



The Australian Journal of **INDIGENOUS EDUCATION**

This article was originally published in printed form. The journal began in 1973 and was titled *The Aboriginal Child at School*. In 1996 the journal was transformed to an internationally peer-reviewed publication and renamed *The Australian Journal of Indigenous Education*.

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LEARNING DIFFICULTIES OF ABORIGINES IN EDUCATION

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INTRODUCTION

Many of today's Aborigines, when placed in the Western educational environment, are faced with a range of psychological problems. This is partly because the education system is based on Western traditions and culture which, knowingly or unknowingly, tends to ignore almost completely Aboriginal culture and traditions.

For teachers to develop strategies that will help themselves and their students in the class room, attention must be focused on situations that have contributed to the Aborigines' low psychological appreciations of Western education.

The following areas will be looked at:

1. Self esteem
2. Identity
3. Inherited social environment
4. Western discrimination
5. Learning attitudes
6. Helpful teaching strategies

1. SELF ESTEEM

In today's society many Aborigines have a very low opinion of themselves. This may be because most Aborigines are living their lives in a Western manner and being expected to become members of the Western society although this society has ignored the fact that Aborigines have their own reference group which demands loyalty to it. Thus, many Aborigines have the pressures of two societies influencing their lives.

It is the Western culture that is the more dominant and at almost every opportunity has knowingly or unknowingly tried to destroy or belittle the Aborigines' traditional way of life; thus placing great pressure upon Aborigines to adopt Western values which many have found difficulty in coping with. One of the results is low self esteem because Western society, willingly or unwillingly,

1.1. Traditional Education of Tribal Aborigines

In traditional Aboriginal life before colonization, Aborigines led a peaceful existence. They had very little conflict and lived in harmony with nature as well as with each other. They, over many thousands of years, had developed a complex and demanding set of laws and rituals. Thus the enculturation of children followed very strict and time honoured traditions.

The children were allowed to run free with very little discipline until the age of twelve. Prior to the period of initiation, all children were taught the arts of food gathering and basic survival by the women. They carried out games that were role plays of adult behaviour, for example, hunting. They learned much of public tradition through being told stories and shown non-secret dances. The parents would then appoint guardians to train these children to become men and women educated in the ways of the tribe.

This learning was mainly carried out by the children listening to and watching the elders. The children would then mimic the elders until they had mastered the task to be learnt. Therefore, when children had completed all the rituals they would then be initiated into the tribe as men or women and were justifiably able to hold themselves in high esteem. This was the first phase of a life-long education of the tribe's rules, laws and heritage.

1.2 Effects of Colonization

When Europeans first settled the land of the Aborigine they were unable to come to terms with the Aborigines' way of life because of such a complete contrast between the two cultures. Thus, many Europeans showed little respect for the Aborigines' affinity with the land and their ability to survive by conserving the land's flora and fauna through very strict rituals.

The Europeans then began to cultivate the land and to introduce domestic animals to establish the pastoral industry. The Aborigines were unable to come to grips with this European style of life, as it was upsetting the balance of nature. The traditional game, such as the kangaroo, was disappearing. Therefore, to supplement their diet they began to kill and eat domestic farm animals.

Conflict soon erupted and many lives were lost by both Europeans and Aborigines. However, the Aborigine became the biggest loser as eventually, from the early days of settlement until now, many tribes perished. The remaining tribes living in areas able to be settled by Europeans were rounded up and placed on reserves and missions, or forced to live on the outskirts of town as fringe dwellers. In almost all of these situations they were forced to

survive on handouts. They were no longer allowed to practise the cultural traditions and customs of their ancestors. This deprivation by European society eventually eroded the Aborigines' self esteem to a point where, as a race, they began to question their own identity. This, in turn, has implications in the classroom, as most Aborigines were deprived of any form of Western education beyond basic elementary schooling until the 1940s.

