

# **An NSM-based cultural dictionary of Australian English: from theory to practice**

**Lauren Sadow**

A thesis submitted for the degree of Doctor of Philosophy  
of The Australian National University

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## Statement of originality

I hereby declare that this submission is my own work and to the best of my knowledge it contains no materials previously published or written by another person, nor material which to a substantial extent has been accepted for the award of any other degree or diploma, except where due acknowledgement is made in the thesis.



Lauren Sadow  
15/01/2019

## Human Ethics Approval

This study included data collection involving surveys and focus groups. The data collection was approved by the ANU Human Research Ethics Committee, Protocol 2016/418.

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Because many people do many good things for me, I can do something big.  
I feel something very good towards all these people. I want these people to know it.  
Because of this, I say something good about these people now. I want these people to feel something good because of it.  
I say "These people did many good things for me. I feel something very good towards them."  
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## Abstract

This thesis is a 'thesis by creative project' consisting of a cultural dictionary of Australian English and an exegesis which details the theoretical basis and decisions made throughout the creative process of this project. The project aims to produce a resource for ESL teachers on teaching the invisible culture of Australian English to migrants, using the Natural Semantic Metalanguage (NSM) (e.g. Wierzbicka, 2006) as a theoretical and methodological basis. The resource takes the form of an encyclopaedic dictionary focussing on Australian values, attitudes, and interactional norms, in response to the need for education resources describing the cultural ethos embodied in Australian English (Sadow, 2014).

Best practice for teaching intercultural communicative competence and related skills is to use a method for teaching which encourages students to reflect on their experience and analyse it from an insider perspective (Tomlinson and Masuhara, 2013). This thesis takes the position and demonstrates that an NSM-based descriptive method can meet these practical requirements by providing a framework for describing both cultural semantics and cultural scripts. In response to teacher needs for a pedagogical tool, I created Standard Translatable English (STE)—a derivative of NSM specifically designed for language pedagogy.

The exegesis part of this project, therefore, reports on the development of STE and the process, rationale, and results of creating a cultural dictionary using STE as a descriptive method. I also discuss the theoretical grounding of teaching invisible culture, the best-practice requirements for creating teaching materials and dictionaries, my methods for conducting user needs research, and the results, and the ultimate design choices which have resulted in a finished product, including supplementary materials to ensure that teachers are well prepared to use an NSM-based approach in pedagogical contexts.

The main body of this project, however, is the cultural dictionary—The Australian Dictionary of Invisible Culture for Teachers—comprising approximately 300 entries which describe, in STE, essential aspects of the values, attitudes, interactional norms, cultural keywords, and culture-specific language of Anglo-Australian English. The cultural dictionary is formatted as an eBook to enhance accessibility and practicality for teachers in classroom contexts. Drawing on previous dictionaries and on lexicography, the entries include a range of lexicographical information such as examples, part-of-speech, and cross-referencing. This innovative cultural dictionary represents the first targeted work into the applications of NSM and NSM-derived frameworks. It is the first dictionary of invisible culture in Australian English in this framework, and the only current resource which is aimed at maximum translatability for the English language education context.

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## List of Acronyms and Abbreviations

<b>ACRONYM</b>	<b>MEANING</b>
AAE	Aboriginal Australian English
ACARA	Australian Curriculum and Reporting Authority
AMEP	Adult Migrant English Program
AND	Australian National Dictionary
AQF	Australian Qualifications Framework
AusCD	Australian Cultural Dictionary
AusDICT	Australian Dictionary of Invisible Culture for Teachers
AusE	Australian English
CELTA	Certificate in English Language Teaching and Assessment
CLIL	Content and Language Integrated Learning
CLT	Communicative Language Teaching
CSS	Cascading Stylesheets
DBR	Design-Based Research
DELTA	Diploma in English Language Teaching and Assessment
DHKE	Dictionary of Hong Kong English
Dinkum	The Dinkum Dictionary
DoAC	Dictionary of Australian Colloquialisms
EAL/D	English as an Additional Language/Dialect
EFL	English as a Foreign Language
ESL	English as a Second Language
HKE	Hong Kong English
IC	Intercultural Competence
ICC	Intercultural Communicative Competence
IDPF	International Digital Publishing Forum
ILTLP	Intercultural Language Teaching and Learning in Practice
LDOCE	Longman Dictionary of Contemporary English
LOTE	Languages Other Than English
LTWF	Learn These Words First
Macquarie	Macquarie Dictionary
MBoS	Macquarie Book of Slang
MCD	Macquarie Concise Dictionary
MLD	Macquarie Learners Dictionary
NDCL	New Dictionary of Cultural Literacy
NSM	Natural Semantic Metalanguage
OED	Oxford English Dictionary
SAE	Standard Australian English
SBS	State Broadcasting Service
STE	Standard Translatable English
TAFE	Technical and Further Education (institution)

TBLT	Task-Based Language Teaching
The Guide	The Lonely Planet Guide to Australian Language and Culture
TL	Target Language
True Blue	The True Blue Guide to Australian Slang
XML	Extensible Markup Language
XSLT	Extensible Stylesheet Language Transformation

## Note to the reader

As this thesis is a thesis by creative works, the accompanying *Australian Dictionary of Invisible Culture for Teachers (AusDICT)* should be read in tandem with this exegesis. I recommend that you, the reader, begin with Part 1 of this exegesis, before focussing on the AusDICT. I then recommend that you return to this exegesis, but keep the AusDICT on hand, as Part 2 details the practical realisations of the theoretical perspective. As such, making reference to the AusDICT provides context to the discussion.

The AusDICT is presented as an eBook in .epub file format (V3.0). This format can be read by any reliable e-reader, such as iBooks, Calibre, or Adobe Digital Editions. It is presented best in iBooks.

This thesis includes many appendices, including several referencing the back-end coding of the AusDICT. This has been done intentionally in the interests of open resources, to support future works and publications which may wish to use this code or data.







## Chapter 1 Introduction

### 1.1 Societal context

Fundamental Australian values such as equality, a fair go, and freedom of speech influence every aspect of Australian society, yet these values often remain opaque to migrants. Every year, approximately 200,000 migrants make the journey to Australia (Australian Bureau of Statistics, 2018), often seeking the societal and economic advantages enjoyed by Australians. These advantages are consequences of culturally specific values which are so embedded in Australian ways of thinking that non-native speakers of Australian English cannot see and understand them.

The ability for migrants to see and understand these values is essential for them to achieve the kinds of outcomes they desire. But these values are the invisible aspect to culture which underlies how Australian society functions and becomes visible in how Australians interact with one another. As stated in the report of the inquiry into migrant settlement outcomes:

The importance of English language ability cannot be ignored when considering the factors for a migrant's successful settlement in Australia. Whilst it might seem like an obvious correlation (that better English language equates to better employment prospects) the Committee is of the view that if new arrivals are to really integrate in Australian society migrants need to understand cultural norms and practices, just as much as being able to speak the language. (Joint Standing Committee on Migration, 2017 p. ix)

Even the title of the report—*No one teaches you to become an Australian*—speaks to the recognisability of the problem migrants face. Understanding cultural norms, and the way that people interact with one another within a languaculture (Agar, 1994), that is understanding the *invisible* aspects of culture, is essential for understanding the new language, and what its speakers mean by what they say (Kramsch, 1993).

The implied expectation of the Joint Standing Committee on Migration is that migrants should be able to *understand* these values in the same way as native speakers of Australian English<sup>1</sup>. The logical place for migrants to develop this understanding is in

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<sup>1</sup> The Joint Standing Committee on Migration makes several presuppositions in its statement, regarding the parameters of 'successful settlement' for migrants. Far from requiring migrants to conform to an Anglo 'cookie cutter' mould of what a 'good' migrant is, this thesis is of the position

English language classes, such as the Adult Migrant English Program (AMEP). However, cultural norms and values are not emphasised in current English language curricula. Nor do teachers have resources and tools to teach them, despite current language teaching theories supporting their inclusion in classes.

What is taught in classrooms is a combination of the curriculum, what teachers feel is important to teach, what they have been trained to teach, and what students need to know (Kramsch, 2014). If students need to know invisible culture and curricula already mention it (even if it is not emphasised) but it is still not being taught in classrooms, then the logical point of intervention is in teacher awareness and training. If language teachers themselves have the awareness and skills to extricate cultural concepts from language and examine them closely, they are then in a position to provide this knowledge to their students—migrants.

## 1.2 Aims and objectives

The basis of this thesis is that the tension between what students need to know, and what teachers can teach can only be resolved by targeting resources specifically at the *teachers* on the ‘front line’ of second language education. Only there can some of the disconnections between migrant needs, curriculum goals, pedagogical principles, and classroom practice be addressed. To address these disconnects, this thesis asks how the Natural Semantic Metalanguage (NSM) (see Wierzbicka & Goddard, 2013) approach to cultural description can be used to create a resource of invisible culture for ESL teachers.

To best answer this question, this thesis took the NSM approach to language teachers and investigated their practical and pedagogical needs. The result of this engagement with language teachers is this thesis by creative works which comprises two components—a significant creative component and an explanatory exegesis component. The creative component of this thesis is a cultural dictionary entitled *The Australian Dictionary of Invisible Culture for Teachers* (hereafter AusDICT) which uses the framework of NSM as a tool for both cultural description and lexical definition. It aims to improve the way that invisible culture is taught in ESL classrooms through providing a resource for English language teachers that improves teacher knowledge of invisible culture and connects that knowledge to classroom practice. The AusDICT features invisible culture by including entries which detail values, attitudes, and interactional norms as well as culturally specific lexical items. As a result, the AusDICT is a unique project in both scope and methodology. The AusDICT is supported by an exegesis which frames the cultural dictionary in its theoretical context and justifies the decisions made throughout the creation process. Since the exegesis functions as a commentary on the creation of the AusDICT, it is expository in nature.

The development of the cultural dictionary has achieved four interrelated objectives. The first three objectives were part of a user needs analysis undertaken to ensure that the AusDICT would meet teacher needs, with the fourth objective being the final AusDICT. Each of these objectives influences and is influenced by the others.

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that it is nevertheless essential for migrants to develop their *understanding* of Australian cultural norms. Understanding in this context does not equate to adoption.

My first objective was to analyse the gap between education materials and methodologies for teaching invisible culture. By examining this gap, it was possible to target the content of the AusDICT to fill this space. As part of this dictionary project, I conducted a survey of English as a Second Language (ESL) teachers in Australia. This survey established that there were not only limited resources for invisible culture, but also limited resources on Australian English. The AusDICT bridges this gap by focussing on invisible culture, specifically that of English as it is used in Australia.

My second objective was to establish teacher needs for proposed reference resources and classroom materials. It is common knowledge that not all resources are suitable for all teachers, and not all materials are suitable for use in ESL classrooms. This is especially true in programs such as the Adult Migrant English Program (AMEP) where there is very limited time to teach students the language they need for life in Australia. Under such pressure, teachers require resources which are relevant to their curriculum and materials which fit with existing materials and methodologies. The AusDICT meets these requirements by ensuring that the content is presented in a manner aligned to the type of topic-led teaching in programs such as the AMEP, as well as using explicit cross-referencing to connect ideas across these topic areas, in ways which teachers may need.

My third objective was to identify teachers' responses to NSM as a descriptive framework for developing teaching materials. The application of NSM to language teaching has long been discussed and rationalised (e.g. Fernández, 2016; Goddard, 2004; Harkins, 1986; Wierzbicka, 2003), but only recently tested with students as a potential teaching methodology (Sadow, 2014; 2018). In order to ensure that the AusDICT—using the principles of NSM as principles for defining invisible culture—would be attractive to teachers, it was necessary to establish their responses to it in an educational context.

My final objective was to create the AusDICT as a digital resource for teachers. In making the AusDICT, I engaged with users throughout the design and development process in order to develop evaluative criteria and ensure that the work in progress met these criteria. In addition, I used lexicographical principles to guide the creative process, including considering elements of final presentation, as well as layout, structuring, and front and back matter.

This research also resulted in the development of a new pedagogical tool for teaching invisible culture, called Standard Translatable English (STE). This pedagogical tool can be used not only as a classroom method and teaching strategy, but also as a tool for teacher training and teacher cognition. STE was developed from the feedback and responses from ESL teachers to NSM. It is the concrete realisation of the principles of NSM for language teaching contexts and is used as the defining language of the AusDICT. Using STE for pedagogy *and* reference results in seamless integration between them, which enables consistency from teacher training through to classroom practice. The final outcome of this project was the creation of example teaching materials based on the content of the AusDICT and using the framework provided by STE. They were developed as classroom-ready materials, but also demonstrate different ways in which STE can be used in classroom practice.

The AusDICT represents the first targeted resource on invisible culture in Australian English, as well as being the first teacher's resource developed using the principles of

NSM. Beyond the AusDICT and STE, the current project also contributes to the broader field of NSM research by exploring the challenges and solutions to introducing NSM and Minimal English to broader professional contexts. It also contributes a structured methodology to the writing of NSM cultural scripts and explications, by virtue of the necessity of creating over a hundred new entries for the AusDICT. These hundred-plus entries are contributions to the literature on invisible culture in their own right. In addition, this research project has explored cognitive and onomasiological lexicography in language teaching contexts, concluding that these approaches to lexicography can be used to structure a dictionary of invisible culture. In summary, this thesis as a whole demonstrates the ways in which NSM, lexicography, and education can be brought together and can influence one another to produce an innovative and much-needed resource. The AusDICT is a creative project not just in content but also in the concept itself. A dictionary containing entries dedicated to invisible culture is a new concept; the AusDICT will function as a model for future researchers, provided they are trained in NSM and can work with teachers.

### 1.3 Background

Because this thesis is aimed at developing theory into practical applications in the language teaching profession, it is worth taking into account the broad landscape of teaching culture in ESL programs in Australia.

While teaching ‘culture’ is recognised as an essential part of language learning (e.g. ACARA, 2011; Byram, 2014; Kramersch, 2014; Liddicoat & Scarino, 2013), and cultural and intercultural competence are seen as critical aspects, in actual classrooms these changes are yet to be seen on a large scale. Byram (2014) points out that this is in part due to the tendency of language teaching research to focus on developing ‘principles’ for pedagogy, rather than enactable strategies for teachers. On the other hand, this is also due to the lack of available reference resources for teachers, and teacher training. The lack of resources and training results in a broad definition of culture in classrooms, often limited to visible culture, and ‘high culture’ (Lo Bianco, 2003). If teachers developed a more nuanced understanding of culture and the ways in which culture affects how speakers interact with one another (and of how personal, familial, local, and national cultures combine in unique and varied ways) language learners would then be able to learn actual, deep, intercultural communicative competence. As this thesis demonstrates, my position is that this ideal relies on the production of materials which have such a nuanced and informed approach to teaching culture; including materials for teacher training, teacher information, and teacher resources.

Teaching intercultural competence (IC) (Byram, 1997) is explicitly stated as a key goal for students in the Australian government’s documentation for learning outcomes of English as a second language classes (both school level and adult education) (ACARA, 2011; Liddicoat, 2000). Teachers need to be able to meet these official requirements in their courses in a demonstrable way. Furthermore, IC appears in many of the curricula approved by the Australian Qualifications Framework and is therefore an expected outcome of any course which employs such curricula. However, in practice there are very few resources which offer structured approaches to teaching IC, especially in an Australian context.

The Australian Curriculum (ACARA, 2011) places a high value on IC and culture in language for “English as an Additional Language and or Dialect”<sup>2</sup> students. It also stresses the importance of Standard Australian English as the language of instruction (see Chapter 6). In ACARA’s levels model, each of the three levels for ESL education contains reference to intercultural knowledge or skills, and reflection and consideration about culture. While the ACARA document focuses on recommendations for education in Kindergarten through to Year 10, the addition of intercultural communication to ESL student’s learning outcomes is demonstrative of the government’s understanding of its educational benefits and importance in today’s world. This is further underscored by the funding of projects such as the Intercultural Language Teaching and Learning in Practice project (ILTLP) which developed resources for Australian teachers on intercultural language teaching for Languages Other Than English classes (Scarino et al., 2009). The ILTLP project produced both valuable training resources for teachers on the principles of teaching IC and detailed teaching resources for six different languages. However, the teaching resources produced through the ILTLP project were not focussed on English, nor did they provide teachers with the knowledge needed to make invisible culture explicit in such classes. In addition, because they are produced by a wide variety of teachers, they represent a spread of approaches and ways of talking about culture where the AusDICT will use the NSM approach.

It is not only *desirable* that teachers teach (inter)cultural competence, but *necessary* given both the formal requirements for teachers, as well as the empirically-driven recommendations. As a result, it is essential to train teachers in these skills, as well as training them to deliver these programs to their students. Furthermore, this training should be supported by the kind of resource documents available for some topics, and for some languages—such as the resources available for foreign language programs in primary and secondary schools through ACARA.

#### 1.4 Project summary

A common factor in the difficulties of providing such resources for invisible culture is the lack of a consistent framework for representing these complex ideas. This dictionary project uses the Natural Semantic Metalanguage (NSM) as a descriptive language and framework. NSM is able to depict insiders’ perspectives on all aspects of culture, from cultural keywords through to descriptions of values and interactional norms. NSM can reflect an insider’s perspective because it uses cross-translatable language; it communicates complex ideas clearly, systematically, and directly, while being flexible enough for individual and social variation. Information in NSM does not require a high level of English mastery to benefit from the knowledge being taught (Goddard, 2011), which allows language learners to improve their skills in interpreting utterances, rather than focussing on producing them. Therefore, the benefit of using NSM in the multilingual, multi-level ESL classrooms in Australia is that complex cultural information can be conveyed to students from all backgrounds and abilities without privileging the background or experience of one student over another.

Using NSM in language teaching is not a new idea; it has been suggested and promoted since early in NSM research (see for example Fernández, 2016; Goddard, 2002; 2004; 2010; Goddard & Wierzbicka, 2004; Harkins, 1986; Wierzbicka, 2003). However, my

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<sup>2</sup> While there are a range of terms used to describe English language learning, I use English as a Second Language (ESL) throughout this thesis, for reasons discussed in Chapter 2.

Master's thesis (Sadow, 2014) was the first research project to trial using NSM in classroom contexts for migrants. That project established that NSM was a useful tool for learning invisible culture, from a student's perspective. At that time, I also engaged with teachers, and found that they lacked knowledge and materials to realise this kind of education in their classrooms, despite their being interested in the methodology. Building on these results, the current project turns the focus on to language teachers, providing them with the resources they need to be able to convey the necessary information to students.

