T: Ooh, sit up. (. ) The big playdough? 04:10.9
183 (1.4)
(((A nods))
184 Nn-Ind. T: Ah what'd you do with the playdough? 04:14.0
185 (0.8)
186 Alb: Um (. ) (0.6) A cooking. 04:16.2
187 (0.6)
188 Nn-Ind. T: Cooking. Mm. (0.5) An then what? 04:18.9
189 Alb: Always cooking 04:20.6
190 (0.4)
191 Nn-Ind. T: Always cooking, (1.2) You like cooking? 04:22.3
192 (1.1)
(((A nods))
193 Nn-Ind. T: Yeah? 04:26.0
194 Alb: An always cleanin up ba room 04:26.4
195 (0.3)
196 Nn-Ind. T: You clean up your room? (0.4) Can I take 04:28.8
(((A nods))
you home? (. ) Cause my kids don't clean up
their rooms.
197 (0.9)
198 Alb: Eh. (0.5) I gotta backum cleaner. 04:33.0
199 (0.7)
200 Nn-Ind. T: Have you? (. ) Gotta vaccuum cleaner? Me 04:36.6
(((A nods))
too.
201 (0.5)
202 Alb: I gotta little one. 04:39.2
203 (0.3)
204 Nn-Ind. T: You gotta little one? 04:40.4
205 (0.4)
206 Alb: You gotta big one? 04:41.6
207 Alb: (0.5)
208 Nn-Ind. T: Yeah, mine's this big. 04:42.8
209 (0.9)
210 Alb: Yours is really big. 04:43.5
211 Nn-Ind. T: Yeah, mines' really big. It's Noisy. 04:44.4
212 (1.3)
213 Alb: Mine is bery noisy, I always turn it right up. 04:47.3
214 (. )
215 Nn-Ind. T: You do? 04:51.1
216 (0.8)
217 Nn-Ind. T: [yes?] 04:52.5
218 Alb: [You kno]w, ona side ina corner? 04:52.5
219 Nn-Ind. T: Mhm. 04:54.4
220 (. )
221 Alb: You turn it ri:ght up. (0.6) An that's bit noisy I turn it down when ya ding dat eh? 04:54.8
222 (0.2)
223 Nn-Ind. T: Oh, okay. 05:00.4
108

224  (0.6)  05:01.0
225  Alb:  Now y'gonna buy one'f dem?  05:01.6
226  (1.2)  05:02.8
227  Nn-Ind. T:  I don't know, I- mine's needsta be a really big one, cause i've gotta big house. (0.3) An lots f rubbish. (0.6) [Lotsa dirt.]
228  Alb:  [You got big 'ou]se.  05:08.8
229  (0.1)  05:09.5
230  Nn-Ind. T:  M:m. You gotta big 'ouse too?  05:09.7
231  (0.8)  05:10.8
232  Alb:  Yeah. (0.4) But I gotta clean a spiders off da 'ouse.
233  (0.2)  05:14.9
234  Nn-Ind. T:  Do ya?  05:15.1
235  (0.4)  05:15.5
236  Alb:  An cockaroach.
237  Nn-Ind. T:  And cockroach (.). yeah.
238  (0.5)  05:18.0
239  Alb:  To- sa[y
240  Nn-Ind. T:  [How- how do you get the spiders and the cockroaches off?  05:19.2
241  (1.2)  05:21.5
243  Alb:  I'cause (0.9) We nuse, (.). sprays and dat, (.). if- _. (0.9) we- (.). shine up dere, dat_(0.9) an (.). dat, (0.3) spid' one 'e get dead.
244  (0.4)  05:32.9
245  Nn-Ind. T:  He get dead?  05:33.3
246  (0.3)  05:34.0
247  Nn-Ind. T:  Yeah.
248  (0.3)  05:34.5
249  Nn-Ind. T:  Y'[know what.  05:34.8
250  Alb:  [im un git dead (?)  05:34.9
251  Nn-Ind. T:  I've gotta get my broom. (0.8) An get em down, cause they're so far up.
252  (0.7)  05:39.4
253  Alb:  They're so far u:p.
254  Nn-Ind. T:  Yeah, go- I gotta get a special broom. I gotta pull it out, (0.4) an I gotta go fsh fsh fsh, (0.5) an get all the spiders down. (0.6) Cause I got lots f we:bs, (0.3) and those little cockroach up there, so I go Whack. (0.7) Do you go whack on your cockroaches?
255  (0.6)  05:54.0
256  ((A shakes head))
257  Alb:  Na, tha gon break ma ouse down  05:54.6
258  (0.2)  05:56.5
259  Nn-Ind. T:  Oah (0.5) Owkay
260  Alb:  Ma ouse is too Liddle  05:58.4
Nn-Ind. T: Your house is too li'le? How many rooms in your house?

Alb: One, two, free, an den one ova dere, one ova here.

Nn-Ind. T: Yeah.

Alb: One downa hallway, an one (straight) dere;

Nn-Ind. T: Oh, okay, you got lots of [rooms

Alb: [An a toilets. (. Kehe (0.4) dere.

Nn-Ind. T: Yeah, they are?

Nn-Ind. T: Yeah?

Alb: Dey in da Roo::m.

Nn-Ind. T: mhm

Alb: Wit da bed

Nn-Ind. T: O::a:::h, I see, I see. (. So how many beds in your house?

Alb: U:m one two three- one two three four Five.

Nn-Ind. T: Five? I got one uh two three four (1.0) I- I think I've got five too.

Alb: You think you got five too;

Nn-Ind. T: Yeah, I gottal I got five beds too.

Alb: What's (oo roo) for?

Nn-Ind. T: Oh, I got one in the lounge room, (0.3) I got my bed. (0.7) I got_ (0.3) M--'s bed, (0.3) M--'s bed an Liam's bed.

Alb: L--'s bed.
Nn-Ind. T: Yeah, he gotta bed too. (0.8) An then he's got a little bed underneath. Oh, maybe that's one more. 06:51.5

Alb: I ave- I ave- I ave one more. (0.5) Right underneath de other mapress. 06:57.2

Nn-Ind. T: O:h, yeah yeah. (. ) That's like L--. 07:02.5

Alb: I have one under da- (. ) mapress. 07:04.8

( .)

Alb: I ave- I ave- I ave one more. (0.5) Right underneath de other mapress. 07:08.1

Nn-Ind. T: Right un. Do you sometimes crawl under there? (. ) Can you get under there? 07:08.6

(1.0)

((A nods)) 07:11.6

Nn-Ind. T: Mhm 07:23.2

Alb: Dat's why i can chuck de (0.5) u::h (. ) cat an do: g in da bin 07:23.6

Ind. T: Eh? (. ) Y[ou gonna have to teach] em to use the toi:let. 07:45.2

Alb: Na they cn do goona outsi::de. 07:48.7
Nn-Ind. T: thay- yeah, well that's where they should, but
(0.7)
07:50.6
Nn-Ind. T: A:h, you might have to kick em outside;
(0.4)
07:53.1
Nn-Ind. T: Ew
(1.2)
07:55.0
07:55.4
07:55.7
Alb: We might have leave em out the gate, so'ey can go away;
(0.4)
07:59.8
Nn-Ind. T: Yhhhh you don't like em
08:00.1
(0.7)
08:01.6
((A shakes head))
Nn-Ind. T: ohh[hh°]
08:02.3
Alb: [I don't like] pussy cats
08:02.5
Ind. T: ohhh
08:03.9
Nn-Ind. T: Hhhhhhh
08:04.5
Alb: Pu[ddy cat]
08:05.9
Nn-Ind. T: [You like] dogs. (0.3) I like [dogs.]
08:06.0
Ind. T: [What's is] nahhme?
(0.3)
08:08.4
Nn-Ind. T: What's pussy cat name?
08:08.7
(0.7)
08:09.8
Alb: A:::h. Milo.
08:10.5
(0.2)
08:11.9
Nn-Ind. T: [Milo,] and what's about the dog
08:12.1
Ind. T: [Milo.]
08:12.1
(0.7)
08:13.8
Alb: Um men dere socksie;
08:14.5
(0.4)
08:16.0
Nn-Ind. T: [Socksie,] 's it got white feet?
08:16.4
Ind. T: [Socksie.]
08:16.4
((A nods))
Nn-Ind. T: [Socksie.] Or black feet- white feet.
08:18.0
(0.6)
08:18.7
Alb: Ah black feet.
08:20.0
.)
Nn-Ind. T: Black feet. O:::[:h]
08:20.9
Alb: [Like you]r feet.
08:22.5
(0.6)
08:23.5
Ind. T: O:::[::hh hhhhh]h
08:24.1
Nn-Ind. T: [Lhhike mine?]n
08:24.3
Nn-Ind. T: Like my feet?
08:25.5
(0.5)
08:26.2
((A nods))
Alb: Yes.
08:26.7
Ind. T: Hhhh black fhheet like [mhy fhhhe]et [hhhh]
08:27.1
Nn-Ind. T: [Yeah,]n
08:28.3
[Nhho:] see, Miss- Miss R-- got white shoes on, shho she got white feet to[day]

Nn-Ind. T: [Lh]hike

Ind. T: hhhis hhh[hh]

Nn-Ind. T: [An] an I got- I think I got [brown feet today.]