1.3 UNEMPLOYMENT

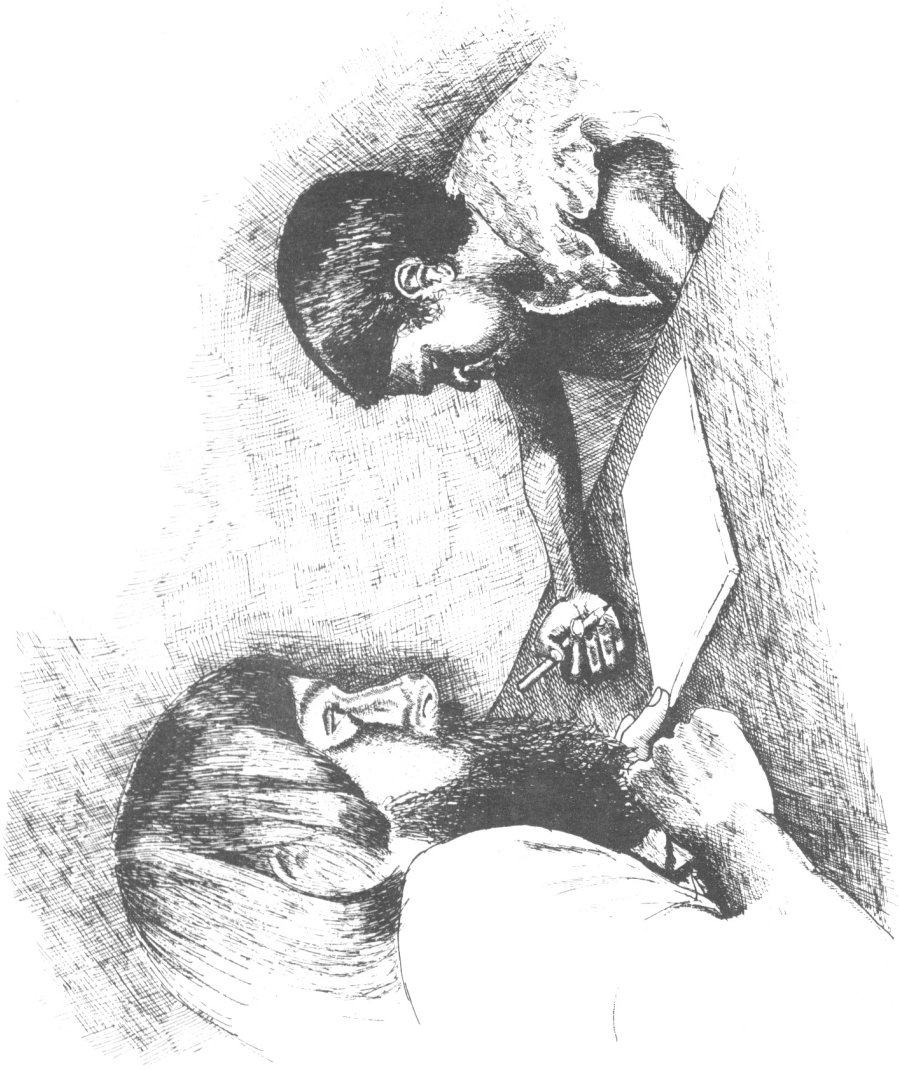
The Aborigine has the highest unemployment rates of any race in Australia. As Table 3.10 indicates, the unemployment rate for Aborigines is approximately four times that of the National average :

TABLE 3.10: UNEMPLOYMENT RATES FOR ABORIGINAL AND TOTAL AUSTRALIAN POPULATION BY STATE AND LOCATION, 1981.