The specialised context of English language teaching requires a significant connection to the users of any materials and resources, so that the resulting product is tailored to meet their needs. For this project, this meant that engaging with teachers in many institutions across Australia was indispensable. This was done through qualitative research methods, in particular using design-based research (Amiel & Reeves, 2008), which engages with potential users throughout the development process of a product—in this case the AusDICT. Such an approach ensures that the resulting product is maximally practical for the contexts and needs of ESL teachers across Australia. I chose both surveys and focus groups to fulfil this goal and engaged with over 110 teachers in seven states and territories.

This research confirmed that producing a cultural dictionary using the principles of NSM was of benefit to both teachers and students, and that the right resource would be highly valued by English language teachers. Teachers I worked with were emphatic about the need for resources to be able to relate to students' lives, the realities of the classroom, and the kinds of language and interactions that the students hoped to have in the future. In addition, the teachers recognised the need for training materials for themselves and acknowledged that one barrier in teaching this material is themselves having the knowledge and the means to express it to students.

## 1.5 This exegesis

The AusDICT, the creative component of this thesis, is accompanied by an exegesis (this current document), which informs the reader of the theoretical grounding of the AusDICT, as well as describing the creative process and decision-making undertaken to realise the aims of this project. Its purpose is to explain and justify the decisions made and connect this research to the broader academic context. The exegesis is presented in twelve chapters, divided into two parts. Part 1 details the theoretical underpinning of this project, while Part 2 describes the practical concerns of the creation of the AusDICT (and the other outcomes of this project). These two parts, and the chapters contained within them, focus on the methods and techniques used for the creation of the AusDICT, rather than elaborating on all possible methods.

Part 1 of the exegesis begins with Chapter 2, where I describe the relationship between teaching language and teaching culture and elaborate on the definition of culture used throughout this thesis. Drawing on Liddicoat and Scarino (2013) and their model of intercultural communicative competence, (ICC), I use ICC as the foundation for modern goals in language teaching and describe how the different competences of language teaching apply to this project. I argue that in order to align with current described outcomes for ESL students (ACARA, 2011), invisible culture is an essential part of that goal.

In Chapter 3, I discuss the ideal ways of creating resources, and argue that the best materials are designed with the teaching outcomes and methods in mind. This is particularly important for materials that teach cultural awareness, and intercultural competence, where the knowledge to be transmitted is best discovered by the students themselves. In these cases, materials should be developed with curiosity and discovery as the guiding principles, rather than through repetition or memorisation. In this chapter, I also show the gap in methods and materials—by providing case studies on some existing materials—and discuss the kinds of materials needed to fill this gap and achieve the goals of developing interculturally competent speakers. Finally, I advocate for connecting evaluative criteria to the desired outcomes for students, and for using those criteria from the outset to design effective materials.

Following this, in Chapter 4 I argue that a dictionary is the best format for this resource, considering the use of dictionaries in teaching contexts, and the type of information to be included in this resource (the AusDICT). To do this, I discuss the defining features of dictionaries and describe the lexicographical approach to writing dictionaries, as both a way of evaluating dictionaries, and as a way of creating one. I comment on the features of dictionaries which I have drawn on for the creation of the AusDICT as well as the reasoning for not including other features. In this chapter, I also review existing dictionaries—both traditional dictionaries and specialised (cultural) dictionaries—and discuss the differences in form, content, and style for each of these sub-types of dictionary. I conclude that the AusDICT is best described as a dictionary and shares features with both specialised and encyclopaedic dictionaries.

In Chapter 5, I describe the Natural Semantic Metalanguage (e.g. Goddard, 2006; Wierzbicka, 2014; Wierzbicka & Goddard, 2013) approach to describing culture and cultural keywords and justifies the use of this methodology as a descriptive metalanguage for the AusDICT. In this chapter, I advocate for using NSM to describe flexible models of culture, rather than rigid rules, and argue that the principles of an NSM approach are the best way to capture this complex cultural information, ready to be taught to students. I also discuss the NSM perspective on lexicography, and the arguments for and against using NSM in lexicographical works. Finally, I review the two existing dictionaries that have been created using NSM principles—evaluating the differences between these works and the AusDICT.

As the scope of this thesis has been confined to the Australian context, in Chapter 6 I examine previous descriptions of Australian culture and argue that in general there have been a lack of publications which detail the invisible culture in Australian English. This lacuna is particularly evident when considering descriptions available in cross-translatable terms for learners from non-English speaking backgrounds and the need for teachers to be able to translate any of the materials they use into appropriate language for their students. Instead, the majority of publications are focussed on Australian slang, or on describing values of Australian culture in vague (and usually negative) terms, by using culturally specific language, or not exploring the further implications of such words as ‘equality’, ‘fairness’ or ‘mateship’.

Part 1 of the exegesis concludes with a summary of the theoretical components of this project in Chapter 7. This chapter summarises my approach to creating the AusDICT, with regards to the principles drawn from the three key theoretical areas—language

teaching, lexicography, and NSM—and the necessary considerations for the decision-making processes of the practice component of this project.

Part 2 of the exegesis focusses on the practical realisation of the theoretical component. It begins with Chapter 8, in which I give a detailed recount of the groundwork undertaken for the AusDICT. Here, I describe the research methods and user engagement taken on with teachers across Australia. This includes the survey of teachers, as well as the workshops undertaken with focus groups. Apart from giving a detailed description of this user group, this chapter also provides insight into the users' (ESL teachers) priorities for teaching materials and reference resources; concluding that the practice and flexible nature of any resources was vital to its successful implementation in classrooms.

Following the groundwork, in Chapter 9 I illustrate how this feedback from users affected the ways in which the NSM framework is used, resulting in a context-specific framework called Standard Translatable English (STE). The new framework is custom-built for teaching language and culture and responds to each of the comments and feedback from users, while also adhering to the principles of NSM and therefore the benefits it provides. The result is a clear and translatable system of describing complex cultural knowledge without being attached to a specific teaching ideology or methodology. This chapter also describes some of the many ways in which STE can be used in classrooms, planning, and in teacher training.

Beginning with the selection of entries, I discuss the two main types of entries in the AusDICT in Chapter 10—those from previous publications and those written specifically for the project—and details my research and writing processes of developing each. This chapter elaborates on the procedure I developed for writing such a large number of entries in STE.

In Chapter 11, I provide a detailed account of the organisational decisions made during the creation process of the AusDICT, following the approaches in lexicography and in materials development. In this chapter I give evidence of the interaction between theory and practice, as each level of the creation of the AusDICT is illustrated. I describe these features and decisions, beginning with the overall structure of the AusDICT and working down to the entry level.

Part 2 (and the exegesis) concludes with Chapter 12, in which I propose the future directions of the AusDICT including the many ways in which the AusDICT can be expanded, targeted, and shaped moving into the future. The chapter returns to the evaluative criteria laid out in earlier chapters and evaluates if the project has achieved its aim of contributing to the improvement of teaching invisible culture in ESL classrooms. Following this, I include a discussion of the ways in which the STE framework and the AusDICT (and the teaching materials) can be empirically tested in terms of their efficacy in conveying information about invisible culture. The AusDICT is only part of what can be achieved using the STE framework. As such, in this chapter, I also advocate for the capacity of the AusDICT and STE to contribute to learning outside of ESL classrooms, in mainstream classes, in workplaces, and throughout society more broadly.



## 1.6 How to read this thesis

As the exegesis is an accompaniment to the creative work of the AusDICT, I encourage you to read Part 1 of this exegesis first, in order to gain a thorough understanding of the principles underlying the AusDICT and my approach in bringing together the three main theoretical areas—language education, lexicography, and NSM. Following this, review the AusDICT itself, and gain familiarity with the form and content of the final work, including the front and back matter. Then return to Part 2 of the exegesis to read the detailed justification of each decision underlying the practical realisations of the principles discussed in Part 1.

As a whole project, this thesis demonstrates one way in which linguistic theories can be applied to classroom practice. By engaging with actual users—ESL teachers—and meeting their needs by producing real resources and materials for them, this project empowers teachers to put the ideal methods promoted by research in language pedagogy into practice. In doing so they have a better ability to give new migrants to Australia a fair chance at success in their new home.

# **Part 1**

## **Theory**



## Chapter 2 Teaching languages, teaching cultures

### 2.1 Introduction

The fact that language and culture are intertwined means that to teach a language, a teacher is obligated to incorporate elements of culture, whether they do so explicitly or not. Much of the research on teaching culture is focussed on teaching intercultural competence, which is comprised of several different competences such as pragmatic, sociopragmatic, and cultural. In each of these competences, the knowledge component can be thought of as invisible culture—the values, attitudes and norms of interaction. Intercultural competence is often articulated in learning outcomes for students, but in order to achieve these outcomes, teachers need knowledge, resources, and support. Often, the existing resources are targeted at *foreign* language classrooms, but because the needs of *second* language students differ from foreign language students the resources must be designed with their target audience in mind<sup>3</sup>.

Second language students—migrants to Australia—are the ultimate beneficiaries of the current project. These students require more cultural knowledge and exposure to the local norms and practices than foreign language students because they are living and working in their second language. While second language acquisition research has abandoned the native speaker model as ideal (Kramsch, 2014), it is promoted to second language learners through their interactions with native speakers, who compliment them on their lack of an accent and criticise their mistakes—both linguistic and cultural. Furthermore, pragmatic, sociopragmatic, and cultural competence are difficult for migrants to acquire implicitly (Pavlenko, 2006). Consequently, explicit instruction in these competences is needed, and effective, to develop such skills in students (Koike & Pearson, 2005; Nguyen, Pham, & Pham, 2012; Rose, 2005).

With this in mind, this thesis examines why invisible culture is not being taught in classrooms in Australia despite being the knowledge needed for a core competence for language learners. It investigates what teachers need to be able to incorporate it into their curricula and how the apparent gap between principles and pedagogy might be addressed. While this thesis focuses on developing resources for teachers to fill the knowledge gap in this equation, it would be remiss to reference culture in terms of only knowledge to be acquired. Culture must be connected to the skills and outcomes of intercultural competence, and it must be adaptable to the nature of invisible culture—ever changing and immensely dependent on contextual factors.

In this chapter, I argue for the creation of resources for teaching invisible culture aimed at teachers for both raising teacher awareness and for teacher training. To begin, I define culture in the context of this thesis (§2.2), elaborating on the conceptualisations of culture and the kinds of culture incorporated in this project, and discuss the importance of teaching such culture for migrant outcomes. I then discuss the prevailing

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<sup>3</sup> Throughout this thesis I make a distinction between second and foreign language learning. Following Brown (2007), I use second language learning to refer to a language learnt for the purposes of living daily life in the target language, and foreign language learning to refer to a language learnt for tourism or personal interest. English as a second language (ESL) teaching and learning is the focus of this project.

pedagogy for teaching culture—intercultural language learning (§2.3)—and discuss how the current project interacts with its different components. Following this (§2.4) I discuss different philosophies of language teaching and how these approaches interact with the teaching invisible culture. Next (§2.5), I discuss the disparity between the principles for language teaching and the reality of classroom practice, and how the AusDICT addresses this gap. Finally, I briefly summarise a pilot study for this thesis (§2.6). That study established that the proposed methodology (NSM) is viable for teaching invisible culture in language classrooms by engaging with ESL students.

## 2.2 Defining culture in this project: what it is, and why it is important

### 2.2.1 The definition of culture in language teaching

In this thesis, culture refers to invisible culture; the socially constructed values, attitudes, and ways of thinking which motivate behaviour and speech, and can become visible through interactions.

‘Culture’ is an extensively disputed concept, but a dispute that is constantly evolving. Lo Bianco (2003) summarises the change in this debate as one moving through different perspectives of the nature of what should be included in ‘culture’ (Lo Bianco, 2003), but it is now also about the validity of culture as a single notion which applies to members of a society (Sharifian, 2011). These debates about the nature of culture have influenced language teaching in a number of different ways, such as how important culture is to language teaching, the ways in which it is presented to students, and the types of culture students are introduced to.

Earlier conceptualisations of culture, especially in language teaching, represented culture as literature, art, music, festivals, cuisine, history, and dress. This kind of culture—visible culture (Peterson, 2004) (see Figure 1)—is easy to teach because it can be condensed into facts about the target culture. There are clear points of entry to the topic, clear ways for students to experience the culture and, importantly, it is easy to test. However, presenting culture in this fashion encourages stereotyping and does not link knowledge of culture to using language (Welsh, 2011).

	<b>Big ‘C’ Culture</b> <i>Classic or grand themes</i>	<b>Little ‘c’ Culture</b> <i>Minor or common themes</i>
<b>Invisible Culture</b> <i>“Bottom of the iceberg”</i>	<b>Examples:</b> Core values, attitudes or beliefs, society’s norms, legal foundations, history, cognitive processes	<b>Examples:</b> Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge (trivia or facts)
<b>Visible Culture</b> <i>“Tip of the iceberg”</i>	<b>Examples:</b> Architecture, geography, classic literature, presidents or political figures, classical music	<b>Examples:</b> Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork

Figure 1 Peterson's (2004, p. 25) illustration of the different elements of visible and invisible culture.

At present, language teaching research conceptualises culture as the culturally-influenced ways in which we behave towards one another, our concepts of politeness, and the values which underpin these (Risager, 2007). That is, language teaching now conceptualises culture as *invisible* culture. Invisible culture encapsulates the values, attitudes and ways of interacting within a languaculture, as illustrated in Figure 1. It becomes visible through behaviours, but behind those actions are socially constructed ways of thinking (Levisen, 2012).

Each of us is socialised into a certain pattern of behaviour from birth, with the people and places we are exposed to changing how we perceive and relate to the world (Byram, 2014). When culture is conceptualised in this way, it becomes obvious that culture cannot be completely shared across a nation or a language, but instead is dispersed in different concentrations and in different ways across populations (Sharifian, 2011). It is unsurprising then that teachers struggle to know what culture needs to be taught in classrooms, and how to approach the many subtleties of culture in ways that do not privilege one kind of culture over another.

In this thesis, I regard culture as invisible culture: socially constructed and yet dispersed across a population, and individually realised according to personal preferences. As it is socially constructed, it is the common elements of understanding and their realisations in language which can be taught to language students. It is possible to describe and teach what is shared across speakers, to describe a spectrum of underlying worldviews and ways of thinking which influence common patterns of behaviour, while representing diversity and individual choices.

In order to teach such a conceptualisation of culture, it is necessary to defamiliarise the familiar—to unpack how people think, what people know, and how people feel about topics which are embedded in the language we use. It is also necessary to do this in language which is translatable across other languages and cultures. By doing this, values from individuals, subcultures, ethnolects, dialects, and languages can be compared and contrasted without attaching Anglo-centric words and values to them. For language learners, the value in this approach is that they can understand the connotations in the language without being obliged to buy into cultural concepts which may conflict with their own perspectives. This thesis uses the principles of the Natural Semantic Metalanguage to achieve this goal, discussed in Chapter 5 of this exegesis.

### 2.2.2 The importance of invisible culture for language learners

Learning cultural concepts is essential for language learners because of the influence that culture and its expression has over identity, relationships, and belonging. However, the majority of the concepts in invisible culture cannot be learned through implicit methods, or acquired over time, but must be taught explicitly.

Becker (2000) discusses the need for developing a shared background for effective communication which he terms 'prior text'. While he describes it as being comprised of mostly tangible texts—such as T.V. shows, ads, literature, pop music, and news—the

concept can also extend to the kinds of values and assumptions which underpin, and are reinforced by, these texts. Native speakers receive input in ‘prior texts’ before they arrive at adulthood and continue to acquire it throughout their lives. By relying on shared assumptions of prior texts, people from the same (or similar) shared backgrounds can communicate with confidence. In language teaching, we try to address this lack of prior text with dictionaries, grammars, and native speaker texts (Becker, 2000), and it is this lack of prior text that the AusDICT aims to address—albeit from a somewhat different perspective.

Language learners are affected on a personal level by the acquisition of culture in their language learning. It is through understanding invisible culture that people can fully appreciate the experience in another country. For second language speakers, this understanding is important for acculturation—not acculturation in the sense of adhering to another culture, but in the sense of feeling comfortable and knowing what to expect from the actions and reactions of native speakers. This is central for building inclusive communities with migrants and other newcomers. Teaching invisible culture and associated skills to develop inclusive communities is not necessary just for the language learner, but also for the native speaker. While this perspective is not the focus of this project, further discussion of applications beyond ESL education is in Chapter 12.

In addition to the benefits to expressive qualities mentioned above, invisible culture helps with interpretation of native speaker utterances. It is equally important for a language learner to be able to spontaneously understand what a native speaker means in a given situation as it is to be able to produce a ‘native-like utterance’. It is then necessary to give learners a method for understanding interactions (Wierzbicka, 2004)—especially those outside of the learner’s range of ‘acceptable interactions’. As such, the entries in the AusDICT are aimed at *interpreting* native speaker utterances, by providing the insider’s perspective on interactions, rather than on teaching students to produce these utterances.

By facilitating the creation of community and the smooth interactions between people of different cultural backgrounds, teaching invisible culture also promotes improved mental health for second language speakers. Those speaking a second language have often reported a change or a clash in identity, which negatively impacts their mental health, accentuated by their use of a second language as a platform to interact with other people (Besemeres, 2002). There are numerous accounts from migrants documenting the change in identity and expression, and the need for emotional connection to the language they speak, illustrating the deep connections between language and identity (Besemeres & Wierzbicka, 2007). Being able to feel connected to the community, regardless of involvement, is the key to reducing feelings of isolation, loneliness, and homesickness amongst member of migrant communities (Besemeres, 2002; Pavlenko, 2006). Without knowing the context in which to express themselves, and without knowing the conventions for expressing the person that they are, migrants can feel like they have lost their identity.

### 2.2.3 The need for teacher awareness

Since it is teachers who drive what students acquire, raising teacher awareness of the influence of culture is essential (Bayyurt, 2006). In many cases, ESL teachers are not aware of the significance of the depth of culture and define culture solely in terms of

‘visible culture’, with some concessions made to the connections between language and culture.

As Byram (2014) points out, the lack of teacher awareness is a problem globally, as well as in Australia, despite over twenty-five years of research in the area. The current changes in teaching language and culture—developing more dispersed and varied models of culture, including the emergence of the term ‘interculturality’ (Byram, 2008)—once again challenge teachers’ understandings of how culture works and should be taught in classrooms. It is especially challenging from teachers’ perspectives because they are trying to teach each of the important factors in language learning with equal skill and dedication. Raising teacher awareness is essential for increasing the amount of culture taught to language learners, but only if it is done in such a way that teachers are able to implement it.