Ind. T: [O:::hhhhhh]hh

(0.8) 08:36.2

Ind. T: O:::h[hh hhhhh]

Alb: [Ma feet are white]

Nn-Ind. T: [But look an see] - you got dark shoes on today, like your feet

(0.8) 08:39.0

Ind. T: O:::h[hh hhhhh]

(0.7) 08:42.1

Nn-Ind. T: Yeah?

Ind. T: Doe[s he bite?]

Alb: [I wanna buy] (xx) shoe, I don' like dat shoe, it too a:rd

(.)

(0.8) 08:43.5

Nn-Ind. T: too [hard?] ((A nods))

Ind. T: [Dat] dog bite? Does Sockie bite?

Alb: Dose un, dey ony

(0.7) 08:50.9

Nn-Ind. T: The- the- your shoes?

(0.7) 08:51.6

Nn-Ind. T: Yeah, so you gonna get some new shoes?

(0.4) 08:53.5

Nn-Ind. T: What colour?

(1.1) 08:55.6

Alb: A::h (1.6) I'll buy uh (0.3) dese purple one

(0.9) 08:57.3

Alb: A::h (1.6) I'll buy uh (0.3) dese purple one

(0.7) 09:01.9

Nn-Ind. T: Mmm

(0.6) 09:02.7

Nn-Ind. T: Hmm

(0.6) 09:03.0

Alb: An they're gonna be very pink, an I paint da shoe

(0.3) 09:03.6

Alb: An they're gonna be very pink, an I paint da shoe

Oh, that sounds nice, uh? (0.5) Eah¿

Alb: An I paint it down 'ere, la.

(0.3) 09:08.5

Alb: An I paint it down 'ere, la.

(0.3) 09:10.0

Alb: An they're gonna be very pink, an I paint da shoe

[just gonna-]

[An uh put] some on da pront of it,

[An uh put] some on da pront of it,

(0.2) 09:14.7

(0.2) 09:16.7

Nn-Ind. T: Yeah?

(0.5) 09:16.9

Nn-Ind. T: Yeah?

(0.5) 09:17.3

Alb: An a line 'ere la.

(1.4) 09:17.8

Alb: An a line 'ere la.

(1.4) 09:18.7

Alb: An de-, (0.6) A pu r [roun ere]

Alb: An de-, (0.6) A pu r [roun ere]

(0.6) 09:20.1

Nn-Ind. T: [Pu e right aroun] there? Cause you don' like the green.

Nn-Ind. T: [Pu e right aroun] there? Cause you don' like the green.
Nn-Ind. T: Don' cha like green? 09:24.1

Alb: nd I ge it. An put some red around it. 09:26.2

Nn-Ind. T: Red? Red's good. (0.4) Yeah. (0.7) Red's good. 09:28.8

Alb: An some purple too, eh? 09:31.5

Nn-Ind. T: Some purple? Yeah, purple's good. (0.4) Purple, blue good, red good, yeah. 09:33.2

Alb: Purple good too. 09:38.0

Nn-Ind. T: Mhm 09:39.2

Alb: oh I like, (0.5) Ha_ (0.5) I like doin e, (0.2) U:m (0.6) I like puding dis ere on de:s, because you make em puiet (1.1) 09:49.0

Nn-Ind. T: Does too. 09:50.1

Alb: An I put, I put some a that_ (0.6) lue on, (.) make it bri:ght. (0.4) 09:55.8

Nn-Ind. T: You did make it bright. It looks really good. Look - even shiny, huh? 09:56.1

Nn-Ind. T: You know what? (0.5) You get to tell Miss R-- about how you made this, cause Miss R-- was sleepin while we were talkin about it. (0.8) Eah. (0.4) Weren't you Mish R--? Miss R-- been sleepin (0.3) She's sleepin in like you! 10:01.4

Nn-Ind. T: Ye:ah. (0.3) So she's, you gonna tell her how you did your, (0.8) your, (0.7) Eyes, and your crocodile. an- an who's this? Is dis the fish? 10:13.6

Nn-Ind. T: ease show me the fish 10:22.1

Alb: Dis a (you xxxx under) here 10:24.3

Nn-Ind. T: Oh, ok¿ 10:26.0

Nn-Ind. T: Oh, how's that go? 10:28.4

Nn-Ind. T: An den you durn a roun, ptz:.................. durn a roun, (1.4) 10:30.6

Nn-Ind. T: Ok, 'e's all yours! 10:34.8

Nn-Ind. T: Whoops! 10:36.3

Nn-Ind. T: (1.8) 10:36.6
463 Nn-Ind. T: Flip dem up here, you tell Miss R-- about what you did. 10:38.4
464 (1.8) 10:40.7
465 Ind. T: Who did you make it with? 10:42.5
466 (1.2) 10:43.7
467 Ind. T: Miss L--? 10:44.9
468 (1.5) 10:45.7
469 Ind. T: Eh? 10:47.3
470 (0.6) 10:47.6
471 Alb: [I made,] I made da e:yes 10:48.2
472 Ind. T: [Who dat-] 10:48.2
473 (0.6) 10:50.3
474 Ind. T: What is it? 10:50.8
475 (0.5) 10:51.6
476 Alb: An I made, I made- (. ) um (0.7) I made, (0.4) I made (. ) dat an dis an dis. (0.8) Das, das all de fe:et
477 (0.5) 11:00.5
478 Ind. T: Das all de feet, (. ) eah; 11:01.0
479 (0.6) 11:02.4
480 Alb: Por de procodile; (0.3) One dere, one dere, one dere, (. ) one dere, one dere, (0.6) An one prab so big 'e (prordem) on de procodile, (0.6) An stingarays;
481 (0.6) 11:11.4
482 Ind. T: Stingaray too! a; 11:12.0
483 (0.6) 11:13.1
484 Alb: Stingaray it's in de wader. 11:13.7
485 (0.4) 11:15.2
486 Ind. T: Stingaray in de water. 11:15.6
487 (0.6) 11:16.8
488 Alb: Yeah, they sting your eye. 11:17.4
489 (0.3) 11:18.7
490 Ind. T: They sting your eye? 11:18.9
491 (0.7) 11:20.2
((A nods))
492 Ind. T: Yeah? 11:20.9
493 (0.7) 11:21.3
494 Alb: Like the shalt water. 11:22.0
495 Ind. T: In the salt water. Where- where did you see it? 11:23.3
496 (0.9) 11:25.6
497 Alb: No way. 11:26.4
498 (0.4) 11:27.1
499 Ind. T: Oh, in the salt water. Wha- where- where's your- where's your (. ) dad, is he still downtown still? 11:27.6
500 (1.2) 11:33.2
((A nods))
501 Ind. T: Palm Isla[n?] 11:34.4
502 Alb: [Ah]- yeah. 11:35.0
503 (0.5) 11:35.9
Ind. T: Yeah. 11:36.4
(0.5) 11:36.9
Alb: I used to stay dere cambull at Palm Islan 11:37.4
(0.4) 11:40.2
Ind. T: Eh, an' you still live up at Peter 11:40.6
Street?
(0.7) 11:43.8
Alb: Peter street. 11:44.5
(0.3) 11:45.1
Ind. T: Yeah. 11:45.4
(0.8) 11:45.7
Ind. T: Or where you live now? 11:46.5
(0.4) 11:47.6
Alb: I live Wharf street. 11:48.0
(1.4) 11:49.0
Alb: I got 'nother 'ouse (.) but it's a[:-, ] 11:50.4
Ind. T: [Oh], you got another house now. 11:52.1
(0.4) 11:53.8
Alb: [Yeah,] I've got dwo 'ouse 11:54.2
Ind. T: [Yeah.] 11:54.2
Alb: (0.7) 11:55.5
Ind. T: New 'ouse! (.) Eah¿ 11:56.2
(1.2) 11:57.6
Alb: An it is, (0.4) it is (.) u:m (0.7) It is 11:58.8
a::h (1.7) a::h; (1.6) It is-, (0.6) Dat de 11:59.1
(xx xx xx) la; (1.0) Dis is all a--(1.2) 11:59.8
Great (big,) (0.4) braby. (0.2) ah,
(0.9) 12:15.6
Alb: keke 12:16.5
Ind. T: Yeah - h- [how d-] 12:17.2
Alb: [All de] dir:t 12:17.7
(1.2) 12:17.8
Ind. T: How do you come to school. 12:18.5
(0.9) 12:20.1
Alb: a::h (.) de- der (.) car! 12:21.0
(1.3) 12:23.0
Ind. T: Mum- did mum bring you to school? Or you 12:28.2
walk down? (.) or in da car - 'oo's car?
(0.7) 12:28.9
Alb: Da (.) pruck 12:30.0
(0.5) 12:30.4
Ind. T: Truck. 12:31.0
(0.8) 12:31.8
Ind. T: oo's truck? 12:32.6
(1.4) 12:34.0
Alb: Nana R--'s truck? 12:35.4
Ind. T: Aunty R--, ah alright den, she picks you 12:39.4
up and bring you to school?
((A nods)) 12:40.7
Ind. T: O- kay,
Alb: An nanna R-- gonna pick me up in da afdernoon.