STATES/TERRITORIES	Major Urban		Other Urban		Rural		Total	
	Abls	All	Abls	All	Abls	All	Abls	All
New South Wales	22.6	5.0	38.6	7.2	39.8	6.4	32.9	5.6
Victoria	17.9	5.6	28.0	6.4	24.0	4.7	22.2	5.6
Queensland	25.9	6.0	23.1	6.5	18.1	5.2	21.4	6.0
South Australia	36.1	8.4	37.7	7.4	21.0	5.1	30.5	7.7
Western Australia	38.5	6.7	34.0	6.4	25.6	4.3	30.9	6.3
Tasmania	22.5	8.1	20.4	7.7	22.5	7.1	21.4	7.7
Northern Territory	-	-	14.1	4.7	10.0	5.6	11.4	4.9
Aust. Cap. Territory	15.4	5.0	-	-	39.3	6.0	20.3	5.1

Source - 1981 Census

This high unemployment rate has also had a marked negative effect on the self esteem of many of these people. Western society tends to discriminate against Aborigines applying for positions of employment. This may be because of the colour of their skin, their poor record of academic achievement, or the fact that once they take on employment the employer expects the employee to be totally committed to the job. However, Aborigines find difficulty in making this commitment as peer pressure sometimes dictates their presence elsewhere at short notice, such as at



"When I felt a teacher was really interested in me, I wanted to work."

funerals. This in turn could account for some of the psychological torment faced by Aborigines trying to secure permanent employment.

1.4 Motivation Factors in the Education System

Western education has done little since colonization to include Aborigines in the education system, and "adult Aborigines say they have been 'switched off' by early experiences of school and schooling." (Fesl, 1982, p.2 summary)

This view of education by adults does not motivate the younger generations to master the Western education system.

There is, however, at the present time, a growing movement in the Aboriginal community to have Aboriginal Studies included in Western education curricula. This, if included, could do much to motivate Aboriginal students in education institutions. Moreover, it would lift self esteem, as students would know that their identity and place within society had been recognised and accepted. This in turn would have a motivating effect as many teachers, who at present have difficulty apprehending the Aboriginal students cognitive ability to cope with Western education, should become more sensitive to their educational needs. This in turn should have a rewarding effect for the teacher as the student tries harder to succeed. This view is reinforced by an Aboriginal student who wrote: "When I felt a teacher was really interested in me, I wanted to work." (Source Book - *Teaching Aborigines and Islanders in Urban/Rural Areas*, 1983, p.7)

1.5 Low Socio Economic Standing within the Community

Aborigines occupy what is believed by many to be the lowest level of the socio-economic ladder in today's society. It is believed that they have the worst housing of any group living in Australia, as is indicated by the housing Aborigines have on the Reserve at Bourke, New South Wales.

Located by the river bank where no embankment is built to hold back flood waters. About 200 live in this area without electricity and most of the other services provided in a town.

Nearly all are unemployed and one can admire them for their tenacity and hard work in coping with extremely poor conditions (galvanised-iron huts with earth floors swept scrupulously clean) in order to maintain some semblance of independence

and freedom from hassles of those trying to extract money for rent, rates and other services from them, when incomes barely provide enough for food.

(Fesl, 1982, p.35)

It must also be noted that the majority of Aborigines living in cities live in the older run-down suburbs where rents are cheaper. It is also recognised that Aborigines have approximately four times the unemployment rate of the remainder of society and that they have the worst health problems of any race in Australia.

Infant mortality among Aborigines remains at three to four times higher than that for Australia as a whole.

And on the world scene:

The death rate among Aboriginal children remains one of the highest in the world.

(Bostock, 1981, p.103)

Thus, the effect of poor housing, poor health and high levels of unemployment has a marked effect on their psychological well being. Thus, day-to-day life has become a battle merely to exist, let alone to try and raise their self esteem and to be proud of their identity, which most of society wittingly or unwittingly tends not to recognise.

2. TODAY'S SITUATION REGARDING ABORIGINAL IDENTITY AND HOW IT AFFECTS THE EDUCATION PROCESS

2.1 Aboriginality

Many Europeans have, in past years, tried to classify Aborigines by the colour of their skin, physical attributes such as broad nose, protruding forehead, recessed eyes, large lips, small calf muscles and so on. They have also tried to divide Aborigines into castes (mixes of blood - Aboriginal and other races). There are, however, many Aborigines of fair skin who readily accept their ancestry and identify with their dark skinned brothers and sisters and in turn are accepted by the Aboriginal community as Aborigines, thus recognising their Aboriginality.