### 2.3 Cultural and intercultural competencies

When discussing integrating cultural knowledge into language classrooms it is impossible to ignore the significant body of work on intercultural (communicative) competence and the different competences which comprise an intercultural speaker. Within these works, Byram’s (1997) model of intercultural communicative competence is foundational. Other, more recent, models (e.g. Liddicoat & Scarino, 2013) transform Byram’s model into a pedagogical method for language learning.

Before discussing intercultural competence (IC), it is worth briefly discussing some of the key terms used to label similar concepts, which are often related and tied together in IC, such as pragmatic competence, sociopragmatic competence, strategic competence, and cultural competence (Carbaugh, 2017). In some cases, these concepts are defined components of IC, and in some cases, they describe more specific components of the goals of language learning. In each case, I will explain if and how the AusDICT will contribute to teacher resources for teaching these skills, and how it will contribute to learning skills under the umbrella term of IC. Many of these skills are labelled both in terms of awarenesses and in terms of competences. I take the difference here to be one of understanding versus usage. A student who has X awareness has knowledge and understanding about X, but one who has X competence knows how to use and apply that knowledge effectively in interactions. The difference between awareness and competence is potentially an important distinction to make in language teaching, as it illustrates two different levels of thinking and development on the part of students (L. Anderson, Krathwohl, & Bloom, 2001). It is impossible to develop the competence before one has developed the awareness. For this reason, this section will make reference to ‘competences’ in the understanding that this includes awareness as foundational.

Pragmatic competence is the skill to determine the pragmatic force behind an utterance, and to be able to use phrases beyond their semantics to achieve specific goals (Liddicoat & Scarino, 2013). This competence is highly connected to culture and therefore an important aspect to include in the AusDICT.

[Pragmatic awareness] may not be wholly determined by cultural factors, but it is culturally conditioned. It includes elements such as



forms of address, the expression of politeness, discourse conventions, and situational constraints on conversational behaviour. (Pulverness & Tomlinson, 2013, p. 449)

Related to pragmatic competence is sociopragmatic competence. Like pragmatic competence, this competence also develops a language learner's ability to determine meaning beyond the semantic. However, in contrast, this skill adds the additional components of being able to use and vary pragmatics depending on sociological contexts, as well as understanding how sociological factors (such as age, class, gender, etc) affect the ways in which people use the language.

Strategic competence focuses on the aims of the speaker to achieve an effect in their hearer, and their ability to realise that aim. It combines the skills of sociopragmatic competence with linguistic competences into a competence about how people use language to further their own goals in specific ways. The AusDICT provides a foundation to develop sociopragmatic and strategic competence in students by including information about the speaker's intended pragmatics in entries.

The ability to understand and navigate the cultural influences on speakers is known as cultural competence. This competence is similar to current thinking about intercultural competence, except it does not necessarily recognise the speaker as being involved in the culture in the same way. Cultural competence was the accepted term but was replaced by intercultural competence in part because of the lack of recognition of the speakers' own culture in their language learning process, and in part because of a perceived lack of recognition of the plurality of culture (Risager, 2006). For this project, a modern view of culture gives a new perspective on cultural competence which strikes the right balance between the slightly different knowledge required for second language learners and foreign language learners. It also invokes the goals of personal development which require inquiry and are primarily available to the students living in the target language culture. Through learning invisible culture, cultural competence also plays a part in developing the awareness and understanding of applications of the above competences, as those competences also form a part of it.

Finally, we come to intercultural competence. This competence is usually described as a combination of the previous four competences—the ability to see, understand, use, and navigate interactions with people from different cultures. Byram's (1997) model uses a four-part illustration of the different skills, which he called *savoirs*, illustrated in Figure 2.

	<b>Skills</b> interpret and relate ( <i>savoir comprendre</i> )	
<b>Knowledge</b> of self and other; of interaction: individual and societal ( <i>savoirs</i> )	<b>Education</b> political education critical cultural awareness ( <i>savoir s'engager</i> )	<b>Attitudes</b> relativising self valuing other ( <i>savoir être</i> )
	<b>Skills</b> discover and/ or interact ( <i>savoir apprendre/ faire</i> )	

Figure 2 Byram's (1997, p. 34) model of the different skills which make up intercultural competence.

These *savoirs* are so prevalent in discussions of language competence and teaching that intercultural competence has become more of a pedagogical framework for overall language instruction, rather than a single competence within it. This is termed *interkulturelle didaktik* in Germany, and *Intercultural language learning* in English. Liddicoat and Scarino's (2013) model of intercultural language learning draws on their previous work developing intercultural competence and illustrates a number of different elements of IC. They also make explicit mention of the competences mentioned above and discuss how and to what degree those competences feature language or culture. In doing so, they illustrate how cultural competence fits into IC as a component skill and how IC is the intended learning outcome of intercultural language learning. As previously noted, IC is made up of several components—which are linguistic, attitudinal, and knowledge focussed, and are directly matched to Byram's *savoirs*. This means that despite being viewed as a wholistic goal for language learners, it is learned through different parts of language, different types of knowledge, and different smaller competences which are more accessible for educators to teach and for institutions to test. One of these types of knowledge, a thread tying many of these competences together, is cultural knowledge (Crozet, 2008), and especially that of invisible culture.

This thesis aims to progress the development of teacher knowledge and tools in some of the key competence areas mentioned above, but not all of them. In particular, it aims to develop the knowledge (*savoirs*) and tools which so far have been lacking in discussions of pedagogy for invisible culture in language teaching (see §2.5). That is to say, this thesis presents resources aimed at developing each of the *savoirs* and connecting them to cultural competence, but also pragmatic, sociopragmatic, and strategic competence. Given that the thesis aims to bridge the gap between the theory and practice, the focus is on the practical tools and materials needed by teachers, rather than on addressing every competence in intercultural language learning.

## 2.4 Theories of language teaching

Understanding the language teaching approaches used in classrooms today is key to creating resources and teaching materials. The AusDICT and associated materials should be able to be used by teachers in the current teaching environment.

Cultural competence not only features in intercultural language learning (see §2.3), but also features significantly as a component of communicative competence in three of the most prevalent language teaching theories in Australia (and much of the Euro-centric world). Communicative Language Teaching, Task-Based Language Teaching, and Content and Language Integrated Learning (Brown, 2007) all focus on developing student language skills in the ‘real world’ with different nuances and approaches to the aims of language teaching and learning. Teachers and institutions often use a particular methodology in their instruction, aligned with their curriculum. Here I will briefly outline these three approaches and their connections to teaching communicative and cultural competences. I will also discuss the current trend of moving beyond methods-based instruction and into personalised teaching philosophies (Kumaravadivelu, 2003) and how the approach of the current project can integrate with such teaching philosophies.

Language teaching has been underpinned by Communicative Language Teaching (CLT) for the better part of three decades at least (Brown, 2007). The goal of CLT is to focus on the communicative aspects of language and develop students’ ability to express themselves in the target language (including cultural competence, but typically only visible culture). However, this approach has been criticised for its Anglo-centrism, as well as the fact that it has not been implemented in classrooms with the communication focus as it was intended.

As a remedy to this, task-based language teaching (TBLT) has come to the fore, offering language teaching based around students working towards communicative tasks (Bygate, 2015). In TBLT, the tasks model the kinds of interactions students will encounter in the real world, outside of classrooms. This provides an ideal opportunity to include discussion of culture and invisible culture. The goal is to encourage students to use all of their language resources to achieve communicative goals, rather than to focus on practising a single grammatical form. This is not to say that grammatical forms are not taught in TBLT, but that the primary focus is on interactions. As a result, TBLT is easily able to provide space to explore invisible culture.

Content and Language Integrated Learning (CLIL) teaches language through teaching other topics (Larson-Freeman & Anderson, 2011). This pedagogy motivates students to use language as they have actual need for their language production. In terms of teaching cultural competence, both visible and invisible culture can become content for instruction in CLIL, which provides an emphatic link between language and culture. In other topics (such as English literature) it is possible to include invisible culture by discussing the underlying values which influence the topic in question. In either case, the AusDICT provides the material needed to have these discussions in classes through a topic-based elaboration on values, attitudes, and norms.

In recent years there has been a turn away from specific approaches to language teaching, instead encouraging teachers to draw on a range of approaches as suits to them and their classrooms (Kumaravadivelu, 2003). This ‘post-method’ turn does not

contradict the other methods and approaches mentioned in this chapter, but instead highlights the fact that resources and materials need to be adaptable to many different situations and contexts. In fact, because this thesis covers a subsection of IC and cultural competence and is a tool for teaching, not a method, the AusDICT and its materials are well-suited to even the post-method era of language teaching.

## 2.5 Principles vs. practice

Teachers are hindered in teaching invisible culture by the fact that training programs limit themselves to discussions of pedagogical principles (Byram, 2014) and do not bridge the divide between those principles and their actualisation in classrooms. Even where teacher education includes specific topics on developing intercultural communicative competence, those teachers do not or cannot incorporate those lessons into classroom practice (Lázár, 2011). This leaves a gap between what is taught (or focussed on) in teacher education contexts, and what needs to be taught based on what needs to be implemented in classroom practice. Teachers need to both be taught the principles of teaching invisible culture and be provided with the resources they need to implement these principles in classroom practice.

A course on the methodology of intercultural communication training has to balance cultural awareness raising, theoretical knowledge about intercultural communicative competence and practical skills development in teaching methods with many opportunities for trainees to talk about their own experiences, and to verbalize their reflections and possible reservations. (Lázár, 2011, p. 124)

This thesis aims to address the need outlined by the quote from Lázár (cited above) by primarily developing those practical skills in teachers (through a framework they can use to teach), but also the knowledge to underpin those skills (through the entries in the dictionary), and the classroom materials and lesson frameworks to be able to implement those skills.

## 2.6 Pilot study: a summary

This thesis builds on the results of a previous project using the Natural Semantic Metalanguage (NSM) approach as an approach to teaching culture (Sadow, 2014; 2018). For teachers to adopt a new teaching approach, it is first necessary to establish if that approach meets student needs in the same contexts. The conclusion of that study—that the NSM approach is a worthwhile approach for teaching invisible culture—formed the basis of this thesis and the AusDICT. The study is summarised here in order to show the usefulness of the NSM approach in teaching contexts. Before that summary, I will

give a brief introduction to the NSM approach for explanatory purposes. For a full description of the approach, see Chapter 5.

### 2.6.1 The Natural Semantic Metalanguage approach in brief

The NSM approach is a restricted set of language which is used to describe semantic and pragmatic content. The restricted set of words and grammar are referred to as universal semantic primes, as they have been empirically found to exist in all (studied) languages (Wierzbicka, 2001). The main aim of the NSM approach is to provide detailed semantic analyses in non-circular, non-ethnocentric, and easily translatable language. Resulting semantic analyses are referred to as explications. Explications contain several different components, such as prototypical cognitive scenarios associated with the lexical item being analysed, descriptions (in the case of nouns), and methods and results (in the case of verbs). The approach can also describe cultural values and pragmatics using the same parameters, resulting in cultural scripts. Cultural scripts capture an insider's perspective of cultural values and attitudes, in contrast to other methods which usually describe outsiders' perspectives. The 2014 study used the NSM approach to cultural description as a basis for the communication of cultural information to students.

### 2.6.2 The 2014 study

The 2014 study had three main aims: first, to discover the difficulties migrants had in learning and using the invisible culture of Australian English; second, to establish the approaches and resources of ESL teachers in teaching invisible culture; and third to test the NSM approach for student learning. Overall, this study was focussed on the needs and experiences of students in ESL classrooms.

In response to the first aim, the study found that students struggled with elements of invisible culture, but also that they were unaware of how invisible culture could contribute to the problems they were facing. In particular, students raised isolation, loneliness, and difficulty talking to and making friends with Australians as their biggest issues (Sadow, 2018). Many of the students saw their problems as stemming from language competence issues, when in fact they were more likely to be interactional and communicative differences—which are often fuelled by invisible culture, and the rules it dictates for language use.

The second aim of this study intended to discover current classroom methods for teaching invisible culture, but instead it discovered that teachers often were not aware of how to teach invisible culture, or that they had no resources and so did not teach it. This finding was the instigating factor for the AusDICT, and a more in-depth exploration of this question was investigated for the current thesis and is described in Chapter 8.

The third, and main, aim of the 2014 study was to conduct a small-scale pilot of NSM in classroom contexts to establish if the approach was viable as a teaching methodology. It found that the students appreciated the methodology, as it gave them clarity around the cultural differences being discussed. The pilot was conducted in small workshops with students where they were taught about an aspect of behaviour of Australian English speakers using cultural scripts and some activities. The aspect studied was 'expressing opinions' and the activities consisted of discussion and writing role-plays

using the principles expressed in the cultural scripts. Overall, the students all found that they had learned something from the workshops, and they found that they understood their co-workers' ways of expressing themselves better than they had before. They also had suggestions for the comprehensibility of the cultural scripts (further discussed in §9.2) and ideas about how to include these components of English language learning in the courses they were taking.

This pilot study demonstrated that the NSM approach to teaching culture was valuable as a method, although some work was needed to adapt the approach to a non-expert, language-learning audience. The current project follows on from these findings and establishes exactly how NSM should be adapted, how it can be incorporated into classroom practice, and what resources teachers need to be able to use it to teach language and culture.

## 2.7 Conclusion

In this chapter, I have argued that to develop intercultural competence in students, they need to understand invisible culture. To teach this, language teachers need the knowledge, skills, and tools. Current language teacher training programs—both pre-service and in-service—place the focus on developing teacher philosophies of language and raising awareness of the influence of culture on language. While this is essential, teacher training needs to take the next step to connect these principles with classroom practice. The current project does this by producing a resource for teachers to develop knowledge after awareness raising (the AusDICT) and supplements this with examples of classroom practice.

The concepts that are packaged under the label of culture—especially those which comprise invisible culture—are barriers to communication for migrants. Researchers and teachers need to develop resources to ameliorate these challenges for the benefit of migrants and grouping and addressing them through the lens of 'culture' is practical for pedagogical purposes. Otherwise there is the risk of being unable to define the diversity of interaction and behaviour that exists and therefore being unable to teach about it. 'Culture' in this thesis refers to invisible culture—the interactional norms of Australian English, and the values and attitudes which underpin these behaviours.

The proposed framework of NSM (see Chapter 5) is therefore ideal for describing the content of the AusDICT as it describes broad trends that can then be used flexibly by teachers in dynamic situations. If intercultural language teaching is the language learning framework which this thesis fits within, then cultural competence is the most appropriate term for the competence directly addressed by the materials in this thesis. In particular this is because its focus is on a single culture, despite the opportunities for discussion and comparison with other cultures.

Teaching culture in ESL classrooms has been long-debated as to how important it is. Only recently has it been accepted as part of intercultural competence and is included in teacher education programs. However, these programs do not result in the active change in classroom practice which researchers hoped to promote. Part of this is due to a focus on the principles of IC, and developing teacher philosophies, without moving forward to the next stage of classroom practice. This leaves a significant gap between what should be taught and what is believed, and what is actually taught. This gap needs to be bridged

in order to meet the expectations and learning outcomes promoted by educational bodies around the world. Byram (2014, p. 222) states “the key is teacher education, initial and in-service.” But teachers need to be provided with ongoing support, and resources to make this education effective.

The AusDICT will provide teachers with a resource they can use for their own development and support them after they have completed intercultural competence training. It will provide a way of influencing lesson and course design as well as being a reference for the challenges encountered in teaching. Therefore, it will be able to support teachers from principles through to practice and into the future of ESL education. The next chapter will discuss best practice for developing effective teaching materials which will achieve these goals.





## Chapter 3 Creating teaching materials

### 3.1 Introduction

Chapter 2 established the need for teacher resources and teaching materials focussed on cultural competence. In this chapter, I will explore the specifications needed for creating effective teaching resources for this competence and illustrate how the current project will meet these pedagogical needs. Because of the connection between teacher needs and student needs, theories of developing teaching materials are relevant for the AusDICT, even though the target users are teachers. For the purposes of this project, teaching materials refer to anything that can be used in teaching including digital and audio-visual resources, images, activity worksheets, and experiences (Tomlinson, 2012b). They also include dictionaries, whether aimed at language learners or as specialised reference materials, as in the case of the AusDICT.

Dictionaries and teaching materials are both shaped by their target audience. Unlike many other published materials (such as novels, journal articles, board games, or newspapers), they do not have consumers or readers, but *users*. That is to say that both dictionaries and teaching materials in any format contribute to someone achieving a goal—in the present context, the furthering and communication of knowledge. This goal creates conventions in the production and in the usage of these materials. At the same time, technology today permits innovative applications of existing conventions, allowing new formats and features to be considered. The most suitable question to ask in light of these developments is not ‘how will these materials be used?’, but rather ‘*why* will these materials be used?’ (Tarp, 2008). The latter question allows the developer of the materials to focus on the *potential* user and the questions and situations which might drive that user to the material, rather than focussing attention and research on those who are already using the resource.

This chapter will first explore the ideal features of materials for teaching cultural competence (§3.2) (and associated skills; see Chapter 2). Following these recommendations of ideal resources, the chapter then explores and analyses some existing materials both aimed at teachers and aimed at students, showing how these materials do not meet the evaluative criteria for teaching *invisible* culture (§3.3). In §3.4, I argue that evaluative criteria should always be the basis for the creation of effective materials. Finally, this chapter proposes the evaluative criteria for the AusDICT (§3.5) and briefly mentions how those criteria are met in the present project.

### 3.2 Materials for developing cultural competence

As discussed in Chapter 2, cultural competence is linked to a number of other skills, such as pragmatic and strategic competence. In addition, the competences themselves can be thought of as having two stages—awareness and application. As also pointed out in Chapter 2, pragmatic and cultural competence are tied together in this thesis as different expressions of the same goal—intercultural (communicative) competence. Therefore, materials developed for educational contexts (whether aimed at teachers or students) must develop the same stages of learning. For teachers, this is so that they are then able to better support students developing these competences for the first time.