Ind. T: An Nanna R-- gonna pick you up too, eh?

Alb: [Ya] know what?

Ind. T: Well, dat's goo[d.]

Alb: My nanny R-- - uh- (.) ma nanny, (.)

Ind. T: Ye[ah]

Alb: [She] ad-,

Ind. T: Ye[ah]

Alb: she ave a bacuum cleaner, and she gonna clean da wall, an' put all a spiders offa da wall.

Ind. T: Oh, ok (0.4) [ea:]h.

Alb: [Dey gonna]

Ind. T: Nd you going to help her?

Alb: Wha?

Ind. T: You going to help aunt- nanny Roxanne vaccuum da house too?

((A nods))

Ind. T: You are. (. ) Are you scared of spiders?

((A nods))

Ind. T: Okay.

Alb: I don' like spiders bein in ma 'ouse.

Ind. T: You don' like spider. Did mum 'ave that baby yet?

Alb: Mum

((T nods))

Alb: She got 'er hown 'ouse now.

Ind. T: Who?

Alb: [Ma Mummy]
Ind. T: (Sha xxx xxx?) (1.7) Oa::h (0.3) So who look after you?

Alb: 'e don'

(0.9)

Alb: 'e [do- 'e]

(0.9)

Ind. T: [But you st]ill stalk with her?

(0.9)

Alb: Just all drinkin all day

(0.3)

Ind. T: Yeah?

(0.9)

Alb: 'e keep on doin dat;

(0.7)

Ind. T: O:::ah

(0.6)

Ind. T: Never min', long as yous come- you come to school, eh.

(1.2)

((A nods))

Ind. T: With Nanna R--.

(1.2)

Ind. T: Mmm?

(0.8)

Alb: How'd a [come,]

(0.7)

Ind. T: [Have] you got lunch?

(0.6)

Ind. T: Did Mum make your lunch?

(0.9)

((A nods))

Ind. T: She did?

(1.1)

Ind. T: O:h, okay

(0.3)

Alb: keke

(0.2)

Ind. T: Ye- Ooh, don't- better not drop dat, dat belong to dat lady dere.

(1.2)

Ind. T: Mmm (0.6) Dat was well done, Albert.

(0.6)

Ind. T: I tink Miss- Miss M-- might want to keep dat (. ) star- (. ) ohuh- (. ) crocodile.

(1.1)

((A nods))

Ind. T: E:[h?]
8.3 Transcript 3: James

<table>
<thead>
<tr>
<th>Line</th>
<th>Speaker</th>
<th>Text</th>
<th>Start Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nn-Ind. T.</td>
<td>You chewin on your thumb? ((J gazes downwards)) --&gt;</td>
<td>00:03.2</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>(0.8)</td>
<td>00:04.3</td>
</tr>
<tr>
<td>3</td>
<td>Nn-Ind. T.</td>
<td>mhmhmhm (0.6) That's alright.</td>
<td>00:05.2</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>(1.2)</td>
<td>00:07.2</td>
</tr>
<tr>
<td>5</td>
<td>Nn-Ind. T.</td>
<td>Well, (0.9) Ok.</td>
<td>00:08.4</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>(0.9)</td>
<td>00:10.4</td>
</tr>
<tr>
<td>7</td>
<td>Nn-Ind. T.</td>
<td>Now you know what, I saw your handwriting. ((T leans towards J, points at star.))</td>
<td>00:11.3</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>(1.3)</td>
<td>00:13.5</td>
</tr>
<tr>
<td>9</td>
<td>Nn-Ind. T.</td>
<td>Look at that. I can read it. (0.3) So that ((T points at star)) means it's really good, 'cause I'm not really good at lookin through handwriting hhmhhhh. (0.4) Ok. (0.6) So, did you make ((J and T smile))</td>
<td>00:14.8</td>
</tr>
</tbody>
</table>
this with me, or with Miss L--?

(1.4)

((J looks at M))

11 Nn-Ind. T: Can you remember?

00:25.4

(0.7)

((J smiles, looks away))

12 Nn-Ind. T: Was it with me?

00:26.8

(1.7)

((J looks at star))

13 Nn-Ind. T: I can't remember. (0.3) I think it might have been, actually.

00:27.5

(2.3)

14 Nn-Ind. T: Dear, (0.2) It was so long ago, wasn't it?

00:29.0

(0.7)

((J nods once))

15 Nn-Ind. T: HmKay. (0.8) Well. (0.7) Ooh. (0.2) "What are these bits you've got on here." (0.6) When I gave you this yellow paper, (0.2) And it had the star on, (0.5) What did you do first?

00:30.7

(0.7) ((J looking down, at star))

16 Jam: Mmm;

00:33.2

(2.6)

17 Nn-Ind. T: Can you 'member?

00:35.5

(4.5)

((T points to star, and traces around its edges with finger))

18 Jam: Put de glue:s on? ((J looks at T))

00:38.3

(0.4)

19 Nn-Ind. T: You put glue on, yea:h, (0.4) Did you use any scissors on it?

00:40.9

(2.3)((J looking down))

20 Nn-Ind. T: You did? (0.2) Very good.

00:43.5

(0.6)

21 Nn-Ind. T: You did. (0.2) Very good.

00:45.1

(1.7)

22 Nn-Ind. T: So, we put glue on it, (0.4) An' we did cut it out firs, didn't we.

00:47.7

(0.7)

((J nods))

23 Jam: Mmm; (1.9) Put de wuler?

00:49.6

((T points to ruler))

24 Nn-Ind. T: "We did. "

00:50.1

(0.7)

25 Nn-Ind. T: "Put the ruler on. "

00:51.8

(0.8)

26 Nn-Ind. T: So. (0.6) Ohuh. (1.5) U:h. (0.5) Too many long things. Though that was good though.

01:02.8

27 Nn-Ind. T: Yep. And what did we put on after the, after, (.) oh_ (1.0) What'd we do after we cut it.

01:05.1

(1.2)

((J looks down))

28 Jam: Mmm; (1.9) Put de wuler?

01:07.5

((T points to ruler))

29 Nn-Ind. T: "We did. "

01:09.2

(0.7)

30 Nn-Ind. T: "Put the ruler on. "

01:10.9

(0.8)

31 Nn-Ind. T: So. (0.6) Ohuh. (1.5) U:h. (0.5) Too many long things. Though that was good though.

01:12.6

(1.5)
(0.5) So, alright, we put the glue on.
(1.3) An', what did you stick on first?
(1.3)

((S looking down at star))

43
44 Jam: Mmm. 01:39.3
45 Nn-Ind. T: Which one? I can't remember. Mmmm...
46 (2.7) 01:41.0
47 ((S looks down at star))
48 Jam: Mmm. 01:43.3
49 ((J looks up, smiles, points to something on star))
50 Nn-Ind. T: Ooh, tell me about this. (0.5) Put your finger on it too, feels funny. (0.6)
51 ((both put fingers on star))
52 "How's it feel?" (0.3) Ooh. hh.
53 (1.7)
54 ((J touching the glitter and rubbing it off fingers)) ->

55 Nn-Ind. T: So what is this stuff? 01:52.7
56 (2.5) 01:54.4
57 Nn-Ind. T: Can you 'member the name of it? 01:55.5
58 (1.0)
59 ((J shakes head))
60 Nn-Ind. T: We talked about it - had it in a box. 01:59.5
61 (1.6)
62 ((J looking down, rubbing fingers on table))
63 Nn-Ind. T: Mmm. The glitter. 02:02.1
64 (2.3) 02:03.7
65 ((J touching star))
66 Nn-Ind. T: Ooh (0.5) What'd you put here?
67 (2.0)
68 ((T points to something on star))
69 (1.0)
70 ((J looking down at star))
71 Nn-Ind. T: Ooh. Look at this, feel this one. (0.6)
72 ((J looking down, rubbing fingers on table))
73 How does that feel for you.
74 (3.7)
75 ((J touches thing on star, looking down, then glances up away from teacher))
76 Nn-Ind. T: Hmm? 02:15.0
77 (3.4) 02:18.8
78 Nn-Ind. T: Ooh. (0.9) It went pop! hmmm. (0.4) So
79 ((bubble wrap pops. J looks quickly at teacher, smiles and covers mouth with hands))
80 what's this stuff? Can you 'member what we talked about with this one?
81 (1.0)
82 ((J looking down at star))
83 Nn-Ind. T: It's um - (1.0) How does it feel, actually?
84 (1.8) 02:22.4
85 Nn-Ind. T: You keep popping it.
86 (2.0) 02:28.9
87 ((J popping bubblewrap))
88 Nn-Ind. T: Mmm. (.)) This one's bubblewrap. 02:35.7
Nn-Ind. T: hm? (0.5) Oh! (0.5) Does go pop, doesn't it. But before you pop it, put your finger on it.