Unlike the European community when children were produced through mixed cultural relationships, these children were not cast out, but accepted by the tribes and were then raised to appreciate

the values and traditions of the tribes. This in turn has implications in the classroom, as teachers who are unaware of the fair-skinned Aborigine's upbringing, unavoidably adopt teaching strategies which are not appropriate for the particular student. This results in low motivation to learn, disruptive behaviour in class, and unwillingness to attend lectures.

2.2 The Extended Family

Aborigines in traditional life had a very strong and complicated relationship of one person to another (relatives). This system of relationship is the kinship system. It is still evident in contemporary Aboriginal society. This has large effects on Aborigines in education because they are born to share everything they have with members of their reference group. One book may have to be shared amongst a number of students, unlike the Europeans in class who would have one book each. The European student goes home to an environment that is conducive to school learning, whereas the Aboriginal student often goes home to an environment that is detrimental to academic learning. This may be because there are often several families living in the one home, a lack of furniture, lack of a quiet area for study, lack of text books and so on. There is also the problem that the student may find him/herself sleeping at different relations' homes several times per week. These environmental characteristics are seen negatively by Europeans but are part of contemporary Aboriginal culture.

There is also the problem of "Locus of Control" in the education system. This is a

theory developed by Rotter (1954), who states that an individual's history of reinforcement can determine two psychological orientations in life. People with internal control believe they have control over their destiny, while people with external control tend to see factors outside themselves controlling their lives.

(Sherwood, 1982, p.96)

Western education is based on the development of internal control, which conflicts with Aboriginal learning which is based on external control, thus causing problems in the learning environment due to a clash of cultures.

2.3 Language Used by Aborigines

In today's society, teachers must become aware of the different languages used by Aborigines if they wish to promote a comfortable psychological learning environment for Aboriginal students. Some Aborigines to this day still speak their native tongue. However, many of the Aborigines who will be found in the Western education system will speak a form of Aboriginal English.

Aboriginal English differs from Australian English in its phonetics and phonemics, grammar and vocabulary. The differences are sometimes wide enough to impair mutual intelligibility.

(Bostock, 1981, p.70)

Thus, the following quote will indicate how Aboriginal English varies from Australian English and the problems it may cause in the classroom as the teacher may not be able to cope with this language in the oral form, let alone the written form.

/'GRANI'ELSI PLEIS/ Granny Elsie's place;
/'GON BALON TA EDLI/ Hedley's gun.

(Bostock, 1981, p.72)

3. THE INHERITED SOCIAL ENVIRONMENT

3.1 Government Education Policies

Education policies varied greatly from State to State as there was no national policy on the education of Aborigines until 1937, when the Commonwealth Government adopted the policy of assimilation; part-Aborigines were to be absorbed into the European community, detribalised Aborigines were to be educated to a level to allow them to work as domestics and labourers, the rest would remain on reserves.

In 1951 the policy of assimilation was given a more formal statement, to the effect that all Aborigines shall ultimately become the same as all other Australians.

(Bostock, 1981, p.85).

Until the period of the Second World War, Aborigines living on Queensland reserves were educated formally to Grade Four level. They were then deprived of any further academic education.

The Department of Aboriginal and Islander Affairs, (now called Department of Community Services) employed people to teach and set curricula for Aboriginal reserves. They did not see this as a role for the Education Department and this situation continued as recently as 1984. Thus, many anomalies occurred, and Aborigines who achieved Grade Ten on reserves were often up to two years behind European students in educational attainment.