### 3.2.1 How to present materials: principles and frameworks

The ways in which the different elements of pragmatic and cultural competence (and awareness) are presented in textbooks do not currently accentuate the skills required in addition to the knowledge elements. In several surveys of available materials (Usó-Juan, 2008; for example Weninger & Kiss, 2013), the majority of texts and teaching materials were found to not include any systematic treatment of cultural and pragmatic awareness. While some texts did make attempts to treat these topics, they did not present the information in a systematic way. Some of the comments on improvements to these materials are summarised in Figure 3 as a list of features for good materials for teaching culture.

1. Use real speech examples
2. Give information on situational and contextual variation (including gender usage)
3. Explain cultural reasoning for norms
4. Connect pragmatic/interactional information to vocabulary—both words and phrases
5. Provide information to teachers on norms and pragmatics
6. Encourage students to develop analytic skills so they can become ethnographic observers (and therefore have the skills to learn from and adapt to new situations).
7. Encourage students to make connections to their own experience and to actively reflect on their experience and learning
8. Empower students to engage in social interaction, in and out of classroom contexts

Figure 3 Key features of good materials for teaching culture (adapted from Cohen & Ishihara, 2012; Liddicoat & Scarino, 2013; Pulverness & Tomlinson, 2013)

Proposed frameworks for learning pragmatics can provide a further understanding of frameworks required for the AusDICT. Here I will examine two Schmidt, (1993) and Martínez-Flor and Usó-Juan (2006). Schmidt (1993) proposed a two-phase approach to learning pragmatics, which he terms *noticing* and *understanding*. In essence, one has to notice that there are pragmatic features to speech, and notice that they are different to one's own before one can start to understand how they work or how to employ them appropriately. As such, these two concepts—*noticing* and *understanding*—are nearly identical to the delineation between *awareness* and *competence* discussed in Chapter 2. These two notions, regardless of terminology, can be transferred into the creation of teaching materials by designing tasks specifically to fit each of these concepts. For example, *noticing/awareness* requires tasks, explanations or materials which highlight the pragmatic feature being discussed; *understanding/competence* requires tasks which emphasise discussion, practice, and reflection.

Another, more detailed framework which could also be used to structure learning materials is the 6R approach to learning pragmatics (Martínez-Flor & Usó-Juan, 2006).

The 6R approach details six different phases of learning which students should progress through in order to acquire pragmatics in language. They are: 1. Research; 2. Reflection; 3. Receiving explicit instruction; 4. Reasons; 5. Rehearsing; 6. Revising.

In this model the first stage is research by the students into a pragmatic feature being studied. This stage of learning has a direct connection to the sixth principle of good materials. This could be realised in classrooms as individual or group projects, or even as a whole class activity. Engaging students in research in such a way also has many effects on student learning beyond the acquisition of pragmatics, such as developing stronger motivations for learning (Mason, 2010). The 6R approach is aimed at second language learners, yet many of the ESL teachers in Australia (the target users for the AusDICT) are native English speakers, and all ESL teachers have a high level of English ability. As a result, the latter two R's—rehearsing and revising—are not as relevant for these users of the AusDICT. However, they are necessary for teachers to understand for the purposes of supporting their students. In addition, when considering teacher needs, it is important to remember that the teachers will be using the AusDICT to address each of these stages in their students' learning, and so the AusDICT should be able to map to these stages as well as the others.

It is clear from Mason, Martínez-Flor and Usó-Juan's work that cultural awareness is more than just learning the vocabulary of different speech acts and common phrases that express them. There are many pragmatic functions to be learnt beyond the knowledge of their existence. True cultural competence comes from being given the opportunity to learn how to analyse and interpret situations based on observation and critical thinking. This means giving students activities and materials where they can be reflective—on their own practices and on the target practices—and then can apply that reflection to real speech and interactions by native speakers (Pulverness & Tomlinson, 2013). Deeper learning can be fostered by giving students opportunities to discuss and interact with the new knowledge, for example, through unscripted role plays or actual interactions (Cohen & Ishihara, 2012).

The principles outlined in Figure 3 for creating effective materials for acquiring cultural competence comprise a multi-dimensional list which fits snugly within the frame of intercultural language teaching. However, it is apparent that any materials developer attempting to meet all of these criteria would struggle.

It is unlikely that any resource will address all of the principles.

Rather, they represent a way of evaluating resources both individually and collectively to ensure that the resources provided for learners provide opportunities to develop each of the principles. (Liddicoat and Scarino, 2013, p. 101)

The aim of the AusDICT is not to attempt the improbable and address all of these principles. Rather, it will directly intervene in the process of creating materials at Principle 5 (Figure 3)—providing information to teachers on norms and pragmatics—which then feeds into Principles 2, 3 and 4 by providing the foundation for teachers to

present this nuance to their students. Furthermore, the cultural scripts approach (to be discussed in Chapter 5) contains a componential analysis of the pragmatic norms and interactions, which in translating this to the teaching materials supplementing the AusDICT, will support students in Principles 6 – 8. I adopted the 6R approach to acquiring pragmatics as it provides a strong framework onto which the example teaching materials can be mapped.

### 3.2.2 What materials to present

The question of what content—or whose culture—to present is complex and depends on a multitude of factors—not least of all the learning context. Over several years, different opinions have emerged on culture-free textbooks (an impossibility within the definition of culture in this thesis), versus culture-inclusive textbooks, versus global culture textbooks—particularly in EFL contexts (Canale, 2016). Many of these situations however refer to textbooks being published for foreign-language learners on a global scale and needing to address the varied cultural backgrounds and cultural connections of learners (Gray, 2010; Prodromou, 1992). In these globalised contexts, determining which culture should be illustrated in a textbook is difficult especially when attempting to avoid stereotyping, homogeneity, and over generalisation. In contrast to this, several textbooks have been produced recently in a ‘local’ setting (Weninger & Kiss, 2013). This can refer to country level, city-level, or even school or classroom-level cultures. These materials have arisen in direct response to student needs and are able to address student questions about culture in their specific contexts. Many of the materials have been developed by language teachers themselves, adding an extra layer to the relevance of the material to students. In the context of second language learning, the inclusion of culture is not a question as it is a necessity, and the debates surrounding whose culture to teach—based on who and what the students will encounter—are moot.

In English as a Second Language (ESL) contexts, the student is usually already immersed in the languaculture from the beginning of their ESL education (although many students have received some EFL education prior to their arrival in the new country), as they are living and working within the ‘target culture’. Therefore, they will interact with the cultural and pragmatic features of the language on a daily basis. As such, learners face a different (and significant) set of challenges around identity, mother tongues, and acculturation. Locally produced materials are more able to address the topics which global textbooks hesitate on—including such controversial topics as sexuality, political debates, violence, and social disadvantage (Tomlinson, 2012b). These topics are important in textbooks for ESL learners because these are elements of the new society which they are exposed to. The framework in the AusDICT provides an analytic perspective to break down these controversial ideas and explore them in an equal and judgement-free way, giving teachers a tool to address these issues, while accommodating the different cultural perspectives of individual students. This version of the AusDICT does not address all of these issues, but it does address some—such as attitudes towards gender equality, and explanations and usage of swear words, including some of the strongest in Australian English.

## 3.3 Current materials

Among the many available resources aimed at developing cultural competence, here I will comment on three examples of existing resources, most relevant to the current

project— *Understanding Your International Students* (Flaitz et al., 2003); *Resources for Cultural Language Learning* (Lo Bianco, 2004); and *Understanding Everyday Australian* (Boyer, 1998). They have been roughly categorised into two types—two examples of teacher-facing and one of student-facing resource. Of the teacher-facing resources, one is aimed at providing background cultural knowledge to teachers working with people from diverse backgrounds, and the other aimed at developing teachers' strategies for teaching in intercultural language learning contexts. The student-facing resource is aimed at students acquiring Australian English. These resources illustrate the point that resources which both develop teacher awareness and support the transformation of that awareness into classroom practice are incredibly difficult to find, especially in the Australian context.

### 3.3.1 Resources for teacher awareness

The first resource to be examined aims to develop cultural awareness in teachers by expanding their knowledge about cultures around the world. This resource— *Understanding Your International Students* (Flaitz et al., 2003)—provides an overview of cultural and linguistic backgrounds, based on country of origin or language, which teachers (in the United States) may encounter. While the set of countries is limited, the selected countries and languages have been chosen for their commonality in the American ESL context. Each of the sixteen countries covered are given an in-depth treatment, with a separate chapter per country, organised alphabetically. Following the focus on countries, there is a second section dedicated to languages, with eleven languages each given a chapter. Each of the country chapters begins with general facts and statistics about the country, and then a personal experience from one of the contributors. This is then followed by a 'cultural closeup' which gives information on a series of points about the culture. Interestingly, there are significant differences between the countries in the type of information presented in each section, partly based on the authors' interpretations of 'culture'. For example, the chapter on Côte d'Ivoire (ibid., p. 21-29) gives information on familial relations and attitudes towards people, while the chapter on Morocco (ibid., p. 90-99) discusses industry and historical influences on societal composition. Following the 'cultural closeup' there is an overview of education in that country, including information such as the prevalence of exams, the way a classroom is structured, whether homework is common and so on. This is followed by closer examination of some of these aspects, such as teaching styles, learning styles, extra-curricular activities, disciplinary strategies etc. Next is an elaboration of 'protocols' in that country (presumably in the majority language), such as forms of address, and topics for discussion, among others. Finally, there are examples of problems which teachers may encounter and potential solutions. Because there is significant variation between the chapters, it is difficult to assess the effectiveness of this resource for teachers. The chapters which give specific information on behaviours and comparison to American interactional norms are the most well-developed and useful chapters in this book.

Despite the resource's usefulness, even these sections do not approach this information in a systematic way, or elaborate on the underlying values which govern these behaviours—except for some cursory comments and general statements such as “There is a great respect for age and status in the culture, age taking precedence over status and over gender.” (Flaitz et al., 2003, p. 22). It is also interesting to note the variation in chapters of the information presented. Some pieces such as “Teachers are normally in charge of clubs, sports, and other after-school activities” (ibid., p. 115) are interesting to

note (and potentially useful to teachers), but are not reflected in any other chapter—does this mean teachers elsewhere do not do this? Or does it indicate that this was not something to be commented on? Another example is the difference in phrasing between similar concepts e.g. Morocco “Overall the student-teacher relationship is rarely close and friendly” (ibid., p. 96) in contrast to Poland “Teachers are expected to be role-models but are not expected to interact with students outside of school” (ibid., p. 115). Such variation in expression means that it is difficult to know how or why certain elements have been highlighted, and whether their expression is significant.

This problem arises because there is no consistent metalanguage being used to frame and discuss these concepts; it can be addressed by using the principles of NSM, and the educationally focussed Standard Translatable English (STE) (see Chapter 9) to describe these values and attitudes. The use of a metalanguage can give the contained ideas some structure and consistency which would assist teachers in understanding the materials better. The AusDICT provides its information using the framework of STE, which results in greater consistency between entries and topics. While at this stage the AusDICT is focussed on Australian English, STE provides a cross-translatable framework which can be applied to information on any languaculture—including the language diversity to be found in Australia (see Chapter 6).

The second teacher-facing resource is a training resource for teachers on the principles of intercultural language teaching. *Resources for Cultural Language Learning* (Lo Bianco, 2004) is a booklet aimed at providing the kind of in-service teacher training discussed in Chapter 2 (§2.3). As discussed in that chapter, while these kinds of materials are excellent for developing teacher awareness, they do not provide the kind of pedagogical support needed to transfer that awareness into classroom practice and this example is no different. While the book itself does state that its intention is general and aimed at guiding instruction, teachers would benefit from further examples of how to realise these principles in classroom practice. The framework provided in that book is intercultural language teaching and as such, it too reiterates the principles of good educational material design for teaching and learning.

The AusDICT takes this one step further. The introductory material to the AusDICT covers some of the same justification and principles. However, the main content presents teachers with the knowledge and tools to be able to realise these principles in their teaching and in their creation of materials for their classrooms.

### 3.3.2 Resources for students and classrooms

The student-facing resource is *Understanding Everyday Australian Book One* by Susan Boyer (1998). It is a complete workbook for students, with an audio CD, of which there are now three books in the series. Each one comprises several units of work (nine in book one) and is intended for the student to work through independently, without needing a classroom or teacher. The units vary in topics from specific conversational topics (e.g. talking about family) to conversational settings (e.g. visiting the doctor). Each unit is divided into six parts, designed to gradually build up students' skills and confidence with the language presented in the book. The general pattern of the units is: listen to a recording of a conversation containing colloquialisms; respond to comprehension questions of the recording; read the transcript and compare with a second version with colloquialisms replaced by standard expressions; fill in missing words in phrases; practice recognising and writing expressions; apply the expressions to

new contexts; discuss spoken strategies used in the recording. The series is explicitly aimed at understanding native speakers' use of language, in particular the expressions and sayings used on an everyday basis. In addition to the language information, the book gives examples of cultural points, such as how to respond to someone telling you that their family member has died, even though it is not part of the language covered in the book. Overall, the series is a well-thought-out series for learning some common Australian English phrases.

The phrases taught in Boyer's book, however, are separated from the cultural context of Australian English and the culturally conditioned implications of the phrases—in favour of vague translations and alternate Standard English phrases. This could result in students recognising some of the phrases and potentially being able to make some meaning out of them but missing many of the values which inform the word choice—i.e. the invisible culture behind the expressions. For example, the phrase "...we brought up the boys to be tolerant of other cultures and to get on with everyone..." (Boyer, 1998, p. 11) is translated as "...we trained and educated the boys to be tolerant of other cultures and to be friendly with everyone..." (ibid. p. 12). The second sentence may be factually correct, but omits elements of attitudes towards parenthood, values of parents setting a good example, expectations about the difference between 'getting along' with someone and 'being friends' with someone and so on. The definitions for these phrases are never explicitly given, which results in the potential for miscommunication of the semantics and pragmatics of the phrases and expressions. Overall, while the structure of the books is suitable for learners, they do not meet the eight principles and suggestions listed in Figure 3 (§3.2.1) for good materials for training cultural competence. In particular, these books do not provide any information on the cultural reasoning for norms (Principle 3), the connection between the vocabulary and the norms (Principle 4), ways to develop analytic skills (Principle 6), or the situational and contextual variation (Principle 2).

*Understanding Everyday Australian* (Boyer, 1998) is a good example of the kinds of student-facing classroom materials available and it is unique in the way it approaches the information it presents. However, its goal is to teach language and common expressions and not invisible culture. The example teaching materials included with the present AusDICT project will particularly aim to develop students' understanding of the cultural reasoning for norms, and the connection between the vocabulary and the norms. The teaching materials of the AusDICT aim at helping to decode the underlying culture within such expressions.

### 3.4 Creating teaching materials: putting the principles into practice

Evidently, existing materials for both teachers and students could be improved through closer alignment to the principles of good materials for cultural competence, and also through the application of a consistent framework. For both kinds of teaching materials, it is important to consider the end user and ensure that the final product meets that user's needs and is therefore essential to conduct research into the user needs for developing materials.

The field of study around how materials for language teaching and learning ought to be developed is still an emerging one, despite calls to develop practices and to systematise the processes over many years (e.g. Tomlinson, 2012a). Even since 2012, new

publications are limited and reiterate the same calls for materials developers to connect research and pedagogy<sup>4</sup>. In general, developers use their experience and their intuition as a dual method for creating original materials and adapting existing materials. Although they implicitly take into consideration many aspects while doing this, experience and intuition are not systematic processes guaranteed to result in successful materials. Tomlinson (2012b) argues that a better approach to materials development is one using frameworks and criteria.

None of them [materials developers] refer to making use of principled frameworks or criteria. My own preference is for an approach to materials writing in which the ongoing evaluation of the developing materials is driven by a set of agreed principles, both universal principles applicable to any learning context and local criteria specific to the target learning context(s). (Tomlinson, 2012b, p. 153)

Throughout the AusDICT project I have applied this logic and employed a set of principles to guide the creation of the dictionary and the teaching materials. These principles have been drawn from materials development as well as from the field of lexicography and through teacher consultation.

#### 3.4.1 User, scope, and context

The first decision of a materials developer is to define their user. In the case of this project the teachers are the targeted users for the AusDICT project overall, and while the student is the main user for the teaching materials (Tomlinson, 2012b), the teacher is the one taken into consideration throughout the creation process via the evaluative criteria, discussed in §3.4.2. The best way of considering these needs is by conducting a user needs analysis (Atkins & Rundell, 2008). The current project used surveys and focus groups to conduct such an analysis, the results of which are discussed in Chapter 8.

Following this, the materials developer must determine the scope of the materials, including how many hours of teaching it will cover; whether the materials are for a course or an activity (or something in between); whether they are for a specific topic, a sub-topic, a general feature etc. For the example teaching materials in my project, I have developed samples from several of these categories to illustrate the range of materials possible using STE and the AusDICT. Chapter 9, where I describe STE and its applications, offers further discussion of these example materials.

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<sup>4</sup> Many of the publications in this developing field are pegged on the authorship or editorship of Brian Tomlinson, which indicates the newness of the area as a field, and the ongoing expansion of research in this area.



As discussed in Chapter 2 (§2.4) language teachers draw on a number of different theories of language teaching and learning. As such, it is crucial for a materials developer to understand their own position in regard to teaching and learning languages, as well as the teaching theories and approaches to be used in the materials. The key approaches for this project, and the teaching materials in particular, are intercultural language teaching and learning, and task-based language teaching.

These approaches to language learning and teaching also govern the content for materials. In some cases, this can be limited to selecting YouTube videos for students to watch, and in others the creation of entirely new courses. For the current project, the materials are generally activities drawing on the content of the AusDICT, which is why it is so important for the AusDICT to keep student needs in mind, even while it is aimed at teachers. During this process, the developer must also decide on the ideal structure for the materials. This is more relevant for the creation of a coursebook than for individual activities, but the structure and flow from one concept to another must still be considered. As discussed in §3.2.1, the 6R framework for acquisition of pragmatics provides an ideal overall structure for materials in cultural competence, and the materials in this thesis are structured around it. However, in many cases the example materials in the AusDICT only address a small part of that framework, in some cases a single step in the progression. More generally, it is worth considering the traditional overall structure of a unit of instruction, regardless of size.