Nn-Ind. T: Kinda feels weird. (0.5) No?

Nn-Ind. T: You just wanna pop 'em. (. ) Alright, well what's this stuff here?

(T strokes something on star with hand. J stops popping bubblewrap)

Jam: Mmm.

Nn-Ind. T: Mmm;

Nn-Ind. T: You just like the bubblewrap, don't you. (. ) What about this stuff? ((J nods))

(T feeling something on star, J looks down at star)

Nn-Ind. T: Tell me about this one.

(T feeling something on star, J looks down at star)

Nn-Ind. T: No?

(T feeling something on star, J looks down at star)

Nn-Ind. T: Ok. (1.0) I like what you did here.

(T rubs nose, looks down)

Nn-Ind. T: We'll turn it around. (0.7) Look at this!

((J and T feel something on star))

Nn-Ind. T: You know this looks like to me?

(T feeling something on star, J looks down at star)

Nn-Ind. T: Looks like a rainbow.

(S looking down at star)

Nn-Ind. T: Can you see that?

((J nods))

Nn-Ind. T: Yeah, you can.

((J looking down at star))

Nn-Ind. T: Oah. (1.1) And you put these on. What are these things?
((T pulls up long streamers, S does too))

102 Nn-Ind. T: Look how long they are. 03:38.5
103 (1.9) 03:39.3
104 Nn-Ind. T: (both holding up long streamers))
105 Wow; (0.6) They're very long. 03:41.2
106 (1.8) 03:43.2
107 ((both holding up long streamers))
108 Nn-Ind. T: What colour are they? 03:45.0
109 (1.5) 03:45.9
110 ((both holding up long streamers))
111 Jam: Gold. 03:47.4
112 Nn-Ind. T: Gold, they are gold. Have a look at that. Can you see yourself in them? 03:47.9
113 (0.9) 03:51.4
114 ((both holding hold long streamers close to eyes, looking in them))
115 Nn-Ind. T: Have a look. 03:52.3
116 (1.0) 03:52.7
117 ((both holding hold long streamers close to eyes, looking in them))
118 Nn-Ind. T: Oh, other side. 03:53.7
119 (0.7) 03:54.4
120 ((J turns streamer over))
121 Nn-Ind. T: Yeah, see this side. 03:55.1
122 (0.9) 03:56.2
123 ((both holding hold long streamers close to eyes, looking in them))
124 Nn-Ind. T: You see yourself in it? 03:57.1
125 (1.2) 03:57.8
126 ((J pulls streamer right against his face))
127 Nn-Ind. T: Yeah? It's a bit like a mirror, isn't it? 03:59.0
128 (1.1) 04:01.0
129 ((both put streamers down))
130 Nn-Ind. T: Kind of; (1.1) Shiny, (.). Yeah, (1.4) 04:02.1
131 ((S pops bubblewrap))
132 Oaup. (1.8) So, when you take it home- ((T stretches out streamer))
133 (1.5) Which will probly be today (.). ((T picks up star to hold in front of them both))
134 What're you going to do with it?
135 (2.0) 04:14.0
136 ((J holding onto table, pushing it forwards))
137 Jam: Mmm. 04:15.9
138 (4.6) 04:16.4
139 ((J looks down, away from T))
140 Nn-Ind. T: Mmm? 04:21.0
141 (1.3) 04:21.4
142 Nn-Ind. T: Are you going to play with it? Or you going to put it up? Or .. high somewhere? or put it away somewhere special? 04:22.7
143 (6.2) 04:29.1
144 ((J looks at star, then down, runs fingers through hair))
145 Nn-Ind. T: You got any brothers or sisters? 04:35.3
146 (0.8) 04:36.8
147 ((J nods))
Nn-Ind. T: Yeah? Are they little?  
(0.7) 
((S shakes head))  
04:37.6  
04:39.0
Nn-Ind. T: No:o. (0.6) Oh wow, are they bigger than you?  
(0.7) 
((J nods, and rubs something on table))  
04:40.1
Nn-Ind. T: What's their names?  
(1.1)  
04:43.5
Jam: Um (0.6) L--an C--  
((J rubbing fingers together))  
04:45.4
Nn-Ind. T: hh L-- an C--. An how old's L--?  
(0.9)  
((J rubs fingers together, looks up))  
04:50.6
Jam: Four?  
((J looks at T))  
04:51.5
Nn-Ind. T: hh He's four? Yeah, and how old's C--?  
(1.1)  
04:54.5
Jam: U:m; (1.6) Seven.  
((J looks at T))  
04:55.6
Nn-Ind. T: Seven! So she's a bit older than you. (.) Does L-- play with your stuff?  
(2.5) 
((after about 1s, J shakes head vigorously))  
05:02.9
Nn-Ind. T: He doesn't? Does he play with his own stuff?  
(0.6)  
((J nods head vigorously))  
05:07.6
Nn-Ind. T: Ye:ah, and what about C--?  
(1.4)  
((J nods))  
05:08.2  
05:09.4
Jam: She--(3.1) She makes-- (.) um--;  
((J looking straight in front of himself))  
(11.1)  
((J looking straight ahead, then up to his right, away from teacher, then in straight ahead, then down at star.))  
05:10.8
Nn-Ind. T: D'you think she'd wanna make one'f these?  
(0.9)  
((J looks down))  
05:27.1
Nn-Ind. T: Yeah.  
(0.6)  
05:29.6
Nn-Ind. T: So is yours a wand?  
(1.1)  
((J nods))  
05:30.8
Nn-Ind. T: For casting spells?  
((T waves wand))  
(1.2)  
((J looks at wand))  
05:33.2
160 Nn-Ind. T: Yeah?  
(1.5)  
((J catches and holds one of the streamers hanging off the star))  
05:35.9
161 Nn-Ind. T: What'd you think C-- would put on hers?  
(1.2)  
((J holds streamer, looks down))  
05:37.9
162
Nn-Ind. T: Bout some glitter? 05:47.9
((J holds streamer, looks down))

Nn-Ind. T: Yeah? 05:50.2
((J holds streamer, looks down))

Nn-Ind. T: Does she like princesses, and fairies and
things like that? 05:52.4
((J nods, both stretching out streamers))

Nn-Ind. T: She does. (0.4) What else do you think
she'd put on it then? 05:56.5
((both stretching out streamers))

Nn-Ind. T: 'bout some of these? 06:00.0
((both stretching out streamers))

Nn-Ind. T: Ye:ah; (1.1) Ok. 06:02.7
((both stretching out streamers))

Nn-Ind. T: Alright, now guess what? (. We've got
Miss R-- here, (. and Miss R-- wants you
to tell her exactly how you made it
because she wants to make one too. (. She
hasn't had a go at makin these (. Do you
know that? 06:06.4
((J looks straight ahead))

Nn-Ind. T: mm? So Mith R-- - Miss R-- - is gunna have
a little play with it too. 06:19.7
((J looks at Ind. T and smiles. Nn Ind. T
passes star to Ind. T))

Ind. T: Y-you tell me what you've done
on it - You remember me, eh? 06:30.8
((J looks, nods))

Ind. T: eh? (. Which class you in now? 06:35.1
((J looking straight ahead))

Jam: gwade one 06:35.5

Ind. T: who your teacher? 06:38.0
((S looking straight ahead))

Jam: Miss B-- 06:40.9
((J looking straight ahead))

Ind. T: B-- (. o:h, ok. (0.8) Do you still come
to school on the bus? Or you-, 06:43.3
((J looking straight ahead, swinging a bit on

124
Jam: [Mmm no.]
Ind. T: [How you come] to school?
Jam: On da bus.

((J looking straight ahead, swings forward on chair onto table))
Ind. T: On da bus¿ (0.9) Which one is it now?
((J leaning over table))
Jam: Kineally Woad
((J turns to look at T))

Okay, (1.0) Which which class, a:h C-- in now?
((J looking straight ahead))
Jam: U:m; (4.2) Gwade seven.
((J looking straight ahead))
Ind. T: Oh, she big girl. (0.5) She gonna go 'igh school soon eh.