3.2 Reserve and Mission Life

The above policies have had a detrimental effect on the parents of today's children who grew up on reserves or missions. The schooling system did very little to motivate these students to achieve competency in Western education. Many parents did not attend school at all because it was not compulsory. Thus, the education system failed these people, as there was no reward system for students who wished to learn European ways. Many Aborigines formed the opinion - "Why become educated? - the education I receive will not be good enough for me to compete with Europeans for jobs, plus the fact that it would not make me a better hunter or gatherer."

3.3 Illiterate Parents

The implications of the previous two paragraphs now become evident due to the fact that many of the older generation were not educated past Grade Four, and many were not educated at all. The ramifications this has on the younger generation can be immense.

It means that, if a student is having problems comprehending work in class, the teacher cannot rely on the parents to help with remediation work at home. This may also mean that the parents will find it difficult to motivate the child to succeed. Also, the student may start to ask the question - "Why do I need this education? My parents did not have it and they get by." Therefore, the teacher must be consciously aware of the parents' attitude towards educating their children, and must try hard to motivate the student to succeed within the Western education system.

4. WESTERN PREJUDICE DISCRIMINATES IN MANY INSTANCES AGAINST THE ABORIGINE

4.1 Stereotyping Aborigines Has a Detrimental Effect on Their Learning Ability in the Classroom

Although it is true that Aborigines have the worst unemployment record of any race in Australia and the fact that their

record of academic achievement is low, teachers must remain open-minded when teaching Aborigines and must adopt a positive attitude that they can achieve the desired result. The teacher must not stereotype or presuppose that Aboriginal students are doomed to failure in Western education, because it is this presupposition which in the past has failed many students before they started. Teachers must be aware of, accept, and positively utilize the cultural differences between Aborigines and non-Aborigines if the Aboriginal student is to succeed.

Therefore, it is the psycho-social needs of the student that must be met by the teacher if the student is to succeed. In the past many students have failed in the Western education system not through lack of intelligence but through lack of understanding, as many teachers were unaware of the psycho-social needs of the Aboriginal student. The experience of a former student commenting on teacher expectations would tend to indicate this:

Most teachers wanted us (Aborigines) to be the same as the white kids. To be like them we had to "bring ourselves up". In other words, we were below them. This was especially obvious when we reached high school.

(Source Book: *Teaching Aboriginal and Islanders in Urban/Rural Areas*, 1983, p.7)

5. TEACHING AND LEARNING ATTITUDES OF ABORIGINES

5.1 Humane Teaching

Aborigines have traditionally been educated by watching and listening. Time was of no importance to these people. What was not learnt today would be learnt tomorrow or sometime in the future. This education was through guidance and then the learner would practise the task until it was learnt. This was a humane method of learning. Therefore, for European teachers to gain the respect of Aboriginal students they must be humane. This in turn will promote trust and the student is more likely to try and please the teacher.

5.2 Effects of Western Education and the Inability to Come to Terms with this Education

Western education has replaced traditional Aboriginal education but it has only been in the past forty years that Aborigines have been allowed to participate in this education.

Even to this day Aborigines are struggling to come to terms with this education as it based on Western society's view of internal control, whereas Aborigines believe that learning is controlled by external forces. Thus, it is easy to understand why Aborigines have had such a low rate of success in the academic world.

The Western education system has also done very little to sensitize its teachers to the needs of Aborigines in education; resulting in conflict between students and teacher, very little motivation on the part of students, and little sensitivity or understanding on the part of the teacher.

SUMMARY

Since colonization of the Aborigines' land by Europeans approximately 200 years ago, it has been proven that Aborigines face the greatest psychological problems of any race living in Australia.

It is said that they occupy the lowest socio-economic standing in society, have the highest unemployment, the worst housing, the worst health problems and the lowest record of success in the academic environment. This is mainly due to the fact that traditionally Aborigines have values that are foreign to Western values and this causes vast psychological problems for the contemporary Aboriginal society.

Therefore, it is felt that, if Aborigines are to relieve themselves of many of these psychological problems and take their rightful place in today's society, they must master Western education. For this to happen, however, Western society must first recognise that Aborigines have a culture that is different from their own, which can cause problems in the classroom if the teacher is not aware of these differences.