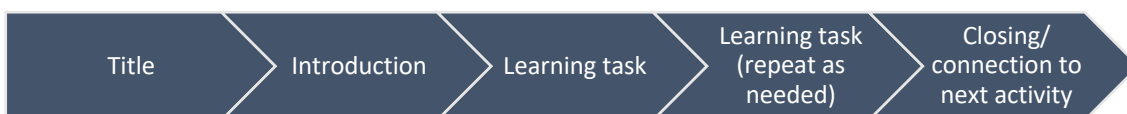


Figure 4 Typical structure of a unit of instruction (adapted from Singapore Wala, 2013, p. 124)

The structure in Figure 4 illustrates that units of instruction are not only made up of learning tasks, but also the information around them. In the AusDICT project, two of the example materials (Appendix VI) are supported by proposed lesson plans, including introductions, and connections between different activities. The introductory material is also supported by the introduction to the AusDICT.

To meet the various needs of classroom contexts, Tomlinson (2012a) recommends not only making the aforementioned decisions before developing materials, but also using teachers' evaluative criteria for assessing course suitability to guide materials development. This means using evaluative criteria—usually used on finished materials pre, during and post classroom practice—*before the materials are even developed*. By designing the resources intentionally to meet the user's criteria for suitable materials, the result will inherently be able to better meet the needs of students and teachers. To that end, I have adopted Tomlinson's recommendations and developed evaluative criteria for the AusDICT. The criteria relevant to the teaching materials and the teacher needs will be presented in the following section (§3.4.2). A summary of all evaluative criteria, including those drawn from lexicography and the NSM approach, is presented in Chapter 7 in a summary of the theoretical position which forms the basis of the AusDICT.

### 3.4.2 Evaluating materials

Evaluating and analysing materials is a common way to assess their suitability or value for a particular course, group of learners, or teaching situation. Many authors have proposed specific criteria for evaluating materials (see overview in Tomlinson, 2012b), however the specificity of the different situations and contexts mean that each evaluation will have a different set of criteria, specific to the situation. This section will outline and justify the evaluative criteria used for the AusDICT project.

Despite the wide variation in evaluative criteria, there are some universal criteria which apply to all teaching materials in all contexts. Writing a good set of criteria can be a challenge, but by using general principles of evaluation criteria—such as ensuring each criterion asks only a single question, each question is actually answerable and free of dogma, and able to be answered in the same way by all evaluators (Tomlinson & Masuhara, 2004)—a materials developer can create clear and consistent criteria for their work.

According to Tomlinson (2013, p. 37), some examples of criteria which can apply to all teaching materials, and are therefore ‘universal’, are:

- Do the materials provide useful opportunities for learners to think for themselves?
- Are the target learners likely to be able to follow the instructions?
- Are the materials likely to achieve affective engagement?

These criteria are intended to apply to any teaching material in any context, but the first criterion assumes a certain perspective on language learning which is not necessarily universal (Ye, 2007). It is therefore easy to see how the criteria—even ‘universal’ ones—should be written specifically for the developing resource and the contexts in which it is intended. In §3.5 I discuss the evaluation criteria created for this project.

Traditionally, language teachers develop their own criteria, and then apply them to a resource by responding to the criteria as yes/no questions or Likert scales. The materials with the best scores are therefore the most appropriate for the course. These evaluations are useful in applying materials to a specific situation and evaluating their suitability. This can be done before the materials are used in teaching, to assist teachers to select appropriate materials for their course; during teaching, to evaluate their effectiveness in achieving the course goals; or after teaching, to evaluate their effects on student outcomes. However, using these evaluative criteria before publication or even before development would assist developers in creating effective materials for specific user groups (Tomlinson, 2012a).

A second way in which materials are evaluated for language teaching is through a process of piloting the materials with language teachers and target student groups, prior to publication. This process involves the users in the development process to gather their feedback on the materials under development and use that feedback to improve the

materials (Tomlinson, 2012b). The process of piloting materials is also a way for publishers to get information about the target market's reactions to the materials.

For this project, I have used both approaches—creating pre-development evaluation criteria and using piloting with end-users—to evaluate the materials under development. The universal evaluation criteria have guided the beginning of the process of developing the AusDICT and the teaching materials, which was then taken to focus groups using design-based research (Amiel & Reeves, 2008) (see Chapter 8 for a description and discussion of these focus groups). These focus groups also informed some of the more specific evaluative criteria for the project.

### 3.5 Evaluative criteria for this project as teaching materials

The evaluative criteria take into account the needs of teachers as students, but also continuously refer to the eventual transfer of the materials to classroom practice. To develop the full set of evaluative criteria for this project it is essential to take into consideration the requirements of teaching cultural competence (see Chapter 2), and the principles of lexicography (discussed in Chapter 4). In this section, I will discuss the universal criteria for this project as a whole, before specifying the requirements used for creating the AusDICT as a pedagogical tool for teachers. Then I will propose some evaluative criteria for the teaching materials associated with the AusDICT. This thesis is founded on the position that teaching cultural and pragmatic competence is essential to language learning. As such, the materials are specifically oriented towards this goal and are not aimed at producing a full course for English language education. All sets of evaluative materials correspond to the principles of teaching materials for cultural competence in terms of addressing specific principles within that framework and they should be seen in that light.

#### 3.5.1 Universal criteria

The principles of universal criteria from the 6R approach to acquiring pragmatics (Martínez-Flor & Usó-Juan, 2006) and the universal criteria from Tomlinson (2013) can be adapted into the following universal criteria for this project:

- (a) To what extent would the type of information in the AusDICT and example materials:
- engage the learners affectively?
  - engage the learners cognitively?
  - provide an achievable challenge?
  - help the learners to personalise their learning?
  - provide opportunities to use the target language in actual communication?
  - cater to the needs of all learners?

- help the learners to develop skills to continue learning outside of the classroom?

(b) Are the instructions:

- (In the AusDICT) Clear to teachers?
- (In the example materials) Clear to students?
- Easy to follow?

As the learners or users for each of the two sets of materials are so different, the realisations of these universal criteria will vary considerably between the AusDICT and the teaching materials arising from it. As mentioned in §3.2.1, the teachers need to be able to make clear links with the information in the AusDICT and the materials they will create themselves.

### 3.5.2 Criteria for the AusDICT

Many of the criteria for the AusDICT will come from the field of lexicography. However, as it is oriented towards both educating teachers and providing teachers with a resource from which to build their own educational materials for teaching cultural competence, it is essential that it meets many of the materials development needs mentioned here. The following evaluative criteria have been drawn from the principles discussed in §3.2.1, as well as the teaching principles from Chapter 2.

- To what extent do the examples use real speech?
- To what extent is situational and contextual variation included?
- To what extent does the AusDICT explain cultural reasoning for norms?
- To what extent does the AusDICT connected pragmatic and intercultural information to vocabulary?
- Do the materials provide sufficient information to teachers on norms and pragmatics?
- Does the AusDICT present information relevant to students' everyday lives?
- Does the AusDICT provide teachers with enough information to teach?
- Does the AusDICT encourage an understanding of the connectivity of norms?

The AusDICT does not only contain the entries, but also the front and back matter which gives instruction on using the dictionary and the introduction to the content and methodology. These parts of the dictionary are important components in ensuring that it meets these evaluative criteria.

### 3.5.3 Criteria for the example teaching materials

For the example teaching materials developed in this project, the content-specific evaluative criteria were derived directly from the principles of good materials for cultural competence elaborated in §3.2.1. Some additional evaluative criteria were added based on the principles of intercultural language teaching (see Chapter 2). Some of these criteria are shared with the criteria for the AusDICT discussed above. Consequently, the following evaluative criteria have been used to create the example materials:

- To what extent do the examples use real speech?
- To what extent do the explanations give information on situational and contextual variation?
- To what extent do the materials explain the cultural reasoning for norms?
- To what extent do the materials connect pragmatic/interactional information to vocabulary?
- Do the materials provide sufficient information to students on norms and pragmatics?
- Do the materials encourage students to develop analytic skills?
- Do the materials encourage students to make connections to their own experience?
- Do the materials encourage students to actively reflect on their experience and learning?
- Do the materials empower students to engage in social interaction, in and out of classroom contexts?
- Do the materials encourage critical reflection on the students' own culture?
- Do the materials encourage students to develop skills in understanding cultural perspectives?

- Do the materials engage with the everyday lives of students?
- Do the materials encourage students to understand the connectivity of cultural norms?
- Do the materials provide teachers with enough information to teach the material?

While the example materials only address some of these criteria, as they generally illustrate individual learning tasks, rather than tasks in sequence, these criteria should be used to develop future materials for teaching invisible culture.

### 3.6 Conclusion

This chapter has discussed the key pedagogical considerations and the evaluative criteria for the AusDICT and the example teaching materials. Through examining the requirements of materials for teaching pragmatic and cultural competences, I have defined a range of evaluative criteria which have been used to guide the development process of the AusDICT. As a result, the AusDICT project has been able to be assessed throughout the course of its development.

Teaching materials need to be suited to the purposes of the learners and the material being learnt. They also need to meet the requirements of teachers and match the teaching philosophy of the teachers and their institutions. Some of the existing materials on Australian English meet many of the technical needs for good materials for teaching cultural competence, but do not meet the requirements for providing space for deep critical thought and creating connections between learning and experience. The materials proposed through this project do this by meeting the evaluative criteria proposed in §3.5.3.

For the AusDICT, because the teaching methodology is largely unknown to teachers, the materials produced have to meet teacher needs as well as the needs of their classes. The AusDICT specifically targets the language teachers as the users, recognising that there needs to be a connection between materials for teacher-as-user and language-learner-as-user. This project has used both the evaluative criteria as well as piloting to ensure that the project meets teacher needs as effectively as possible. In addition, the AusDICT will improve on existing materials for teacher awareness in several ways, but particularly by providing explanations for the cultural reasoning for norms in a neutral and balanced way, which can then be used in student-facing materials. However, the evaluative criteria presented in §3.5.2 are insufficient to entirely guide the creation of a dictionary, as such a resource needs to be informed also by the theories and principles in lexicography, which is the topic of the next chapter.



## Chapter 4 Lexicography and cultural dictionaries

### 4.1 Introduction

The previous chapter argued that the effective teaching of cultural competence relies on the development of targeted, well-considered, materials for both teachers and students, which meet the needs of the educational context and of the content. This chapter will argue that, for the targeted users of the current project—English language teachers—the most practical resource to build knowledge and confidence with invisible culture is a new kind of ‘cultural dictionary’—the AusDICT. The chapter will discuss why existing dictionaries are not suitable for use in teaching invisible culture, arguing that even though several informative cultural dictionaries exist, none approach semantic or cultural description from the translatability and framework perspective needed for this context.

This chapter will begin by defining what a dictionary is and what function it serves to its user (§4.2) before justifying why the dictionary format is ideal for this project (§4.3). Following this, this chapter will explore in depth the relationship between the production of dictionaries and the needs of users, in particular the specific needs for the users of the AusDICT (§4.4). These needs of users are then considered in detail through examining the different features of dictionaries (§4.5) and analysing these existing features in light of the specific content and methodological goals of this project. Next, I illustrate the different types of existing dictionaries (§4.6) and compare the AusDICT to encyclopaedic and specialised dictionaries. By comparing with existing dictionaries, I show why, despite being valuable resources, these dictionaries do not meet the specific needs of this project, and why the content of the AusDICT is so unique. Finally, this chapter explores the term ‘cultural dictionary’ (§4.7) and clarifies how the AusDICT will differ from other dictionaries similarly categorised.

Lexicography employs a range of specialised terms, which will be introduced and explained throughout this chapter, before they are subsequently used in the remainder of the exegesis. Throughout this chapter and exegesis, I use the technical terms ‘entries’ and ‘articles’ in the lexicographical tradition. In this tradition, the term ‘article’ refers to everything after a headword, and ‘entry’ refers to a specific sense of the headword, including part-of-speech, pronunciation, labels and so on. This distinction is useful in traditional dictionaries, because they present several meanings of words at a time, but because the AusDICT only presents a single meaning of a headword at a time, the term ‘entry’ is synonymous to ‘article’. Unless otherwise specified, the term ‘dictionary’ refers to English monolingual dictionaries.

### 4.2 What is a dictionary?

This section will explore some of the different traditions of defining dictionaries and explain why the term ‘dictionary’ best describes the AusDICT. While some traditions are very narrow, others include a wide range of approaches to both content and structure.

The Oxford English Dictionary Online gives the following definition for the entry ‘dictionary’:



**Dictionary, n.**

**1a.** A book which explains or translates, usually in alphabetical order, the words of a language or languages (or a particular category of vocabulary), giving for each word its typical spelling, an explanation of its meaning or meanings, and often other information, such as pronunciation, etymology, synonyms, equivalents in other languages, and illustrative examples.

**b.** In extended use: a book of information or reference on any subject in which the entries are arranged alphabetically; an alphabetical encyclopedia. (OED Online, 2019)

The prototypical dictionary—an alphabetical word list with definitions of each meaning of each word—is only one variation among many different types of dictionaries (Seargeant, 2011). There are two main traditions of what consists a dictionary, which more or less align with definitions (a) and (b) given above by Oxford Online. The first tradition defines a dictionary as a lexicon, containing a list of words in alphabetical order and information which conveys the meaning of the word including multiple meanings if required (Landau, 2001). This tradition implies that dictionaries are very specific types of books which are used for looking up the *meanings* of words. The second tradition, however, takes a much broader approach to the definitions of a dictionary, contending that the entries should cover information on a subject, including but not limited to the meaning of the word. This definition of a dictionary includes reference materials such as encyclopaedias, where the first definition does not. The second tradition is promoted primarily by function lexicography, adding that a dictionary (in sense b) should meet any and all needs of a potential user in relation to a topic (Tarp, 2008). The AusDICT has been developed drawing on the principles of function lexicography.

Function lexicography is a relatively new approach to general theories of lexicography. The approach is an explicit attempt to create a more empirical base for lexicography, by focussing research on the users, specifically potential users and the needs which might drive them to a dictionary (Tarp, 2008). By focussing on the potential user and allowing that research to drive the development of the criteria and development of the dictionary, function lexicography is able to develop new models of dictionaries which respond to questions users do not realise they need answered in order to understand their query. According to this perspective, dictionaries should be classified by the function they serve, rather than by the type of information they contain.

In function lexicography, determining which function a dictionary is intended to fulfil is critical to determining what content should be included and how it should be presented. The two definitions of dictionaries—a word list vs a reference book—differ essentially on their position of what kinds of functions a dictionary ought to fulfil, and how it might do so. Dictionaries in either definition can be differentiated based on whether they serve cognitive or productive functions (Fuertes-Olivera, 2010). Dictionaries can fulfil cognitive functions in the sense that they help their user to understand and think about the item they have researched in the dictionary. They can fulfil productive functions in the sense that they help their user to produce accurate language and communicate their point effectively using the information in the dictionary. In considering the different functions a dictionary can fulfil, one must also consider the user, which will be discussed in §4.4 of this chapter.

The debate between dictionary form vs. function is often framed in terms of the differences between lexicons and encyclopaedias, where the key difference is that of the information included in an entry (see discussion of these differences in §4.6.2). The AusDICT intentionally selects the term ‘dictionary’ over ‘encyclopaedia’. While the headwords veer away from lexical items (in terms of the cultural values, attitudes, and norms), the information coded in the AusDICT is inherently linguistic in nature and does not represent the scientific or technical information which is certainly encyclopaedic. While in some theoretical circles, a difference between the two is unnecessary, from a publisher’s and user’s standpoint it can be useful to make a distinction in the title of a publication. “Part of the reason [for the continuation of both dictionaries and encyclopaedias] is that the distinction between dictionaries and encyclopedias, while theoretically untenable, has the happy property of working very well in practice.” (Haiman, 1980, p. 355). In the case of the AusDICT, the distinction is a useful one for the users. Therefore, the term ‘dictionary’ is the best label for the AusDICT, and adopting it informs the user that they should not expect the type of information in an encyclopaedia to be included here.

Other approaches to lexicography have been developed to support the inclusion of additional cognitive and cultural information in dictionaries. In the Moscow school of semantics, for example, lexicographers such as Mel’čuk (e.g. Mel’čuk & Zholkovsky, 1984; Mel’čuk, Arbachevsky-Jumarie, Elnitsky, Iordanskaja, & Lessard, 1984) and Apresjan (e.g. 2000) have been working to include rich combinatorial semantic information in dictionaries through the use of a descriptive metalanguage. While their metalanguage is artificial in origin, several decades of their research has brought it to a similar realisation as NSM (Apresjan, 2000).

In recent years, cognitive lexicography has drawn on the way that information is mapped in cognitive linguistics to better represent intuitive connections between concepts in dictionaries (Ostermann, 2015; Peeters, 2000b). Ostermann (2015) argues for the developing field of cognitive lexicography to focus its efforts both on the development of cognitive definitions, and on structuring dictionaries in a way that is more representative of users’ cognitive processes. The AusDICT responds to this by implementing an innovative structure based on user needs. This structure enhances the connections between articles and encourages a path of discovery between these connected ideas.

Hanks sums up the path to innovation in lexicography—capturing both the goals of cognitive lexicographers, and the goals of this thesis—as:

[...] examining data with an open mind, then looking at users' needs, and so gradually working up a framework for analysis and description that will do least distortion to evidence and be most helpful to the target audience. [...] What do users need to be told, and how should it be expressed? (Hanks, 2008, p. 221)

In Hanks' terms, the users of the AusDICT need to be told about the implicit knowledge speakers have of language and how it is used by a community of speakers; and they need to be told in a way that they can communicate that understanding to non-native speakers of English. The only existing framework to do this analysis and description of *both* semantics and invisible culture is NSM. These are the presuppositions on which the user needs analysis in this thesis is built.

Many people associate dictionaries with being a list of words in alphabetical order. While this tendency is reflected in the OED Online definitions of a dictionary, it is not the only way to structure information in such a resource. Onomasiological lexicography structures entries via their cognitive or semantic relationships (Trklja, 2016; Zgusta, 1971). This approach to ordering entries and articles draws attention to related terms and means that a user is able to expand their knowledge in a conceptual area more quickly. Another advantage of this approach is that the user does not need exact knowledge of the headword they are looking for, only the main concept.

Conceptual ordering of ideas is ideal for users of the AusDICT, for both searchability and for revealing connections. Searchability is an important need for users, as many of the entries have headwords which are difficult to frame for looking up. As mentioned in Chapter 3, for the goals of the AusDICT, a necessary feature for users is to highlight the connections between different entries, which conceptual ordering achieve better than alphabetical ordering. Therefore, the AusDICT is not ordered alphabetically, but draws on cognitive and onomasiological lexicography to organise its entries based on broad domains and more specific sub-categories.