((J looking down)) -->
Ind. T: Mmm. (0.8) An where's L--?
((J looks up at T))
Jam: He's in gwade four

((J nods))
Ind. T: O:h, he come on de bus too with you.
((J nods))
Jam: Did ye mum have a baby?
((J nods))
Ind. T: She did have a baby!
((J nods))
Ind. T: What ka-(1.1) What did she have?
((J looks down))
Jam: [Mm]a
Ind. T: [Lit-]
((J nods))
Ind. T: Little boy or little girl?
((J nods))
Jam: A girl.

((J nods))
Ind. T: A girl, so you got another sister.
((J nods))
Ind. T: What's her name;
((J nods))
Jam: Be--.
((J nods))
Ind. T: I--; (1.3) Okay; (0.8) Does your mum
((J nods))
help - let you carry 'er a bit?
((J nods))
((J nods))
Ind. T: Okay, (.) she still little but eh?
((J nods))
Ind. T: Did you want to tell me about this star?
((J nods))
Ind. T: Is this a star then?
((J shakes head, looks down, puts fingers in mouth))
Ind. T: Okay, (.) she still little but eh? 07:51.7
((J nods))
Ind. T: Did you want to tell me about this star? 07:53.9
((J nods))
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Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
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Ind. T: Did you want to tell me about this star? 07:53.9
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Ind. T: Okay, (.) she still little but eh? 07:51.7
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Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: Okay, (.) she still little but eh? 07:51.7
Ind. T: Did you want to tell me about this star? 07:53.9
Ind. T: Is this a star then? 07:59.1
((J shakes head, looks down, puts fingers in mouth))  -->
Ind. T: They're shiny (.) things; eh? 08:46.1
((J looks at star, nods))
Ind. T: You feel it, you feel it there 08:49.0
((J feels star))
Ind. T: They're called glitter; 08:52.8
((J nods))
Ind. T: eh? 08:54.8
((J nods))
Ind. T: What dese ones called? 08:56.0
Jam: Bubblewrap. 08:57.8
((J smiles, looks at T))
Ind. T: Bubblewrap! Mm. ok then. De-, they the one that go what? (0.4) Pop ey? 08:58.6
((J nods))
Ind. T: You like doin that? 09:04.3
((J nods))
Ind. T: eh? 09:07.0
((J pops bubblewrap))
Ind. T: Oh; (1.0) I'll see'f I can find one too. 09:08.1
((T tries to find some to pop. It doesn’t))
Ind. T: mmNo, 09:12.4
((J pops bubblewrap))
Ind. T: Hmm 09:13.5
((J leans back on chair, shakes head))
Ind. T: No? 09:23.2
((both look at star))
Ind. T: A:h. (1.1) What did you make-make it with? Miss M-- or Miss L--? 09:24.8
((both look at Nn Ind. T. Ind T. points))
Ind. T: Oh Miss M--, oh dere o-- ok, (0.4) remember the (0.5) pipe cleaners? 09:31.7
((J nods))
Ind. T: What do they got in there, you feel it, (0.3) they feel soft or what. 09:38.4
(1.4) 09:42.1
((J shakes head))

308 Ind. T: What do they feel like? 09:43.5
309 (1.3) 09:44.4
((J feels pipe cleaner)) -->
310 Jam: A:h- 09:45.7
311 (0.9)
312 Ind. T: meh? 09:47.2
313 (3.3) 09:47.4
314 Jam: Liddle bit bendy. 09:50.7
315 Ind. T: Little bit bendy, e::h! 09:51.9
316 (1.0) 09:54.0
317 Ind. T: Was that because they got wire in there, eh, (. ) and they bend back like that.
(1.3) 09:59.6
--> (((J stops feeling pipe cleaner. Looks at star))

319 Ind. T: Can you- do-do you still remember the colours here, tell me the colours, what this one here, eh?
10:00.8
320 Jam: Wed, (. ) [blue: ] (. ) yellow, blue.
((J looking at star.............looks at T))
321 Ind. T: [Mmm] 10:05.8
322 (0.3) 10:09.1
323 Ind. T: Oh, you getting big boy now, can you write your name? Show me your name now?
(0.6) 10:13.9
((J points to name on star))
325 Ind. T: O:h, so you be write it yourself! 10:14.5
326 (1.6) 10:16.7
((J nods))
327 Ind. T: A:h 10:18.3
328 (2.5) 10:19.0
((J rubs head)) -->
329 Ind. T: That's nice (. ) and these ones here, what dey called?
(1.3) 10:21.5
330 Jam: Mmm_ 10:24.0
331 Ind. T: You remember? 10:25.4
332 (0.8) 10:25.6
((J shakes head))
334 Ind. T: Oh, they called botton balls eh, you feel dem, wa- what dey feel like, hard or soft?
(0.5) 10:26.6
((J touches cotton balls))
335 Jam: Soft. 10:32.2
336 (0.3)
337 Ind. T: Soft eh, (0.5) what dis one feel like, touch dat one there.
(1.6) 10:37.2
340 Ind. T: You touch it. (0.3) °You touch it. ° 10:38.8
341 (1.9) 10:40.5
((J touches star))
342 Ind. T: Is it hard or soft? 10:42.4
343 Jam: Soft. 10:43.9
344 Ind. T: Soft too, eh! 10:44.6
345  
346 Ind. T: That's nice (0.5) And you going to take it home and di- (0.5) dis uh to make it pretty eh? 10:47.1
347  
348 Ind. T: eh? 10:53.9
349  
350 Ind. T: Mmm. 10:55.4
351  
352 Ind. T: That's nice. 10:57.6
353  
354 Ind. T: Mmkay. 11:02.1
355  
356 Ind. T: And you still go on the Kineally road bus then, eh? 11:04.2
357  
358 Ind. T: Have you got a port to put it in, so you don't break it? 11:08.9
359  
360 Ind. T: You have. 11:12.0
361  
362 Ind. T: Mmkay then, that's good. 11:14.7
363  
364 Ind. T: Alright den; (0.5) You might (0.6) leave it there for (0.4) now. (0.5) Thankyou. (0.6) That's very good. And what's you baby name again?
365 Jam: R--. 11:26.9
366 Ind. T: R--, oh, kay hhhh 11:27.7
367  
368 Ind. T: Miss M-- can she take-__ 11:30.9