Therefore, teachers must be sensitised to the needs of Aboriginal students to help break down the barriers that cause *social inequality*. Refer to Appendix A for teaching strategies that may help break down these inequalities.

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APPENDIX A

*WHAT CAN YOU DO IN THE CLASSROOM?

(Advisory Teacher)

Aboriginal children in urban schools have not fared well as evidenced by the other papers in this booklet.

The major cause of the failure of schools to cater for the Aboriginal child has been a basic lack of recognition (or concern in some cases) for the cultural differences of these students.

* Source Book - *Teaching Aborigines and Islanders in Urban/Rural Areas*. Queensland. Indigenous Education, Queensland Department of Education, 1983, pp. 21-24.

Australians as a whole have been labelled "cultural chauvinists" and seen from the Aboriginal students' perspective this has been frequently correct. Literature used in schools often portrays the Aboriginal as a naked nomad armed with boomerangs and spears and living in gunyahs. This still happens in spite of the fact that Aboriginal students are in the classroom. Many tragically humorous tales are told of Aboriginal children asking their older relatives if they've ever met "an Aborigine". These students are being denied the pride of their cultural heritage and the recognition which is rightly theirs.

Teachers, face to face with Aboriginal students, need to be aware of:-

(a) the strength of cultural ties of the urban Aboriginal "Culture" - which is not dead. Colour is a poor indicator of the strength of the identity with the Aboriginal community. It is both wrong and degrading to insist that a person is only a 'part' Aborigine or more euphemistically that he is of 'Aboriginal descent'. Your Aboriginal student is Aboriginal and you should learn from him what that means.

(b) the proneness of "white Australians" to judge others from our point of view. Judgements continue to be made about students' behaviour without the courtesy of open enquiry as to the facts of the matter. A couple of examples will be sufficient to show the need to look below the surface - or to listen with an open mind when dealing with Aboriginal students.

- i) A secondary student was a talented sportsman "probably the best in the school" but was dropped from the team because of his "unreliability". The fact was that the boy had periodic family commitments which he saw as more important than the game, even though he dearly wanted to play.
- ii) This grade 9 girl student struck a white student and was called to the office. There she would say nothing and was further reprimanded for "sullenness and impudence". Her parents were called to the school and quite bewildered by the hostility of the accusations were unable to defend their child although they knew the incident had grown out of constant racist torments of the white student and her friends. The Aboriginal student withdrew further and was subsequently suspended from the school.



Moving into "personal distance".

A teacher willing to spend the time in listening to both sides of the story could have prevented the whole incident.

These two stories are not isolated examples unfortunately. There are ways in which teachers can help Aboriginal students cope with the educational system by acting upon some simple principles.

These include -

- i) *Recognize and treat them as people.* This is particularly important to Aborigines. They are notably people-oriented not task-oriented. A smile, enquiry after their welfare, condolence at loss or congratulation of a fine effort, a touch will win respect and friendship and can lead to increased effort in class.

Secondary teachers especially have been socialized by academic training and the structure of the schools to regard impersonal professionalism as the appropriate behaviour in relationship with their students. Aboriginal students are liable to interpret this as either a lack of care or hostility. Teachers who recognise the need of personalized relationships in dealing with Aborigines often find it embarrassing and professionally bewildering but should persist for the sake of the students and their professionalism. Techniques which help to overcome this impersonalized stance include:-

- a) moving into "personal distance" while instructing rather than standing at the front of the classroom by sitting on a desk in the midst of the class or walking close to the student's desk.
- b) taking the same postural level as students, sitting next to them or squatting beside them while teaching.
- c) touching: to touch another person conveys warmth in a very real sense. Teachers who have achieved good relationships and therefore improved intellectual participation frequently place themselves in positions where body contact quite naturally occurs.

Care needs to be taken here of course in line with the situation but genuine warmth is readily

perceived and no embarrassment need arise.