### 4.3 Why a dictionary format?

The current project adopts a dictionary format for three main reasons. First, even though there are many innovations in this project, lexicography and the term 'dictionary' hold conceptual and structural importance. For the target users—language teachers—the way in which dictionaries categorise and present information is ideal for the effective researching they need for invisible culture. In particular, the shorter, concise definitions and to-the-point explanations capture the information required directly, and yet without loss of complexity. Other publications might discuss the same kinds of information, but by presenting it in article length, or implicit in other information, they do not make it accessible for language teaching. The AusDICT presents its information concisely but also explicitly.

Second, the dictionary format offers an opportunity to draw connections between related ideas through the layout, as well as cross referencing. When combined with the clarity and directness of the information, this means that the user is able to find the information they need quickly and effectively.

Third, dictionaries are often used in language education as reference materials for students. At the same time, using dictionaries helps students to develop skills in independent research, analysis, and critical thought about language use (Chan, 2014; Miller, 2008). However, traditional dictionaries have their drawbacks in classroom contexts. Most dictionaries do not contain openings for critical discussion of the words or phrases defined within. In general, teachers are obligated to develop discussion questions themselves, but they may not have the knowledge and confidence in these topics to discuss them in an in-depth manner. The AusDICT not only gives the information on each of these topics, broken down into a series of parts, but also does this in cross-translatable language which is easy for to students to comprehend. Furthermore, it provides the opportunity to critically reflect on and compare with students' personal values and home practices.

#### 4.4 Dictionaries and users

One of the most important considerations when designing a dictionary is the attributes of the potential user and their needs for the finished product (Tarp, 2008). While this view has been enthusiastically taken up in function lexicography, it has been part of lexicographical recommendations since the 1960s. As Householder points out “Dictionaries should be designed with a special set of users in mind and for their specific needs” (Householder, 1967, p. 279). As discussed in §4.2, the different functions of a dictionary are a direct response to user needs. Yet user needs affect more layers of context in the dictionary than just the overall goals. User needs also influence factors such as the number and selection of entries, information in an article, use of register markers and usage notes, font size, et cetera.

Cognitive lexicography too promotes the user as central to its conceptualisation of how lexicography should progress. However, rather than focusing on how a user *uses* the dictionary, it aims to map its works to how users *conceptualise* their language “...users definitely deserve a description of language that most suits the way they process the very same language” (Ostermann, 2015, p. 67). These innovations in structure and organisation to match user cognition have been somewhat hampered by the use of paper dictionaries. Yet, in the modern era of digital and online dictionaries, cognitive lexicography can be realised (Kövecses & Csabi, 2014).

A major consideration in the digital age (discussed below in §4.6.1) is the expectations of users, and their access to the data. Although, while it is possible to add large quantities of information and be completely innovative, it may not be appreciated by the users (Lew, 2015). For this reason, it is especially important to engage in user research when developing innovative lexicographical projects.

Typically, when developing dictionaries, user needs are revealed through user research. User research can take a number of forms, from interviews to survey research, and is generally performed by the publishers of dictionaries (Atkins & Rundell, 2008). In this project, I have conducted both surveys and focus groups as part of the user research for

the AusDICT. This research and its results are discussed in Chapter 8, including a detailed description of the language teachers targeted by the project.

## 4.5 Key features for the user

Dictionaries contain a range of features for a user, regardless of their overall classification, but not all features are necessary for every dictionary. Each feature is aimed at satisfying a specific user need; as such, their selection relies on a good understanding of what users need. This section will outline some of the key features used in the AusDICT and some of the ways they appear in traditional lexicography. In response to each, it will briefly justify its selection or omission in the AusDICT. Chapter 11 contains a full discussion of the features as they are realised in the AusDICT.

### 4.5.1 Headwords

The headword is the word which is looked up by the dictionary user. It is usually the most prominent part of an entry which is achieved through style and formatting, such as outdenting and bolding. Selecting the appropriate form for the headword can be difficult, especially when aiming dictionaries at non-native speakers of the language. In most cases, dictionaries display the uninflected forms of words (in English), sometimes followed by the inflections. In some additional cases, highly inflected forms are included as separate headwords which are then directed to the main entry.

Headwords do not have to be single lexical items, but can also be multi-word phrases, such as idioms, metaphors, or sayings. In many dictionaries, idioms and other multi-word phrases often occur as secondary entries as part of the article for the main word in the idiom. In the AusDICT, each headword will belong to a single article, with connected headwords being cross-referenced to one another. In some cases, the headwords are reflections of actual language use, as in single words, phrases, or idioms, but the entries covering invisible culture reflect socially shared generalisations which do not usually have simple lexical realisations.

As well as being the entry point for dictionary information, the headword has the additional function of providing the correct spelling of the word. For regional spelling variations, dictionaries will often give the statistically most common spelling, followed by other spelling variants. Usually this occurs before the inflections and is accompanied by labels such as *Br* for British English.

### 4.5.2 Elements of dictionary articles

Dictionary articles aim to contain the information a user is looking for, and additional information which may enhance their knowledge and understanding. One part of the article is the definition itself, but other elements of the article include pronunciation, parts of speech, labels, examples, cross-referencing, usage notes, and many other possibilities. For this section, I will only refer to the elements relevant to the AusDICT—such as parts of speech, examples, cross-referencing, and notes; leaving out pronunciation, labels, alternate spellings, grammatical functions and derivations—and will discuss some of the options and implications which will influence the overall form and structure of the final product. This section will not discuss the final realisation and

the innovations, which are the topics of Chapter 11. The elements to be included in the AusDICT were determined based on its function and the user needs.

Most dictionaries present these elements in relatively similar orders, with some minor variations, such as whether inflections come before or after the regional tag. Dictionaries can also vary in the exact abbreviations used to indicate domains and regional variations (e.g. *Br vs. Brit. vs. British*). For users, it is important that the article contains the information they are looking for when they search for a headword, and even more important that they can understand it. Good lexicography gives users more than this and encourages the user to learn even more about the article or entry than they first intended (Landau, 2001).

To illustrate clearly the elements of an article in the AusDICT, Figure 5 compares the articles in the AusDICT to those in the *Australian National Dictionary 2<sup>nd</sup> Ed.* (AND) (Moore (ed.), 2016) and the *Macquarie Concise Dictionary 5<sup>th</sup> Ed.* (Macquarie) (Butler (ed.), 2009). These two dictionaries represent two distinctly different types of lexicography, yet both focus on Australian English. This comparison shows that the focus of the AusDICT is distinctly different to either of these publications. In adopting a different structure and considering the specific content, function, and needs of users, many of the typical elements were not necessary or were specified in other ways to

	AND	Macquarie	AusDICT
<i>Pronunciation</i>	✓	✓	
<i>Part of speech</i>	✓	✓	✓
<i>Inflections</i>	✓	✓	
<i>Usage label</i>	✓	✓	In body of definition
<i>Domain labels</i>	✓	✓	In section headings
<i>Regional labels</i>	✓	✓	
<i>Examples</i>	✓		✓
<i>Cross-referencing</i>	Rare	Rare	✓
<i>Notes (usage &amp; other)</i>	Rare	Rare	✓

these existing dictionaries.

*Figure 5 Comparison of features in the Australian National Dictionary, Macquarie Concise Dictionary, and the AusDICT.*

The part-of-speech of the headword is almost always included in a dictionary entry, in part this is because it gives the user a guide to contexts for the word, but it also determines the context of the definitions which follow. In many cases in English, words can occur with several parts of speech, which are then given different entries within the

same article. Both are relevant considerations for users of the AusDICT. Language teachers appreciate the linguistic information which both complements their own knowledge and streamlines their use of the dictionary.

Labels provide contextual information for the headword, including regional, usage, register, domain and so on. These kinds of labels are important in traditional dictionaries because they illustrate the limitations in usage of words, and this is important information for teachers to convey to language students. The AusDICT does not require regional labels, as it has a clearly defined language region (see discussion in Chapter 6). While it would be possible to include such regions as *rural* or *urban*, this distinction would create a false dichotomy rather than an understanding of plurality (Welsh, 2011), and undermine developing intercultural competence. Usage and register labels such as *formal*, *offensive* etc, contain useful information for the AusDICT, but also information which is captured in the definitions using the NSM principles (see discussion in Chapter 5). Domain labels also contain important information for language teachers, especially when teachers want to fit the content into their content-based curricula. In the AusDICT, the information in domain labels is used as the first level of accessibility to the dictionary, with each domain or topic as a dictionary section (or sub-section).

Examples in dictionaries are common, but are included in a number of different permutations, depending on the dictionary and its function. Some dictionaries (such as Macquarie) use constructed examples to illustrate specific collocations and constructions, and some (such as the AND) use historical examples to illustrate the ways in which the headwords have been used throughout time. Both of these types of examples are usually drawn from or related to written texts. The AusDICT however focuses on spoken and interactional language, which means that drawing on spoken examples is a better strategy to serve the needs of the users of this dictionary. However, these kinds of examples are only easy and concise for lexical headwords—the words and phrases. For the articles on values, attitudes, and interactional norms, it is difficult to draw on examples because there are no fixed lexical phrases to illustrate those norms. In these cases, conversational or illustrative examples can serve a similar function to the usage examples for lexical headwords.

Words, concepts, phrases, values, and norms are inherently connected to one another, and drawing on those connections to create webs of meaning is indispensable for describing the kinds of meaning important to invisible culture—one way of doing this is through cross-referencing. Many dictionaries make limited use of cross-referencing, with occasional references to ‘see also’ or ‘compare’ and directing to other entries. For the AusDICT, cross-referencing has been extensively applied because the interrelated nature of cultural elements and ways of interacting mean that rare and isolated cross-references would not otherwise be able to convey the same depth of information.

Another way in which dictionaries sometimes try to fill in missing usage information from their definitions is through the inclusion of usage notes. They can range from a couple of words in length to approximately fifty words depending on the function and users of the dictionary. Commonly, usage notes are visually separated from the rest of the article with a bounding box or shading. Some dictionaries give usage notes as a warning of appropriate use of the language or of its offensiveness to a particular group. In some cases, they are also complemented by other notes on etymology or historical importance, which gives the user additional information about the word. If dictionaries

do include usage notes, most do not put them on every headword, or even on every page, making them rare additions to the information in a definition. The AusDICT, however, includes notes which indicate particular points of similarity or difference between related terms and in some cases comparisons with alternative norms. These are important for the users of the AusDICT because the unconventional definitions contain additional information compared to a traditional definition, and the users have such specific needs for the information that they require the extra indication of the significant points.

The different elements of a dictionary article considered here have been presented more or less in the order in which they appear in most dictionaries. The AusDICT too follows this structure in each article with the elements mentioned in Figure 5. These elements are additional to the definition itself, which in many dictionaries fits between the labels and the examples.

#### 4.5.3 The definition: Different approaches to defining

Writing definitions is a complex process which requires the lexicographer to consider a range of factors, including the function of the dictionary, the user's needs, as well as space considerations. There are several ways to do this, but generally lexicographers agree on three principles (Landau, 2001).

First, the definition should not be circular. This means that a definition ought to not refer back to itself at any stage, whether it be by using the word defined in the definition, or by defining one of the words in the definition with the first word.

Second, the dictionary should define every word used in a definition. Zgusta (1971) adds to this that the definition must not contain words more complex than the word being defined, and that the definition must correspond to the part of speech of the original word.

Finally, the word itself must be sufficiently defined. That is, the definition should capture the meaning of the word, not just describe a process or describe a connected concept.

These three principles are relatively straightforward to implement, yet, they are only the general principles of defining. Requirements for good definitions can change depending on a number of factors, including different requirements for different dictionary users and functions, such as a primary school dictionary vs. a historical dictionary.

Recently, it has become common for dictionaries aimed at language learners to employ a limited defining vocabulary to help enforce these principles. A defining vocabulary is a set of words to which all definitions should limit themselves. The *Longman Dictionary of Contemporary English* is the most well-known of the dictionaries employing this strategy and has a defining vocabulary of 1000-2000 words (depending on the version of the dictionary) (Summers, 2006). These words are derived from the thousand most common words in English. While in general this is a good way to ensure that definitions use only words simpler than the word being defined, and includes every word used in a definition, a defining vocabulary based only on word frequency does not address a range of other issues with definitions, such as translatability. The AusDICT uses Standard Translatable English as a defining vocabulary, which is based on the



principles of the NSM approach to language and cultural description. The NSM approach is the subject of Chapter 5, and the creation and mechanics of STE is discussed in Chapter 9.

Common practice in lexicography is to ensure that the definition given is as brief as can be managed. “A good definer learns how to lose the least measure of truth with each shortening of a definition.” (Landau, 2001, p. 170). This is primarily for practical reasons—dictionaries are judged on the number of entries they contain and yet each entry takes up space in a finite resource (Atkins & Rundell, 2008). This is where online and digital resources in the modern era have their advantage, as they do not have the same constraints on space and size as hard copy dictionaries do.

#### 4.5.4 The struggle for space

When combining each of these different features for a user, one of the key challenges to overcome is the space requirements of a paper-based dictionary. For the majority of lexicographical projects, there is a conflict between the amount of information to be included and the space available. As a result, there are a number of conventions and practices which are undertaken simply to maximise space (Atkins & Rundell, 2008). On the other hand, in maximising space, dictionaries can become difficult for users to access, especially in terms of readability. Today, space concerns are less of an issue for lexicographers, as online dictionaries have practically infinite space—both for the presentation of information, and its storage. In fact, some of the most extensive encyclopaedic projects ever have been undertaken (such as Wikipedia) thanks to these resources. As mentioned before, commercial dictionaries are usually judged on the number of entries they contain. The AusDICT (as a first version) contains 333 entries—a small fraction of most commercial dictionaries, which contain only brief definitions. Fewer entries and articles means that more space can be devoted to each one, even in a paper dictionary. A compromise between e-lexicography and paper lexicography is the eBook, which retains the pagination and context with close entries of paper dictionaries, but is a digital format not restricted by number of pages or printing costs.

The AusDICT has been formatted as an eBook for a number of reasons, but foremost because it is not restricted by space. Additional reasons are discussed in-depth in Chapters 8 where I discuss the user needs; and Chapter 11 where I elaborate on the structural decisions made throughout its creation.

#### 4.5.5 Front and back matter

In lexicography, the front and back matter of a dictionary also contribute to the way a user engages with the body. The front matter commonly includes an introduction of some description, a guide to using the dictionary, a list of abbreviations, as well as acknowledgements and editorships. The back matter usually contains additional contributions to the body content—such as guides to grammar, further information on verb forms, cultural information, and more. The front matter components will all be necessary in the AusDICT, and some back matter will also be included, such as indices and the teaching materials.

It is worth commenting further on the different ways in which dictionaries approach a ‘guide to using the dictionary’. Some dictionaries give a very detailed walk through the

different elements of the article in text such as that presented above. However, other dictionaries present this information using example definitions and illustrations of the different parts of an article. In some dictionaries, the publishers also include tutorials on dictionary use for learners—including exercises. These guides give the user practical information on how to use the dictionary, but it is also important that the articles are easy to navigate on their own without additional instruction as user research suggests that often these sections are ignored (e.g. Griffin, 1985). For the AusDICT, it is important that there is a guide for the user to orient them through the articles, because the STE approach and the principles of NSM will be unknown to most users. The approach using a visual illustration of the elements in the articles works well for the entries in the AusDICT because there are several different parts, and several different types of entries, which are easier to understand with illustrations rather than in the abstract.

While dictionaries do not usually contain indices, other lexicographical publications such as encyclopaedias often do. It is important to give users of the AusDICT additional means of finding information and accessing entries because this dictionary is presented in topics, not in alphabetical order, and because the headwords are conceptual and can be expressed in a number of different ways. The focus of the AusDICT is knowledge building for the interpretation of speech and interactions, which means that the grammatical information or verb forms often included in indices of a dictionary are not necessary for this project, as those features are specific for encoding functions rather than decoding.

## 4.6 Examples of dictionaries

These elements of dictionaries previously detailed can be combined with the different approaches to content selection, resulting in a wide range of dictionaries. Nevertheless, no existing dictionary meets the same aims as the AusDICT. This section will review in detail three different types of dictionaries which have influenced the creation of the AusDICT and will discuss the attributes of an exemplar of each of these types.

### 4.6.1 Dictionaries in the 21<sup>st</sup> century

In the current age of lexicography electronic lexicography (e-lexicography) dominates the field in the race for ever more appealing and useful dictionaries. E-lexicography is a rapidly expanding field as computer technologies develop capabilities across a range of domains and become more accessible to people globally. This in turn influences the ways in which electronic resources are made and therefore can be applied to language teaching and classroom practice. Digital lexicographic resources come in a number of varieties such as the kinds of dictionaries in word processors, or online dictionaries. Here I will only discuss online dictionaries and online-accessible dictionaries.

Online dictionaries are typically accessible through websites, and increasingly through smartphone applications. They usually have a search function to help users find the terms they are looking for, which means they are ideal for information seeking and they often have additional features which encourage users to be curious. Online dictionaries ought to be ideal resources for language teachers and language classrooms. However, it can be argued that they have not yet reached the level of pedagogical usefulness that paper dictionaries have (Fuertes-Olivera, 2010). This is due in part to a failure to

satisfactorily engage in user research (Lew & de Schryver, 2014). As such, they do not cater to a specific user (in terms of the function of the dictionary), and they fail to take into consideration different kinds of users, including different levels of ability (i.e. the needs users have once they access the dictionary). In creating such dictionaries, the definition of a ‘user’ must progress beyond the dichotomy between online and offline users. It needs to also take into account users of paid vs. free dictionaries, users of institutionally-created vs. amateur vs. semi-expert created dictionaries and so on (Fuertes-Olivera, 2010). By determining these kinds of users and their differing needs in accessing a dictionary, the content and presentation can then be tailored to meet these needs.

Electronic dictionaries offer several advantages over paper dictionaries, including (near) unlimited space for entries, interactive elements, tagging, dynamic sorting, cross-referencing, external referencing, and interest building features (such as newsletters or ‘words of the day’) to name some examples. Each of these possibilities change how and why users access and use the dictionary. Some of these possibilities change the ways in which connections are made in dictionaries, through changing the ways that different entries can be searched for. If any search term can be considered a headword, then headwords in online dictionaries could encapsulate entire categories of words, rather than being reserved for the words themselves (Tarp, 2008). This expands the set of viable headwords from single lexemes, and on occasion phrases which include those lexemes, to descriptions such as ‘words with no singular’ or ‘ways of expressing opinions’. Furthermore, these types of headwords do not necessarily have to be visible in search results. Tarp (2008) refers to these as *invisible lemmas* where the entries are displayed but the headword itself is not. The AusDICT uses many of the expanded type of headwords for its entries, especially as headwords for describing interactional norms. These headwords are visible to dictionary users, but also form the kinds of search terms available for users to access the points. However, at the same time, additional potential search terms—headwords—must also be appended to the entry so that they can be accessed from different searches. A dictionary with this kind of construction needs to take into consideration the different ways in which users might conceptualise the idea and build into its structure the network of concepts which allow for this kind of searching amongst visible and invisible headwords.