8.4 Transcript 4: Deborah
Nn Ind. T: Miss R-- is not gunna to be able to hear you, because Miss R-- is a bit hard of hearing, so you gonna have ta talk a bit louder. (. ) Kay?  
00:00.0
((D looking at Nn Ind. T)) -->
00:06.5
Nn Ind. T: Alright (. ) hhmhm (1.2) See she's movin closer!  
00:07.0
(0.9)
00:10.5
Nn Ind. T: She couldn't hear you! (0.3) That's ok. (. ) Come on, so what did you do first?  
00:11.4
(1.4)
00:15.5
Deb: "Cut around it"  
00:16.9
(0.5)
00:18.2
Nn Ind. T: You cut [around] it!  
00:18.7
Ind. T: [Big voice]  
00:19.3
(0.5)
00:20.5
Ind. T: Vig voice; (0.2) I can't hear, come, say it again.  
00:21.0
(1.1)
00:23.8
Nn Ind. T: She's still deaf.  
00:24.9
(0.2)
00:25.9
Ind. T: What did you do?  
00:26.1
(1.5)
00:26.9
Deb: "Uh cut it"  
00:28.4
(0.6)
00:30.0
Ind. T: Oh, [cut around] it!  
00:30.6
Nn Ind. T: [cut around]  
00:31.1
Nn Ind. T: Cut around it, you did too.  
00:32.2
(0.5)
00:33.6
Nn Ind. T: An then after we did that, (1.8) What did we do next?  
00:34.1
(1.4)
((D looking at Nn Ind. T))
00:38.8
Nn Ind. T: Can you remember?  
00:40.2
((D shakes head))
00:41.0
Nn Ind. T: This thing? (. ) What's this thing?  
00:43.0
((T points to ruler))
00:44.4
Deb: "Pu' shtica on it"  
00:51.1
(0.4)
00:52.3
Nn Ind. T: Put stick on it, yeah. (0.6) Yeah, that's right, we put some stickytape, to hold the ruler down.  
00:52.8
(0.5)
00:57.8
Nn Ind. T: There's a ruler, isn't it. (0.2) Yeah. (0.5) Okay. (1.0) Okay, so we did that -- this is a very beautiful star, by the way.  
00:58.3
(0.7)
01:05.5
Nn Ind. T: What did you do first? What did you put on (. ) the top of your star first? (. ) To decorate it?
37  (1.0)  01:11.3
   ((D looking at star))
38  Deb:  °°(Choco xx xxx) °°  01:12.3
39  Nn Ind. T:  She- she didn't hear you.  01:14.2
40  Nn Ind. T:  What did you do?  01:15.5
41  (1.1)  01:16.3
42  Deb:  °She's got (.*) stars on. °
   ((D points at star))  01:17.4
  (0.4)  01:19.5
44  Nn Ind. T:  Sprinkles on it,  01:19.9
45  (0.8)  01:20.7
   ((D nods head))
46  Nn Ind. T:  Yeah,  01:21.5
47  (1.1)  01:21.8
48  Nn Ind. T:  Okay,  01:22.9
49  (1.3)  01:23.6
50  Nn Ind. T:  Oooh, have you felt those sprinkles today?
   (1.2)  01:24.9
51  (0.4)  01:25.3
   ((D nods once))
52  Nn Ind. T:  You should feel em again,  01:28.8
53  (0.6)  01:30.0
   ((D touches star)) -->
54  Nn Ind. T:  Kinda feels a bit funny - ooh, bit, (.*) I
donno, (.*) what d'you think?
   (0.5)  01:35.2
56  Nn Ind. T:  You gotta good word for how they feel?
   (1.2)  01:35.6
57  °°Fee:ls stoffi;°°
   (1.0)  01:37.4
   °°Fee:ls stoffi;°°
   (1.0)  01:38.6
   (1.0)  01:39.7
58  Nn Ind. T:  Feels wha?
   (0.5)  01:40.7
59  (0.5)  01:41.2
60  Deb:  °°Shoffi°°  01:41.7
61  (0.3)  01:42.5
62  Nn Ind. T:  Soffi?
   (0.6)  01:42.8
63  (0.6)  01:43.3
   ((D nods))
64  Nn Ind. T:  Yeah? A:h, does, [yee:h]!
65  Ind. T:  [Ok, (.*) Yeah.]
66  (0.7)  01:45.5
67  (0.7)  01:46.6
68  Nn Ind. T:  Yeah, does too! (0.5) Well after you put the
   sprinkles on, (0.3) What did you put on
   next?  01:47.3
   (2.7)  01:52.4
   ((D looking down at star))
69  Nn Ind. T:  Can you remember? It's been a while, hasn'
   it?  01:55.1
70  (0.4)  01:57.5
   ((D nods))
71  Nn Ind. T:  Yea[h.]
72  Deb:  °[I] put some've the[se]°
   01:57.9  01:58.3
73  Nn Ind. T:  [Wh]ich one? Point to?  01:59.3
74  (1.3)  02:00.8
   ((D points on star))
Nn Ind. T: The paper! (.) What colour's that, anyway? 02:02.1
(0.6) 02:04.5
Deb: Blue. 02:05.1
((D looks at T))
(0.4) 02:05.4
Nn Ind. T: It is blue! You do know your colours! Very good. 02:05.8
(1.0) 02:08.0
Nn Ind. T: Can you put your fingernail on it? 02:09.0
(1.4) 02:10.5
((D touches star))
Nn Ind. T: Ooerh (1.1) How's that feel to you? It makes me wanna go Ooa:rgh
((T waves hands, D smiles at T))
(1.4) 02:11.9
((D smiles with head on hand, looks at star))
Nn Ind. T: What'd you reckon? 02:16.5
(1.0) 02:19.9
Nn Ind. T: What're you going ta tell Miss R-- about this stuff? 02:20.5
(1.4) 02:21.5
((D has fingers on mouth, looks away)) -->
Nn Ind. T: How you gonna tell her about that? 02:23.8
(1.3) 02:25.2
Nn Ind. T: Hey? 02:26.6
(3.6) 02:28.3
((D shrugs one shoulder, hand still on mouth. T shrugs back twice, both smile))
Nn Ind. T: hhhh (0.4) Alright, well what about this one? This one might be easier to tell Miss Ruth about.
(0.4) 02:31.9
Nn Ind. T: We put-__oo
(0.6) 02:35.9
Deb: °°(Pai-)°° 02:38.1
Nn Ind. T: What is it? 02:38.6
(1.8) 02:39.1
Nn Ind. T: Blue what? 02:39.5
(1.0) 02:41.3
Nn Ind. T: Can you remember? 02:41.5
(0.8) 02:42.4
Nn Ind. T: Blue what? 02:43.0
Nn Ind. T: Cn you remember? 02:44.0
(1.0) 02:44.7
Nn Ind. T: That blue stuff you stick on there? Yeah, (( D nods))
Nn Ind. T: That blue stuff. That's felt, remember. 02:51.7
(0.5) 02:52.3
Nn Ind. T: Yeah?
(0.5) 02:56.3
Nn Ind. T: Yeah?
(0.5) 02:56.8
111 Nn Ind. T: Have you felt- (.) O:ah- (.) Have you felt the felt lately? (D nods) (3.3) 02:57.6
113 Nn Ind. T: You feel that one. (1.2) 03:04.1
115 Nn Ind. T: What would you tell Miss R-- about this? (2.3) 03:06.3
117 Deb: "It's xxx paper an den dis one an dis one oo."
118 (0.6) 03:15.8
119 Nn Ind. T: O:ah, yeah. (0.7) Very good. (0.9) An what about this one? (0.9) 03:16.4
121 Nn Ind. T: O:oh (D looking down) --> 03:21.9
122 Deb: "an papers. oo "an papers. oo"
123 (0.4) 03:22.2
124 Nn Ind. T: Tell- can you tell me about this stuff? (.) Have you got this stuff at home? (.) 03:24.0
125 (1.2) ((D shakes head)) 03:27.1
126 Nn Ind. T: You don't? Do you have alfoil at home? (D nods) (0.8) 03:28.3
128 Nn Ind. T: Yeah! That's what this is, remember? We crunched it up, (0.5) An then we pu:lled it out, and tore it up, (D nods) (1.1) 03:30.0
129 ((D looking at T)) 03:36.0
130 Nn Ind. T: Do you remember we doing that, with me? (D nods) (0.6) 03:37.1
132 Nn Ind. T: You do. (1.2) 03:39.2
134 Nn Ind. T: Huuuh, I'm gonna to let you tell Miss R-- about it on there, ok- Ooh, we forgot to talk about this one, can you remember what this stuff is? (D touches bubblewrap, looking down at star) (5.8) 03:40.9
136 Nn Ind. T: Mmmm. (0.7) It's (.) bubblewrap, remember? (D looks) (0.3) 03:52.8
138 Nn Ind. T: Mmm? (.) Ok. (.) Your turn. (1.2) 03:56.4
140 Nn Ind. T: Tell Miss R-- - 03:57.7
142 Ind. T: Tournal, Big voice. (0.5) Vig voice for me, remember we've got that one to go on, alright? ... 04:00.7
Ind. T: You see that one dere with the red light? 04:30.3
((Ind. T points to sound recorder)) 04:32.1
(D looks at sound recorder)
Ind. T: Gonna talk big voice for me again? 04:33.2
((D looks at sound recorder)) 04:35.0
Ind. T: Ey? 04:35.8
((D nods a little)) 04:36.2
Ind. T: Remember when— you have to talk into it, hey? 04:37.2
((D nods)) 04:39.9
Ind. T: Ey? 04:40.4
((D smiles)) 04:40.8
Ind. T: You feel dis one, 'gain. (D touches star)) 04:41.9
(D nods)
Ind. T: So:ft (Tell me big voice?) 04:43.6
((D nods)) 04:46.6
Ind. T: An' what's this one (.). Can you spea— 04:48.4
((D looks away— at Nn Ind. T?))
Ind. T: An' what's this one (.). feels like? 04:54.5
(D looks away — at Nn Ind. T?)
Ind. T: Hard or soft? 04:56.2
((D glancing down)) 04:59.7
Ind. T: Hard. (D touches star)) 05:00.5
(D nods)
Ind. T: Hard. (Ind. T: Okay. (D nods)) 05:01.2
((D looks at T)) 05:05.9
Ind. T: Do you remember what it is? 05:10.2
((D glancing down)) 05:11.7
(D glances down)
Ind. T: Big voice, I can't hear. 05:14.3
((D looking at T)) 05:15.8
Ind. T: [Eh?]
(D looking at T)
Ind. T: ((T leaning ear towards D's mouth)) 05:16.2
[Sprink]lers 05:18.5
Ind. T: on it. 05:20.8
((xx xxx) [xxx] xx x xx [xx]) 05:22.2
Ind. T: An' it's called a star, right? 05:23.4
((xx xxx) [xxx] xx x xx [xx]) 05:25.2
Ind. T: (1.2)
Ind. T: Is it a star, d- what you made?
((D nods once))

((D nods))

Ind. T: Okay. (1.6) Is Q-- still here at school?
((D nods)) (0.4)

Ind. T: Q--.
(1.7)

Ind. T: Which grade is he in now?
(2.9)

((D looking down with collar of shirt in mouth))

Deb: ºº (xxx) ºº
((D looks at teacher))

Ind. T: (.) Grade one. (0.6) I still can't hear you,
((D nods))

have to talk loud.
(0.5)

((D with collar of shirt in mouth, looking at teacher))

Ind. T: Grade one, and you still come to school on
the bus?
(1.6)

((D nods))

Ind. T: On the bus?
(1.8)

((D nods))

Ind. T: An, where abouts do you live, now?

