

BOOK REVIEWS

Aboriginal Ways of Using English

Diana Eades

Aboriginal Studies Press, Canberra, 2013, 245 pp, ISBN 9781922059280

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doi: 10.1017/aje.2014.13

The recent publication of *Aboriginal Ways of Using English* brings together a selection of articles written over a 30-year period by one of Australia's leading researchers and experts, which examine the ways in which usage of English by Aboriginal people differs from Standard English, particularly within the field of sociolinguistics and forensic linguistics.

The book is divided into two sections, with Chapters 2–5 exploring Aboriginal ways of using English, and Chapters 6–11 highlighting ways in which the usage of Aboriginal English has impacted on the treatment of Aboriginal people within the criminal justice process, drawing on a number of actual court cases to provide specific examples. The 10 articles reproduced as chapters in this publication have been drawn from over 50 chapters and articles written by the author between 1982 and 2012, resulting in a book that can be read either as a whole or selectively as individual chapters, according to the reader's interests.

In Chapter 1 we are introduced to the focus group for this book: Aboriginal people in non-remote Australia for whom English is their first and principal language and who do not speak a traditional Aboriginal language fluently, and not for Aboriginal people who speak English as an additional language, although the author acknowledges that certain similarities in the usage of English may exist for both groups of speakers.

Chapter 2 highlights the contrasts in ways of exchanging and seeking information between 'middle-class white Australians', for whom information exchange is open and easily available, and Aboriginal people from South-East Queensland, for whom there are strong social constraints as to who may either give or have access to information. The author discusses some of the ways in which these differences may impact on education, with teachers (who, it is implied, are middle-class white Australians) often claiming Aboriginal children to be 'uncooperative or lazy or verbally deficient' (Eades, 2013, p. 32), as they do not respond as expected to questioning; and also on the legal process, with a white lawyer citing failures arising from Aboriginal people's apparent unwillingness to comply with the questioning process central to the legal system.

'Misunderstanding Aboriginal English' (Chapter 3) illustrates how misunderstandings may occur between Aboriginal people (in the chapter, the author references South-East Queensland Aboriginal people; however, she acknowledges that their use of language is typical of language use among southern Aboriginal Australians) and middle-class white Australians, through reference to future forms. The author explores the ways in which the structures used may be the same for both groups, while the meanings associated with these forms may be quite different. Thus, while using 'I will' demonstrates a commitment to undertake a particular task for a middle-class white Australian (with an implicit need for an apology should this not in fact occur), the meaning of the same phrase for an Aboriginal person may show an intention to do so, with an unspoken but implied conditional clause 'if nothing else happens' (and no apology or explanation required if this does not take place). While this difference may seem rather minor, its implications for intercultural misunderstandings are significant, with Aboriginal people being perceived by non-Aboriginal people as being 'unreliable' and unable to 'make plans and ... organise for future events' (Eades, 2013, p. 54). However, as this chapter describes only one variation between the usage of Aboriginal English and Standard English, the reader is left wondering what other differences there may be, and what impacts these may have on intercultural communication between Aboriginal and non-Aboriginal people.

In the following chapter, 'They don't speak an Aboriginal language, or do they?', Eades describes some of the important ways in which the contemporary social and cultural context of Aboriginal people in South-East Queensland have flowed on from traditional Aboriginal cultures, and highlights some of the ways in which this context impacts upon interactions, such as the 'importance of responsibilities to kin, priority of social relationships, and the need for indirectness in interactions' (2013, p. 75). The author provides examples to demonstrate how these aspects, which are central to Aboriginal people's ways of interacting, can lead to difficulties in communications and can also create negative perceptions because non-Aboriginal people feel that it is appropriate to be direct

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