A touch is perhaps the greatest indication of acceptance.

- ii) *Recognize the dominance of a different cultural bias.* Treat this as a positive factor rather than point to "deficiencies" as we might regard it from our point of view, e.g. the extended family has a great deal to offer even if it does mean less living space in a house.
- iii) *Foster the recognition of Aboriginal heritage with all students.* All subject areas can give due recognition to this be it in the form of the study of Aboriginal literature, history (as seen from the Aboriginal point of view as well as from white's), astronomy using the Aboriginal perspective, or the study of mapping skills based on Aboriginal bark paintings. This will require research and effort but it will be repaid by a growth in cross-cultural understanding and a development of positive self esteem of the Aboriginal community.
- iv) Resist the temptation to blame the home for all the failures of the school to cater for the student. Common blame placing has been reported in such sentiments as:-
 - . The parents don't care if their kids go to school or not. They are not interested.
 - . The Aboriginal kids don't have books, pencils, etc.
 - . The parents drink all the money provided for school.
 - . The Aboriginal students are malnourished, unhealthy, live in overcrowded housing, etc. etc.

How do you know these things if you've never visited the home? Make the effort to contact parents or guardians. They may be suspicious at first, (a result of unpleasant experiences with government authorities), but will respond to genuine interest.

If students are experiencing difficulties at home you will not help by adding to the despair of the situation. You can help by offering a safe place to leave personal belongings at school, keeping a store of pencils and paper for the students to buy, approaching Commonwealth

authorities to make alternative arrangements for study and homework. All of these and other strategies should be implemented only in consultation with the students concerned.

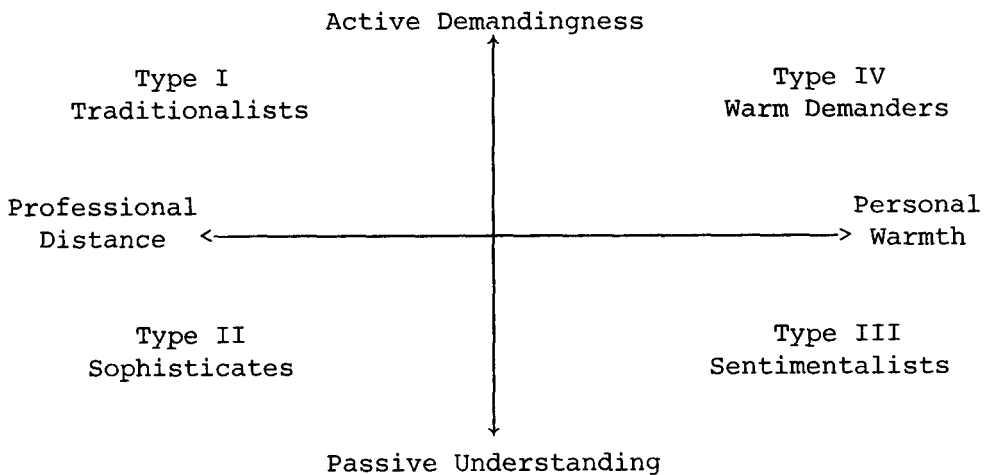
- v) Consistent with iv) *be careful never to be patronizing.* Education can quickly degenerate into a dehumanizing system, particularly when we are dealing with members of a 'despised minority'.
- vi) *Encourage students to talk to you.* This may take time. It will certainly not happen unless they feel secure in the fact that you accept them as important individuals, and that their language will not be denigrated in any sense. You may have to go out of your way to encourage this interchange to happen, e.g. approach a group of Aboriginal students in the playground, or stay around after class to make it known that you're happy to wait and talk. Spending time in your usual classroom rather than rushing back to a staff room will encourage the students to speak about what is important to them.

Once confidence is established, be careful not to belittle the students by constant trivial interchange. Be honest and sincere with them. You may be the one adult in the school whom they trust. Confidences must *never* be betrayed, of course, although you may sometimes feel action is required. Talk it over with the one who told you about the matter first.