Deb: º We- º

(1.1)

Ind. T: Where?
(0.8)

Deb: º reeba º

Ind. T: (. ) Oh, you live in Mareeba?
(0.8)

Ind. T: Okay, (1.0) I forgot, what's your mummy's
name now, what's 'er name now?

Deb: º R-- º

(0.6)

Ind. T: R--, dat's right, ye:ah; (0.9) 'ave you got
any other brothers an sisters coming to school?

(1.4)

((D shaking head))

Ind. T: Beside you and Q--?
(0.8)

((D nods))
214 Ind. T: Q--? 06:23.0
215 (0.6) 06:23.8
((D nods))
216 Ind. T: Eh? 06:24.3
217 (2.1) 06:24.8
((D with shirt collar in mouth))
218 Ind. T: Which class you in now? 06:26.9
219 (1.1) 06:28.5
220 Deb: "A big cla"
((D points over shoulder. T takes collar out of D’s mouth))
221 (0.6) 06:30.8
222 Ind. T: Which one? 06:31.4
223 (0.8) 06:31.9
224 Deb: "That class."
((D points over shoulder again))
225 (.)
226 Ind. T: Dat class over dere. (0.5) What your ((T points in same direction))
227 teacher's name? (3.2) 06:33.7
((D looking down at table))
228 Ind. T: Do you re-know 'er name? 06:40.3
229 (1.5) 06:41.9
((D shakes head))
230 Ind. T: Miss M--, what's the teacher's name? 06:43.4
231 (1.7) 06:45.6
232 Ind. T: Dis one next door. 06:47.2
233 (0.7) 06:48.6
234 Nn Ind. T: "I can’ say her last name either."
((D looking down at table))
235 Ind. T: Oh, okay. 06:51.4
236 ...
237 Ind. T: Miss K? 06:55.6
238 (0.6) 06:56.2
((D looking down at table)) -->
239 Ind. T: Do you like her? 06:56.8
240 (1.2) 06:57.7
241 Ind. T: You've got any friends there yet? 06:58.9
242 (1.6) 07:00.9
((D nods))
243 Ind. T: Who-wh-who your friends? 07:02.4
244 (3.2) 07:04.1
((D looking down at table, shirt collar in mouth))
245 Ind. T: You can't remember deir names. 07:07.3
246 (1.1) 07:08.4
((D shakes head))
247 Ind. T: O:oh, kay. 07:10.3
248 (1.2) 07:11.5
((D looking down at table))
249 Ind. T: Mmm. 07:12.7
250 (0.7) 07:13.1
Ind. T: Still a- do you- do you walk to school, or come on da bus? 07:13.9
Deb: °Come on bus° 07:17.6
Ind. T: Oh, you come on da bus das- which- oh, okay then xx. (0.4) Alright den. (0.7) Dat's very good, I think Miss M-- will let you keep dis star. 07:19.2

((D nods a little)) 07:28.9
Ind. T: Eh? ((to Nn Ind. T)) 07:30.6
Nn Ind. T: Yep. 07:31.9
Ind. T: O:h 07:32.7
Nn Ind. T: Well. (1.0) I love the streamers on it 07:33.3
Ind. T: Did she put a name on it? (. ) Ah alright at de back here. 07:36.3

((D looking slightly away from teacher, covering mouth with hand)) 07:48.8
Ind. T: Take it 'ome, show mum, eh? 07:49.6

((D nods)) 07:55.4
Ind. T: Do you [reme-] 07:55.8
Deb: °[Twin]kle star° 07:56.9
Ind. T: Pardo[n?] 07:57.2
Deb: ° [S]tar° 07:57.5
Ind. T: Star! Good girl! Yea:s 07:58.3

((D nodding)) 08:00.8
Ind. T: Alright then. 08:01.8

((D nodding)) 08:02.6
Ind. T: Af som- eah; (0.9) Thankyou; 08:03.8
Ind. T: That's very good. (0.3) Deborah. (1.0) You can take it 'ome- see she- 08:07.2
### 8.5 Transcript 5: Jason

_Jason is a non-Indigenous student_

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Text</th>
<th>Start Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nn Ind. T.</td>
<td>What can you tell me about your star, how did you make it?</td>
<td>00:01.3</td>
</tr>
<tr>
<td></td>
<td>(0.8)</td>
<td>00:03.5</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>What did you do first?</td>
<td>00:04.3</td>
</tr>
<tr>
<td></td>
<td>(0.9)</td>
<td>00:05.5</td>
</tr>
<tr>
<td>Jas:</td>
<td>Put de cotton on?</td>
<td>00:06.4</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>.hh</td>
<td>00:07.5</td>
</tr>
<tr>
<td></td>
<td>(0.4)</td>
<td>00:07.8</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>Before that? When Miss L-- gave you this be-au:ti:ful orange paper (.) with the star on it, (0.5) Whadyou do?</td>
<td>00:08.3</td>
</tr>
<tr>
<td></td>
<td>(0.6)</td>
<td>00:14.1</td>
</tr>
<tr>
<td>Jas:</td>
<td>Cutteded it?</td>
<td>00:14.8</td>
</tr>
<tr>
<td></td>
<td>(0.4)</td>
<td>00:15.5</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>Whadyou cud it out with?</td>
<td>00:16.0</td>
</tr>
<tr>
<td></td>
<td>(0.7)</td>
<td>00:16.9</td>
</tr>
<tr>
<td>Jas:</td>
<td>Scissors_</td>
<td>00:17.6</td>
</tr>
<tr>
<td></td>
<td>(0.5)</td>
<td>00:18.3</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>Yea:h? And what did you do after that, you tell me e:vrythink that you did.</td>
<td>00:18.7</td>
</tr>
<tr>
<td></td>
<td>(1.8)</td>
<td>00:21.6</td>
</tr>
<tr>
<td>Jas:</td>
<td>We:: um, (0.6) den we put de coddon on, (J points at cotton wool))</td>
<td>00:23.3</td>
</tr>
<tr>
<td></td>
<td>(1.1)</td>
<td>00:26.3</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>Yea:h,</td>
<td>00:27.4</td>
</tr>
<tr>
<td>Jas:</td>
<td>Den we, (1.6) put des ting on, (0.9) de:n, I put dat on, (J points at star))</td>
<td>00:27.8</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>What's that?</td>
<td>00:34.0</td>
</tr>
<tr>
<td></td>
<td>(2.5)</td>
<td>00:34.8</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>Cn you remember what Miss L-- said it was?</td>
<td>00:37.3</td>
</tr>
<tr>
<td></td>
<td>(0.8)</td>
<td>00:39.0</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>'M Crepe paper?</td>
<td>00:39.8</td>
</tr>
<tr>
<td></td>
<td>(0.3)</td>
<td>00:40.8</td>
</tr>
<tr>
<td>Jas:</td>
<td>Cwepe paper</td>
<td>00:41.0</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>&quot;O Ye:ah. Yeah ok,&quot;</td>
<td>00:41.8</td>
</tr>
<tr>
<td></td>
<td>(0.2)</td>
<td>00:43.2</td>
</tr>
<tr>
<td>Jas:</td>
<td>An den we (.) put, (1.2) Mm (meed) (J points at star))</td>
<td>00:43.4</td>
</tr>
<tr>
<td></td>
<td>(2.3)</td>
<td>00:46.8</td>
</tr>
<tr>
<td>Nn Ind. T.</td>
<td>Silver shiny stuff that we wrap food up with</td>
<td>00:49.1</td>
</tr>
<tr>
<td></td>
<td>(0.7)</td>
<td>00:51.3</td>
</tr>
<tr>
<td>Jas:</td>
<td>Um, (3.3) Celerphane?</td>
<td>00:52.0</td>
</tr>
<tr>
<td></td>
<td>(0.5)</td>
<td>00:56.4</td>
</tr>
</tbody>
</table>
Nn Ind. T: Oo:h, cellophane, bit like (i'm gonna keep), this one's the cellophane. I think that's al:-foil.

Jas: Al-foil,

Nn Ind. T: Yea:h, look at it, 's all shi:mmery.

Nn Ind. T: .hh Yep, and the:n? Whad'd you put on after that?

Jas: Piaper?

Jas: Um, (3.8) den we, (0.6) put_(0.4) u:m(0.9) Dat

((J points at star))

Nn Ind. T: This one?

Jas: Yeah.

Nn Ind. T: Pipe cleaner?