Finally, these new kinds of lexicography allow for new types of connections and macro-structures to be developed—outside of the constraints of a physical book (Tarp, 2008). There is an increased ability in digital reference materials to connect multiple ideas through hyperlinking, digital cross-referencing, and tagging. These options to create webs of connections allows headwords to exist in multiple categories at the same time, rather than in a single category and cross-referenced to others. Changes to connections also changes how a dictionary can be organised. If each term is searchable, the database no longer has to be organised alphabetically, especially since in many cases, the overall structure of the dictionary is not visible to the end user. What matters most is the users’ ability to find the information they are looking for intuitively and easily (Lew & de Schryver, 2014).

#### 4.6.2 Encyclopaedic dictionaries and encyclopaedias

As mentioned in §4.2, the division between dictionaries and encyclopaedias is a contested one. By one definition of a ‘dictionary’, it should only contain semantic information and any other information is the purview of another discipline. In an

alternate definition, dictionaries (and therefore lexicography) contain information about a topic, regardless of the kind of information or the kind of topic. What matters is that the user can find the information they are looking for. Within this second definition, encyclopaedias of a range of types can be included, as such, this thesis uses the second definition to situate the AusDICT within lexicography.

The heart of this debate about the difference between dictionaries and encyclopaedias is the distinction between linguistic and encyclopaedic knowledge. While some researchers argue that there is no theoretical distinction between the two, many argue that there is one (see discussion in Peeters, 2000b). Even where there is agreement that there is a border between the two kinds of knowledge, the exact location of that border is difficult to determine. Goddard (2011) draws a distinction between the two by saying that “linguistic knowledge is essentially shared between all the speakers of a language, whereas real-world knowledge is not.” (Goddard, 2011, p. 16). He then continues to specify that folk knowledge is included in linguistic knowledge, as it too is shared amongst all (or almost all) speakers of the language. In this distinction, scientific knowledge or technical knowledge is limited to encyclopaedic information. By this definition, all information about language which is shared by most speakers is considered linguistic knowledge, and therefore can be included in dictionaries—if there is a distinction between encyclopaedias and dictionaries at all.

Few of these discussions mention the different information included in elaborations of invisible culture. However, Silverstein discusses the place of culture in lexicography through ethnography:

Culture is, in some sense, encyclopedic knowledge unevenly distributed over socio-historically specific groups of people who actualise their groupness through interaction, principally discursive interaction. (Silverstein, 2006, p. 482)

As a consequence of understanding the richer, multiple, and interacting partial systematicities involved in how it is that words and expressions occur in discourse—in particular texts in their sociocultural contexts of use—lexicography as such becomes, in part, an ethnographic undertaking. (Silverstein, 2006, p. 493)

Silverstein clearly agrees that information about the way language is used is deserving of a place in dictionaries. If ethnographic information is in part linguistic, then invisible culture can be included in linguistic knowledge—along with folk knowledge about language. The information contained in the AusDICT adds something to the expected linguistic knowledge of a dictionary and should draw on encyclopaedic lexicography for

formatting and structure. However, because the AusDICT does not include scientific or technical encyclopaedic information it is not an encyclopaedia.

### 4.6.3 Specialised dictionaries

The AusDICT can also be classified as a specialised dictionary. Specialised dictionaries are those which address specific material, usually in a particular domain. These dictionaries are especially useful in domains such as business or sciences and can be extensively used in English for Specific Purposes courses.

Because specialised dictionaries are focussed in a way that general dictionaries cannot be, they usually contain fewer entries, and also more information about context and usage than a general dictionary is able to give. In many cases, specialised dictionaries contain entries which do not occur in general dictionaries, especially not concise or learner's dictionaries, as these are dedicated to words which are frequent and necessary to communication.

Specialised dictionaries come in a large variety of forms and from a variety of authors and publishers. As a result of the specialist knowledge required, these dictionaries are often compiled by academics researching in the field and published by academic publishers, rather than by those specialising in dictionaries. Subsequently, there is a wider range of form and structure in specialised dictionaries than in general dictionaries. The AusDICT fits into this category because it presents a subset of language and its usage for a specific audience.

## 4.7 Cultural dictionaries

In the sense of other types of dictionaries described in this chapter, the term 'cultural dictionary' is not an established category. In the most general terms, a cultural dictionary can be tautologically described as any dictionary (in the broad sense) which contains cultural information. This definition obviously does not contain any specifications to develop the term into a category. Cultural dictionaries contain a particular subset of information on a language—that is, culture—regardless of which definition of culture is used (visible or invisible). This relates it strongly to the specifications of a specialised dictionary. Yet, in addition, they often contain more than just semantic information, such as historical contexts, dates, 'known for' factoids and so on—an obvious relationship to the type of information in an encyclopaedic work. The question of course is what culture and which culture is presented in a cultural dictionary. As discussed in Chapter 2, culture can take on many forms, varying from the visible to the invisible and big picture themes to local themes.

	<b>Big ‘C’ Culture</b> <i>Classic or grand themes</i>	<b>Little ‘c’ culture</b> <i>Minor or common themes</i>
<b>Invisible Culture</b> <i>“Bottom of the iceberg”</i>	<b>Examples:</b> Core values, attitudes or beliefs, society’s norms, legal foundations, history, cognitive processes	<b>Examples:</b> Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge (trivia or facts)
<b>Visible Culture</b> <i>“Tip of the iceberg”</i>	<b>Examples:</b> Architecture, geography, classic literature, presidents or political figures, classical music	<b>Examples:</b> Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork

Figure 6 Peterson’s (2004, p.25) illustration of the different elements of visible and invisible culture (repeated Figure 1).

Figure 6 (repeated from Chapter 2 for convenience) illustrates the different kinds of culture which a dictionary might cover. Many cultural dictionaries focus on the big “C” Culture, in the visible sense and not the invisible context. The AusDICT aims to provide entries on invisible culture—both big and little “c”.

#### 4.7.1 Four different types of cultural dictionaries

Many dictionaries which include ‘culture’ in the title, such as *The New Dictionary of Cultural Literacy* (NDCL) (Hirsch, Kett, & Trefil, 2002) focus entirely on people, places and events—fitting within visible Culture—and does not capture the behavioural implications of having this knowledge. The function of such dictionaries is primarily to fill in the ‘prior text’ of visible Culture for users. As such their goals are distinct from the AusDICT, where the goal is to focus on invisible culture, and to draw connections between language and underlying values.

Other dictionaries which give special attention to culture (noted in their introductions for example) primarily give semantic information but supplement it with cultural context in the form of cross-referencing to larger cultural concepts such as in the *Dictionary of Hong Kong English* (DHKE) (Cummings & Wolf, 2011). These dictionaries aim to draw those connections between language and culture, in terms of cultural practices. While in some cases they do capture underlying thought patterns, the AusDICT’s focus is more concentrated, and tends not to capture cultural practices (such as religious holidays) in the same way.

In contrast, while the *Australian Cultural Dictionary* (AusCD) (Miller, Setiawan, & Kwary, n.d.) also focuses on semantic information, the cultural component of the dictionary is evident in the selection of headwords. The headwords in the dictionary are limited to Australian slang and artefacts. Some of the definitions give additional information to the basic semantics, somewhat like the NDCL mentioned above. As is

further discussed in Chapter 6, Australian English and Australian culture is not limited to slang terms, although the AusCD does have a focus on terms which migrants struggle with. Many of the slang terms in dictionaries such as these are emblematic of cultural attitudes. It is these cultural attitudes which the AusDICT aims to include.

A fourth way in which culture is presented in dictionaries is in a kind of descriptive dictionary with unusually long entries. In these dictionaries, the entries unpack cultural backgrounds based on a word or even a nationality. These dictionaries (such as the *Cultural Dictionary and Directory: of people from culturally and linguistically diverse backgrounds* (CDD) (Khalidi, McIlroy, & Neumayer, 2012)) give paragraphs of information about history and changes influencing particular parts of culture. In some cases, they even describe some of the behaviours and attitudes influenced by that part of the culture. Dictionaries in this style are aimed at a monolingual audience who interacts with many different cultures—the goal is to have successful intercultural interactions. Such a function is the closest of the four styles to that of the AusDICT, but is different because it does not provide for the educational context and the use of materials with English language students.

The AusCD and the CDD are both aimed at users in the Australian context. The AusCD is aimed at learners of Australian English, specifically migrants and potential migrants to Australia. The CDD on the other hand is designed to help those working with migrants—such as teachers and social workers—to navigate culturally sensitive interactions more appropriately. The DHKE is aimed at speakers of Hong Kong English—native or otherwise. The NDCL is aimed at an American audience, specifically American adults who wish to develop their knowledge of cultural topics. That is, the focus of these dictionaries is different to, but not unlike that of the AusDICT. In fact, the functions of these dictionaries is more similar to the AusDICT than the prototypical dictionaries.

#### 4.7.2 Limitations of existing dictionaries

The major limitation of these four cultural dictionaries—The NDCL, DHKE, AusCD, and CDD—when considered against the aims of the current project and the goal of teaching invisible culture to migrants, is that none have a consistent and widely applied method for describing culture. This represents a disadvantage to the users as it creates the false expectation that cultural information will be included, or it gives the impression that culture is not a part of every element of language. The AusDICT addresses this through using a consistent methodology for every headword in the dictionary, providing users a standard and a guarantee of the information they will find while making it easier for them to draw connections between different entries. This section will provide a case study of three of the four dictionaries mentioned above and will discuss the limitations of each in terms of the aims of this thesis. The NDCL is omitted from these case studies, as its content (visible, and ‘high’ culture) varies significantly from the goals of this thesis (invisible culture).

The first case study is of the *Dictionary of Hong Kong English* (DHKE). The DHKE states that “we follow a recent and innovative trend in lexicography that aims to systematise cultural information and make it explicit for speakers of other languages and varieties.” (DHKE, 2011, Loc. 89). The use of this methodology, based on Cultural Linguistics (Sharifian, 2014) illustrates how linguistic theories can be applied to lexicographical practice to elaborate on the under-described cultural features of

language. Despite this innovative approach, the DHKE has the disadvantage for language teachers that it does not apply this methodology to every entry in the dictionary, making it difficult to demonstrate the connections between language and culture thoroughly. In addition, there are several problems with the application of this approach to capturing cultural information, which means that it would be unsuitable for teaching invisible culture.

First, while the approach elucidates the relationships between some words and ideas, the information provided is not consistent enough for teaching purposes and lacks depth. This includes the information contained in the index, which provides a picture of the number of concepts related to each cultural schema, generally one to three concepts. To illustrate how this information lacks the depth required for teaching invisible culture, the DHKE does not provide descriptions or elaborations for the meanings of the cultural schema used throughout, nor does it explain the manifestations of such worldviews—except where the connected word is a manifestation such as a ritual. It omits interactional levels of culture such as the ways in which people express the grief they feel, or how an outsider might be able to recognise when a speaker of Hong Kong English (HKE) is making a genuine offer (in contrast to the cultural schema for making an insincere offer).

Second, these descriptions often use inherently Anglo-centric terms. This is especially important to note, because while the dictionary focussed on English, it is a non-Anglo variety of English. Discussion of this variety specifically requires a demarcation of the differences between Englishes, and yet the high-level cultural schema use terms such as ‘supernatural’, which is unlikely to have the same connotations between a speaker of HKE and Australian English.

Third, the DHKE also uses technical phrases such as ‘target domain’ and ‘source domain’ which are unclear to a casual reader of the dictionary. In the introductory sections, there was little discussion for how the reader should best interpret the sections of cultural schema, so some depth of information is likely to be lost in transmission.

Finally, the sections with cultural conceptualisations and cultural schemas occur infrequently throughout the dictionary and are only attached to concepts within visible culture (such as religious practices) and not concepts more closely related to social cognition. For example, the entry for ‘do-jeh’ is given in Figure 7.

<p>do-jeh</p> <p><i>/dɔː dʒə/ interjection.</i></p> <p><b>Source language:</b> Cantonese (多謝).</p> <p><b>Definition:</b> an expression equivalent to “thank you,” but used only for a gift or a compliment, but not for a</p>	<p>service (usually spoken language).</p> <p><b>Text example:</b></p> <p>“Thank you for coming to our concerts and supporting us locals! It means a lot to us. <b>Do Jeh.</b>”</p>
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Figure 7 Entry for do-jeh in the DHKE (2011, Loc. 1427)

Evidently, do-jeh is connected to social cognition, playing an important role in developing and maintaining relationships between people. A learner, or non-native speaker of HKE would have many questions such as *Does it mean the same thing as*



'thank you'? Who can I use it with? Is it an expected response? What happens if I don't say it? These questions are not answered by this short entry. On the other hand, an example such as 'lai see' is given in Figure 8 and the corresponding page from the index, indicating the connections of the cultural conceptualisations is given in Figure 9.


<p>lai see</p> <p>/la: si:/ n.</p> <p><b>Source language:</b> Cantonese (利是).</p> <p><b>Definition:</b> 1 money given as a gift in a red envelope; 2 a gift of money intended as a bribe.</p> <p><b>Text example:</b></p> <p>1 "Children and young adults will find more money in their <b>lai see</b> packets this Lunar New Year, according to a survey."</p> <p>2 "Staff must not solicit '<b>Lai See</b>' from any external business associates in any circumstances."</p> <p><b>Underlying conceptualization:</b> A BRIBE IS A GIFT [TARGET DOMAIN Δ CORRUPTION] [SOURCE DOMAIN Δ GIFT].</p> <p>See: <b>lucky money, red packet.</b></p>	 <p>laissee (drawing by Adrian Cennydd Petyt)</p>
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Figure 8 Entry for lai see in the DHKE (2011, Loc. 2511)

Cultural Conceptualizations	
<p><b>Target domains</b></p>	<p>COMMUNITY IS A SUPERNATURAL BEING</p>
	<p><b>FELLOW MEMBER OF A SOCIAL GROUP</b></p> <p>A FELLOW MEMBER OF A SOCIAL GROUP ONE BELONGS TO IS A SIBLING</p> <p>• big brother, big sister, school brother/sister</p>
	<p><b>MEMBER OF SOCIETY</b></p> <p>A MEMBER OF SOCIETY IS A MEMBER OF THE FAMILY</p> <p>• auntie, uncle</p>
<p><b>BUILDINGS</b></p> <p>THE STRUCTURE OF BUILDINGS IS THE STRUCTURE OF FOOD</p> <p>• tofu buildings</p>	<p><b>OCCUPATION</b></p> <p>A JOB IS A FOOD CONTAINER</p> <p>• golden rice bowl, iron rice bowl</p>
<p><b>CORRUPTION</b></p> <p>A BRIBE IS (MONEY FOR) A DRINK</p> <p>• tea money</p> <p>A BRIBE IS A GIFT</p> <p>• lai see, lucky money</p>	<p><b>PAPER MODEL</b></p> <p>A PAPER MODEL IS A REAL OBJECT IN THE SUPERNATURAL WORLD</p> <p>• hell bank notes, paper money, spirit money, joss paper</p>
<p><b>DECEASED MEMBER OF THE COMMUNITY</b></p> <p>A DECEASED MEMBER OF THE</p> <p>• ghost</p>	<p><b>PARENTAL FRIEND</b></p> <p>A FRIEND OF THE PARENTS IS A MEMBER OF THE FAMILY</p> <p>• auntie, uncle</p>

Figure 9 Index entries for the cultural conceptualisations of 'a bribe is a gift' (DHKE, 2011, Loc. 4412)

In Figure 8 the information on cultural conceptualisations indicates the status of the bribe but does not indicate the social judgement on the situation. This may raise questions for teachers and learners as to whether the term 'bribe' has the same negative

connotations to a speaker of HKE; or where or how this happens, what one should do, when children receive these packets (only at Lunar New Year, or at other times too?). The index in Figure 9 does not provide any additional information or help to answer any of these questions. In fact, the only information it provides is a list of some related concepts.

The second case study here is the freely-accessible online *Australian Cultural Dictionary* (AusCD) ([www.culturaldictionary.org](http://www.culturaldictionary.org)) a cultural dictionary aimed at learners of Australian English and written and maintained by Julia Miller (Adelaide University), Ardian Setiawan (Adelaide University), and Deny Kwary (Airlangga University). According to the website, the dictionary is designed for “people who are living, or who are going to live, in Australia. We hope it will be particularly useful for international students” (Miller et al., n.d.). The AusCD is especially focussed on “western culture in Australia” (ibid.) or in the terms of this thesis, Anglo-Australian culture. The AusCD is generally devoted to Australian slang terms and expressions which are common across the majority of Australia (see Chapter 6 for a discussion of the focus on slang in representations of Australian culture). The front page of the dictionary is an alphabetised wordlist, with each headword linked to an individual page with the article. The articles contain the headword, pronunciation in IPA and a sound file, part of speech, usage note (such as local word, used by all speakers, used primarily in Victoria etc.) definition, example sentence from the media, a photograph if possible, and a second example sentence as a caption. In a technical sense, the website consists only of static pages. While there is a main menu bar, there is very little rich linking or cross-referencing throughout the site. The definitions are concordant with traditional definitions and do not give any deeper cultural information as one might expect from a ‘cultural dictionary’.

An example from this dictionary of a light-touch approach to invisible culture is the cultural keyword of Australian English ‘dob in’. This word often has negative connotations and is connected to attitudes about (among other things), authority, personal autonomy, mateship, honesty, and fairness (Wierzbicka, 1997). In the AusCD however, it is defined simply as “To tell a person in authority (for example, a teacher) about something wrong that another person has done.” (AusCD, n.d.). While suitable as a semantic definition, in terms of the values and attitudes surrounding the word for speakers of Australian English, this definition is incomplete, as well as misleading. It fails to mention any of the negative connotations of the word (i.e. that people in Australia think it is bad if someone does this), nor does it include any aspects of that the dobber expects (i.e. something bad to happen to the other person) or describe how this is different to *whinging* or *telling on*. This cultural information is important because this influences how and in which contexts the word can be used, and what the implications are when someone uses this word about someone else. Similar issues with defining and insufficient explanation of the expectations in invisible culture persist throughout the dictionary. Despite apparently similar goals, these gaps in the AusCD illustrate the need and relevance of the information in the AusDICT.