- vii) *Be as consistent as your situation allows in terms of classroom organization.* A set routine and clearly stated rules about expected behaviours will lessen tension. Remember what seems perfectly "normal" to you is only a result of your enculturation, and may be quite baffling to members of another culture.
- viii) *Make allowances and adjustments for a different language code.* It is surprising how often teachers fail to recognise that silence or withdrawal are the results of not understanding instructions. If you need help in this area refer to support staff listed in the back of this book.

Allied to the different verbal code is also a different non-verbal communication code which causes a good deal of misinterpretation. Just as you may feel offended by your students' gestures, including lack of eye contact or shrinking from physical contact when upset, so your students are liable to misinterpret your non-verbal cues. There is no available list of characteristic non-verbal behaviour of Aborigines, but empathetic enquiries of Aboriginal adults and senior students will give you clues as to the causes of possible friction. Once again the solution is to look, learn and be aware of confusing cross-cultural interpretations of human behaviour.

- ix) *Set high standards and stick to them*, giving recognition to the individual differences of the students - both Aboriginal and White. Praise goes a long way, though private praise is preferable for Aboriginal students. Likewise private rebuke or reproof is accepted more *positively*. Judith Kleinfeld, in her investigation of the characteristics of effective teachers of Indian and Eskimo students, presents the following diagram typifying approaches taken. These can be transferred to the Queensland situation dealing with Aboriginal students with little or no loss of validity.



A summary of characteristics of the types are as follows:

1. *Traditionalists*

- . concentrate exclusively on academic subject matter.
- . consider interpersonal dimension of classroom as an illegitimate concern.
- . prefer highly structured lecture type lessons maintaining professional distance.
- . tend to ignore non-academic students.
- . often seen as hostile by students.

II. *Sophisticates*

- . highly educated, well travelled.
- . employ humour often tending towards irony.
- . intellectually fascinated by culturally different students.
- . often confuse unsophisticated students by fast-paced repartees and use of irony.
- . tend to focus on cultural differences from a professional distance and thus reinforce minority students' sense of being different and estranged.
- . act according to stereotypic description of ethnic minorities.
- . exempt minority students from standards of behaviour and academic performance applicable to everyone else.
- . view deviant behaviour as an expression of culture.

III. *Sentimentalists*

- . warm kindly people.
- . find it difficult to make demands of any students.
- . react with aggrieved anger at defiance.
- . show apparent favouritism to minority group children resulting in anger and resentment from mainstream students.
- . require little learning.

IV. *Warm Demanders*

- . tend to be successful with all students.
- . spend time to establish positive interpersonal relationships between teacher and student, and student and student.
- . become demanding only after rapport established.
- . concerned with what students learn.
- . avoid minor forms of direct criticism.
- . structure classes largely to cater for students' personal needs.
- . strive to increase minority students' status in class.

Teachers concerned with helping Aboriginal students can appraise their approaches according to this typology and seek to modify their professional behaviour to approximate as closely as possible the warm demander.

- x) *Work closely with Aboriginal aides or C.E.C.s* where these are appointed.

In summary, the single most important factor in establishing rapport with your Aboriginal students is to get to know them and their history. Read widely, talk to elders of the community, ask advice, listen to the advice given. Listen, listen, listen to your students and their friends and relatives. It is costly, but no cross cultural bond is forged without a conscious effort.

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ABORIGINAL INVOLVEMENT IN THE FIRST WORLD WAR

David Huggonson*is involved in a research project on Aborigines involved in World War I. Anyone who can assist him with details photographs, etc. is asked to contact him. Phone (069) 234333, or write to :

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(*See "Towards a History of Aboriginal Education in New South Wales," Vol.12 No.5, 1984; "Black Schools: a Step Forward or Back", Vol.9 No.4, 1981; "Helpful Hints for Beginning Teachers of Aborigines", Vol.9 No.2, 1981.)