Jas: Yea:h,

Jas: den we put dat on,

((J points at star))

Nn Ind. T: n that, the cellophane,

Nn Ind. T: N when did you put all this, this spa:rkely stuff on?

Jas: At de e:nd.

Nn Ind. T: At the end?

Nn Ind. T: What're you gonna do with it, (. ) lader?

Nn Ind. T: When you take it ho:me,

Jas: In ma ba:g,

Nn Ind. T: You gonna

Nn Ind. T: Ya gonna put it in ya ba:g, (. ) yea:h, (. ) when you get home, what're you gonna do with it?

Nn Ind. T: How you gonna play with it?
Nn Ind. T: Mm:::. Have you got any brothers or sisters? 01:46.1
(0.5) 01:48.5
Jas: I got two si:sters. 01:49.1
(0.2) 01:50.3
Nn Ind. T: Have you? 01:50.5
Jas: One (. ) ba:by,.hh an one, "oh" (0.8) 01:50.9
(2.8) 01:53.0
Jas: that's_ (0.6)i:n, um (0.5) 01:53.8
(2.8) 01:55.5
Nn Ind. T: "Not quite sure," 01:58.3
Jas: i:n, (3.1) she:'s i:n, (0.5) music. (0.5) 02:04.2
Nn Ind. T: .hh O:h, o:okay. 02:04.7
Jas: Nu (0.2) 02:06.0
Nn Ind. T: So she is a big (. ) big (. ) g- sister, (0.4) 02:06.2
Jas: Nu (0.2) 02:08.1
Nn Ind. T: No? 02:08.6
Jas: She's a lille sister. (0.4) 02:08.9
Nn Ind. T: .hh 02:09.2
Jas: She's (. ) um, (0.5) Fre:e (0.2) .hh, an one's zero, (0.3) 02:10.4
Nn Ind. T: Mhm, 02:11.1
(0.4) 02:14.4
Jas: N M--'s turning four. (0.6) 02:14.8
Nn Ind. T: Wow, so now xx 02:16.7
Jas: N M--'s turning four. (0.6) 02:22.6
Nn Ind. T: Mhm, (0.7) 02:22.9
Jas: After me an F-- (0.2) 02:23.3
Nn Ind. T: Wow, so now xx 02:23.9
Jas: N M--'s turning four. 02:25.4
Nn Ind. T: Mhm, 02:26.0
Jas: After me an F-- (0.2) 02:26.4
Nn Ind. T: Wow, so now xx 02:27.7
Jas: N M--'s turning four. (0.6) 02:27.9
Nn Ind. T: O:::h, so, (0.5) so when's your birthday? (1.0) 02:29.8
Jas: Long time yet? (0.3) 02:30.8
Nn Ind. T: Lo:ng time yet? O:::h, bet youw (. ) can't wait though, (0.3) 02:31.8
((J nods)) 02:32.4
Nn Ind. T: Whadyou want for your birthday? (0.6) 02:32.8
((J nods)) 02:36.1
Jas: U:m, (1.9) some ski::s? (0.7) 02:36.7
Nn Ind. T: Ski:s? (0.3) 02:37.8
Jas: U:m, (1.9) some ski::s? (0.3) 02:38.4
((J nods)) 02:41.8
Nn Ind. T: D'you go skiiing? (1.1) 02:42.1
((J nods)) 02:42.8
Nn Ind. T: D'you go skiiing? 02:43.9
Nn Ind. T: Yeah?

Jas: "Yep."

Nn Ind. T: Have you got a boat?

Jas: Yeah.

Nn Ind. T: Yeah? 02:45.5

Jas: Um, (0.4) tinnie.

Nn Ind. T: "Mm,"

Jas: When we went to Tinaroo (. . .) the last time (. . .) we um (. . .) we went; (. . .) I saw a goldfish.

Nn Ind. T: Under my boat.

Jas: Under my boat.

Nn Ind. T: Under your boat? Why would a goldfish be in Lake Tinaroo?

Jas: Goldfish?

Nn Ind. T: Really?

Jas: Under my boat.

Nn Ind. T: That’s strange isn’t it. What sort of fish did you catch usually?

Jas: Caught lots of yabby
Nn Ind. T: Y:abbies?
(0.4)

Do ya eat them?
(1.4)

I don't know;
(0.5)

°you donno°

We must ave eat dem
(0.3)

Yeah?
(0.5)

Okay, whadelse do you catch?
(0.7)

U:m, (2.1) tatch fish:¿

ºyou donnoº

We must ave eat dem

ºyou donnoº

ºMmº

When Dad, (0.6) wen' (0.3) jus da- (. ) my
dad, (0.3) He went to (0.5) he went to,
u:m, (3.3) u:m, (6.7) u:m,
(2.3)

He-

Where ma frie:nd lives,
(0.3)

O:h, okay;
(2.0)

Oh, Kurumba,
.hh

he went to Kuru:mba, an they caught lotsa
big fish.
(0.4)

Big fish, did he tell you what s the name
of the big fish were?
(0.3)

ºxxº

Spotty:: (0.2) an, (0.6) a ba:rra:¿

.hh A barra, (0.5) Mm:::, yu::m, yu:::m.
(0.7)

Do ya help Dad cook the fish?
(1.0)

or Mum?

I wasn' dere.
(0.2)

You weren't there; they bring it back
though?
(2.1)

((J nods))

They bring it back? Yeah they did.
(0.4)

Yeah.
(0.4)

Wo:w, did you get to see them?
(1.3)

((J shakes head))
Nn Ind. T: No::? You didn't?  
Jas: Da:d cooked dem already.  
Nn Ind. T: Ohhh  
(0.7)  
Jas: Cut dem up already, when 'e was at u::m, Kurumba.  
(0.3)  
Nn Ind. T: Have you seen Da:d (. ) cuttin up fi:sh an, (. ) what dad does to them, before he cooks em?  
(1.8)  
Nn Ind. T: Mo:vie?  
Jas: It fu:nny.  
(0.4)  
Nn Ind. T: Is it?  
Jas: When- my Da:d, (0.4) he:, um, (1.5) He, (. ) made a mo:vie of it.  
(0.6)  
Nn Ind. T: Mmm, (1.6) N they were fu:nny, were they?  
(0.5)  
Jas: U:m;  
(3.4)  
Nn Ind. T: °If you can remember.°  
Jas: They go n; (0.4) my Da:d's boat;  
Nn Ind. T: Mmm, (1.6) N they were fu:nny, were they?  
(0.5)  
((J nods))  
Nn Ind. T: Yeah?  
(0.4)  
Nn Ind. T: hHh  
(0.3)  
Nn Ind. T: Well that's great! I'm so (. ) glad you told me about, (0.5) Fishing, (. ) an, an you want skis for your birthday¿ (0.3) You might have to leave sm; (0.3) special notes around, hey?  
(0.8)  
Nn Ind. T: I'd like skis for my birthday¿  
(1.6)  
Nn Ind. T: Fa::ntastic. Well; (0.4) Y'gonna let ya sisters play with this?  
(1.2)  
Jas: Yeah.  
(0.3)  
Nn Ind. T: Yeah?  
(0.2)  
Nn Ind. T: D'you think they'll have fun?  
(0.2)
Nn Ind. T: Yeah? 05:45.1
(0.3) 05:45.5
Jas: J--l jus go, 05:45.7
(0.5) 05:46.7
Nn Ind. T: She'll jus wave it around. 05:47.3
(0.3) 05:48.3
Nn Ind. T: Yeah? 05:48.6
(0.4) 05:48.9
Nn Ind. T: Ah hhh. She will too. 05:49.2
(0.3) 05:50.8
Nn Ind. T: She'll wanna be a fai:ry princess; maybe. 05:51.1
(0.6) 05:53.3
Nn Ind. T: aHhh 05:53.8
(0.7) 05:54.6
Nn Ind. T: Hmm. 05:55.3
(0.6) 05:55.7
Nn Ind. T: What are you gonna be though? You gonna be 05:56.3
like Harry Potter?
(1.0) 05:58.7
((J nods))
Jas: °Mm.° 05:59.6
(0.2) 05:59.9
Nn Ind. T: Yeah, 06:00.1
(0.4) 06:00.7
Nn Ind. T: Yeah, I like Harry Potter too. 06:01.2
(0.5) 06:02.5
Nn Ind. T: Well that's a great, (0.3) great, (0.3) 06:02.9
special wa:nd you've got there.
(1.3) 06:07.0
Nn Ind. T: So thankyou, for talking to me about that. 06:08.3
And I liked hearing about your fishing, (.). And skiling, 06:08.3
((J nods))
(0.9) Mmm; an we'll talk again.
Nn Ind. T: nyeah? 06:15.6
Nn Ind. T: Okay, Thanks! come on Jason, let's go back 06:16.2
and see your tea:cher.