The final case study refers to the *Cultural Dictionary and Directory: of people from culturally and linguistically diverse backgrounds* (CDD) which is produced by the Migrant and Refugee Settlement Services of the ACT Inc. (Khalidi et al., 2012). The CDD is aimed at teaching professionals who work with people from different backgrounds (similar to the resource discussed in Chapter 3). This resource was designed to meet a need in the service-providing industry of those from diverse

backgrounds requesting assistance, and those providing assistance yet not knowing how to do this in a culturally sensitive way. This cultural dictionary falls into the second lexicographical category discussed earlier, of which encyclopaedias are a part, as it provides significantly more information than a dictionary definition might. In the CDD, each headword is a country name, which is sorted alphabetically. Each article has several subdivisions such as The People, Customs and Courtesies, and Lifestyle and for the most part, these sections give information on the visible culture. Unlike the other case studies in this section, the CDD makes a significant attempt at describing elements of invisible culture, despite not having a consistent methodology to do so. The fact that this dictionary exists and is produced by the target users themselves, illustrates the need for this kind of information to be disseminated to people working with migrants. Language teachers also fall into this category, as do the migrants themselves who need this information to interact with speakers of Australian English.

In the CDD, each section gives approximately a paragraph of information in general terms about some of the customs and expectations of people from those countries, but there is a limit to how much detail can be contained in a single paragraph on any topic. Furthermore, these small sections do not examine any of the underlying attitudes or the social cognition of the first language of people from the countries covered, nor do they examine any of the Australian English attitudes in the same way. This means that a person using this cultural dictionary to learn more about providing culturally sensitive information needs to already have a developed understanding and awareness of their own values, attitudes and beliefs to be able to gain an understanding of different perspectives from this resource. This is a common challenge of presenting this information, and stems from the lack of a framework to present, compare, and contrast invisible culture. The AusDICT overcomes this by using STE as a framework to present culturally significant information.

### 4.7.3 Lessons from existing cultural dictionaries

The four cultural dictionaries in this section give an illustrative picture of the very different ways in which cultural content can be—and is—approached in lexicography. The first dictionary, the NDCL, shows how powerful the appeal of visible culture is in describing ‘culture’ or promoting ‘cultural literacy’. The second dictionary, the DHKE, demonstrates one way in which cultural information can be incorporated into traditional lexicographical practice, using linguistic theories. The third dictionary, the AusCD, highlights a common connection made between culture and slang. While it is a useful resource for learners of Australian English, difficulties with slang is only one small component of the language problems faced by migrants on arrival in Australia. The final case study, the CDD, is an example of how cultural information can be targeted at different audiences. This dictionary contains the most information on invisible culture but is hampered by its need to provide this information on many countries at the same time. In contrast, the AusDICT presents only information on Australian English. It is interesting to note that the CDD, while providing the most information on invisible culture, still does not provide any suggestions for having successful interactions with people from different backgrounds (such as the skills for intercultural competence, discussed in Chapter 2), and nothing which can be practically implemented. The AusDICT aims to provide a solution to this by presenting information in a way that can lead to successful interactions, and which teachers can convey to language students. Overall, these four dictionaries represent only a fraction of the available ‘cultural dictionaries’, and yet illustrate what information is sufficiently covered in existing

publications, as well as the information which could be delivered more effectively—and therefore needs to be covered by the AusDICT.

## 4.8 Conclusion

By reviewing existing dictionaries in the light of different lexicographical approaches and principles, I have shown why the content of the AusDICT is unique in comparison to the content traditionally dealt with in lexicographical works. I have also shown in which ways the AusDICT is an innovative and original product, from the point of view of both lexicography and educational materials, and yet still draws on the established theories and principles in these fields. Despite many differences, the AusDICT fits into established typologies of lexicographical publications, specifically that of specialised encyclopaedic dictionaries. In particular, the AusDICT captures a different type of culture to many other dictionaries and develops an innovative method for categorising and organising headwords based on user needs.

Lexicography presents a number of approaches and principles which have been essential in guiding the creation of the AusDICT, including strategies for developing details for articles and entries. In particular, lexicography shows the many different ways in which dictionaries can be structured for various effects on users. Function lexicography specifies that dictionaries should be designed to meet those user needs, which is essential in this project. However, at the same time lexicography makes a number of assumptions about the content and nature of dictionaries and definitions, which while they might serve the users of those dictionaries, do not necessarily serve the users of the AusDICT. Throughout this project, I challenge some of these assumptions in order to present different kinds of information for a specific target audience—the English language teacher.

Since the aim of the AusDICT is to bridge the gap between language teaching principles and resources for practical implementation, lexicography can provide a reliable foundation for this project, but it is users who must determine the final realisations. As such, I follow some of the fundamental principles in traditional lexicography, but I also diverge from those expected in a conventional dictionary. In particular, I have taken a novel approach by using lexicography to manage entries which are not only lexical items but related to language as a whole. While words and phrases are captured in the AusDICT, there is a significant proportion of concepts and beliefs which do not have commonly-used single lexical realisations. As a result, the AusDICT is conceptually ordered, not alphabetically ordered. One principle of lexicography encourages drawing connections between entries; for the AusDICT these connections have priority over alphabetical ordering. In writing definitions, I have worked with the lexicographical principles which determine what information can be included in an article, and how that article should be structured, while at the same time developing a deeper information basis for the user. The definitions I have written for each article contain rich cultural and social details which also capture usage information and force of expression. This gives the users the knowledge they need to articulate usually invisible concepts to their students. While most defining vocabularies are one or two thousand words, the AusDICT uses a defining vocabulary of approximately 127 words, originating from the NSM approach to defining. The NSM approach underscores the key principles of defining in lexicography while adding an emphasis on cross-linguistic translatability. For the users in this project, who are managing multiple language backgrounds in a

single classroom, ensuring that the definitions in the AusDICT are pre-designed for their classroom contexts is a necessity. In the next chapter, I will explain the principles behind the defining vocabulary.

## Chapter 5 The Natural Semantic Metalanguage

### 5.1 Introduction

The Natural Semantic Metalanguage (hereafter NSM) approach is the framework and methodology used for defining throughout the AusDICT and is the basis of the defining vocabulary. NSM is a theory of semantic and pragmatic description which is based on the idea that all human languages share a common core of concepts (Wierzbicka, 1992b). From this common core, which is inherently translatable across languages, I have built out a pedagogical tool and the methodology for defining cultural concepts in the AusDICT. To understand that product, it is necessary to understand the origin—i.e. NSM. This chapter will describe and explain the theory of NSM and its benefits in relation to creating the AusDICT.

NSM has been used as the foundation of the AusDICT as it provides an ideal partner to the lexicographical principles discussed in Chapter 4, as well as supporting the pedagogical needs for teaching invisible culture discussed in Chapters 2 and 3. It is also the only approach which deals with both semantics and culture within the same framework, allowing connections to be made between values and language. The NSM approach is an ideal starting place for a limited defining vocabulary, suited to the multicultural and multi-level classrooms of ESL teachers. In addition, the components of NSM explications and cultural scripts provide a step-by-step description which is accessible to language learners, and yet captures the insiders' perspective. As a result, language learners can engage with these cultural perspectives without being obligated to adopt cultural perspectives and behaviours which potentially do not reflect their identity. Presenting material in this way is important for language teachers, because as high-level language users (whether they consider themselves as native or non-native speakers) articulating this information can be difficult if there has never been an opportunity to engage with that perspective before. One of the strengths of the NSM approach is that it defamiliarises the familiar and gives a consistent perspective on all languacultures. For language teachers, it is an insight into how their students see the languaculture of the classroom.

First, this chapter will discuss the technical basis of how NSM works and how it is used to construct explications, and cultural scripts (§5.2). It will then discuss the new developments under the NSM umbrella—which result in Minimal English—and will apply those developments to the AusDICT (§5.4). Following this, the chapter will discuss previous research done on connections between the NSM approach and pedagogy (§5.6) and will discuss the success of that previous research and how it applies to the AusDICT. Finally, this chapter will discuss previous work combining NSM and lexicography, including discussing the successes and challenges of the two existing NSM-based dictionaries (§5.7).

## 5.2 The Natural Semantic Metalanguage: What it is

### 5.2.1 Key principles

The NSM approach is an analytic framework which makes it possible to produce semantic analyses in cross-translatable language, thereby ensuring that it does not project the cultural and semantic implications of other languages onto the resulting semantic descriptions of a particular language. Ethnocentrism, and in particular Anglocentrism, has long been a challenge for researchers across the world. The tendency for English terms to be applied as universals distorts the conceptual complexity of languages (Wierzbicka, 2014). In using complex English words to describe seemingly universal concepts, linguists have unintentionally used semantically and culturally complex terms in an attempt to describe diversity. For example, when linguists use the English word ‘brother’ to describe global kin relations, they place the lens of the Anglo ‘brother’ over non-Anglo concepts (Wierzbicka 2014)—even making clarifications of ‘elder brother’ and ‘younger sibling’ do not necessarily capture the emic perspectives fairly. As a result, linguists have increased the way in which English is seen as a ‘neutral’ language, while ignoring the cultural heritage English already has. The NSM approach actively avoids falling into such traps and uses only cross-translatable language to describe concepts and cultural norms. By doing this, NSM produces explications and cultural scripts which represent the cultural models of the language in question *regardless of the language of the explications*.

This approach is referred to as a metalanguage first and foremost because it is a specialised language designed to talk *about* language in a clear and intelligible manner. Specifically, it is designed to present deep semantic analyses of words. It is referred to as being natural because it is made up of existing words and existing concepts in languages and relies on nothing more than knowledge of language to use. As Goddard (2011, p. 65) states “No technical terms, ‘fancy words’, logical symbols, or abbreviations are allowed in explications, which should contain only simple expressions from ordinary natural language”. This is important for the AusDICT because while NSM is a linguistic theory, the target users (see Chapter 4, Chapter 8) are not linguists and the information in the dictionary needs to be accessible to them.

### 5.2.2 Semantic primes and their syntax

At its core, the NSM approach uses a limited set of concepts which are universal across all languages and languacultures to describe the semantic and pragmatic content of language. When this semantic core of all languages is used to produce analyses, these analyses can then be compared and understood across cultural borders. At present, there are 65 of these universal concepts—known as ‘semantic primes’ in NSM. The words are representations of the shared concepts (shown in Figure 10 in English). Thus, the same set of semantic primes can be identified as easily in French or Pitjantjatjara. Semantic primes can be considered the building blocks of complex concepts in all languages.

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I~ME, YOU, SOMEONE, SOMETHING~THING, PEOPLE, BODY

Substantives

KIND, PARTS

Relational substantives

THIS, THE SAME, OTHER~ELSE	Determiners
ONE, TWO, MUCH~MANY, LITTLE~FEW, SOME, ALL	Qualifiers
GOOD, BAD	Evaluators
BIG, SMALL	Descriptors
KNOW, THINK, WANT, DON'T WANT, FEEL, SEE, HEAR	Mental predicates
SAY, WORDS, TRUE	Speech
DO, HAPPEN, MOVE, TOUCH	Actions, events, movement, contact
BE (SOMEWHERE), THERE IS, HAVE, BE (SOMEONE/ SOMETHING)	Location, existence, possession, specification
LIVE, DIE	Life and death
WHEN~TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT	Time
WHERE~PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE	Space
NOT, MAYBE, CAN, BECAUSE, IF	Logical concepts
VERY, MORE	Intensifier, augmentor
LIKE	Similarity

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*Figure 10 Semantic Primes (English exponents) grouped into related categories (adapted from Ye, 2017, p. 6).*

Alongside the universal semantic core of all languages, NSM proposes that there is a syntactic core which governs the syntax of the semantic primes. This syntax ensures that the phrases are as cross-translatable as possible (Ye, 2017). The syntax is often expressed through ‘valency options’ such as the following options for the prime ‘happen’:

- a) Something happens
- b) Something happens to someone
- c) Something happens to something
- d) Something happens somewhere (in a place)
- e) Something happens in something

(Ye, 2017, p. 7; Goddard, 2011)

While the grammatical words (such as ‘to’, ‘in’ or ‘a’) in the above valency options are not universal primes, in these contexts, they are part of the English version of the universal syntax and therefore are merely the English representation of universal meaning. The meanings of these valency options are consistent across languages, despite the fact that the realisations may vary.



### 5.2.3 Semantic molecules

While semantic primes—the most semantically simple layer of meaning—are able to explicate most semantically complex concepts, some are made up of several complex concepts. In these cases, the explications (see §5.3.1) require the use of intermediary terms which help to build up the layers of complexity. For example, the concept of the English word ‘women’ has the concept of ‘children’ and ‘fun’ has both the concepts of ‘children’ and ‘laugh’ as inherent to the meaning (Goddard, 2018a). Words like ‘children’ and ‘laugh’ are not semantic primes but can be explicated in primes. NSM terms these as *semantic molecules*—complex concepts which are expressible in semantic primes but are also building blocks for even more complex meanings. Once a semantic molecule is explicated in primes, it can then be used in further explications of more complex concepts, using the notation [m] to illustrate where a molecule is used.

#### **children**

people of one kind

all people are people of this kind for some time

when someone is someone of this kind, it is like this:

    this someone’s body is small

    this someone can do some things, this someone can’t do many other things

    because of this, if other people don’t often do good things for this someone, bad things can happen to this someone

(Goddard, 2018a, p. 139)

#### **women**

people of one kind

people of this kind are not children [m]

people of this kind have bodies of one kind

the bodies of people of this kind are like this:

    inside the body of someone of this kind there can be for some time a living body of a child [m]

(Goddard, 2018a, p. 141)

Semantic molecules are still being explored in NSM research (see Goddard, 2008; 2017c; 2018b; Wierzbicka, 2014). At this stage, it is proposed that some molecules could be universal (e.g. man, woman, child, laugh) or near-universal concepts (e.g. sleep, write, hands, quickly). Other molecules are area-specific (e.g. God, money, tree), or language or culture specific (e.g. island, snow, plastic). Culture-specific molecules are essential to defining terms in one particular culture but may not exist in other languages. Despite this, they are not cultural keywords because they are not representative of the values and attitudes of a languaculture (see §5.3.1).

## 5.3 What can be done with NSM?

### 5.3.1 Explications

The NSM approach then uses these semantic primes and sometimes universal molecules, and the mini-grammar to create reductive paraphrases or ‘explications’ of concepts (see examples of *children* and *women* in §5.2.3). Because these explications rely on semantic primes and the mini-grammar, they are cross-translatable, and culture-neutral. Explications are representations of semantic analyses and can be given for any concept, in any language, from words for everyday objects to technical terms.

Extensive research has been done using this approach to explore syntactic variation (e.g. Goddard & Wierzbicka, 2008; 2009; 2016), synonyms (e.g. Goddard, Taboada, & Trnavac, 2019; Kidman, 1993), speech act verbs (e.g. Kim, 2008; Wierzbicka, 1987), nouns (e.g. Bromhead, 2011; Goddard, 2017b; Ye, 2016)}, kinship (e.g. Wierzbicka 2013; 2017b; Xue, 2016), emotion (e.g. Harkins & Wierzbicka, 2001; Hasada, 2008; Hārābor, 2012; Wierzbicka, 1999; Ye, 2002) and much more. As of 2018, there were over 1000 publications using this approach. Many of the entries in the AusDICT have drawn directly on these previous publications. The influence of previous publications and how they have been adapted for the AusDICT is discussed in Chapter 10 of this thesis.

Often NSM is used to define cultural keywords—words in a languaculture that capture a significant concept pertaining to the everyday life of that culture and are connected to or representative of a number of values, attitudes and beliefs about the world (Levisen & Waters, 2017). By fully understanding these cultural keywords, whole worlds of cognition in a languaculture are opened.

A keyword... is like one loose end which we have managed to find  
in a tangled ball of wool: by pulling it, we may be able to unravel a  
whole tangled “ball” of attitudes, values and expectations...  
(Wierzbicka, 1997, p. 17)

The explications of these keywords illustrate the particular strength of the NSM approach to analysing culture-specific meaning because the explications describe the exact meaning as well as the attitudes of insiders which is built into the words and concepts. These explications can then be used to compare concepts across languages and to assess the translatability of concepts.

#### **happiness**

it can be like this:

someone thinks like this:

“some good things are happening to me now as I want

I can do many things now as I want

this is good”

because of this, this someone feels something good

like people feel at many times when they think like this  
it is good for this someone if it is like this  
(Wierzbicka & Goddard, 2013, p. 118)

This example of the cultural keyword in English—*happiness*—is part of a research project over many years where NSM researchers have investigated the semantics of emotion terms across a range of cultures (Goddard & Ye, 2014; Harkins & Wierzbicka, 2001; Hārābor, 2012; Levisen, 2012; Wierzbicka, 1992b; 1999; 2004; Wierzbicka & Goddard, 2013; see for example Ye, 2006) to compare cultural attitudes to emotions and challenge the previously perceived universality of emotion. That body of research illustrates the need to use such cross-translatable terms when defining concepts to non-native speakers. If even terms previously thought to be universal such as ‘happy’ and ‘sad’ are not truly cross-translatable, what about more complex emotions such as ‘frustration’? As NSM research has shown, emotion terms reflect culture-specific cognitive scenarios which are key to understanding the priorities and reactions of native speakers of a language.

Because of this, The AusDICT contains many cultural keywords, and connects them to cultural values, using the cultural keywords as ‘trigger concepts’—words which might be searched for more often by teachers as they are difficult to explain, but then which are the end of the string, unravelling the connected invisible cultural content throughout the dictionary.

### 5.3.2 Cultural scripts and cultural models

Invisible culture is primarily captured through cultural scripts. The theory of cultural scripts is sometimes referred to as the ‘sister theory’ to NSM. This theory uses NSM in a way that focuses on capturing the values, attitudes, and behavioural norms shared by the members of a culture.

The cultural scripts theory gives valuable insights into different cultural communities worldwide, as they can provide outsiders with a communicative backdrop to interactions (Goddard, 2002). They are able to place a language learner even deeper into the context of the native speaker and examine the internal processing of ‘good’ and ‘bad’ and the motivation behind phrase choice. That is, they permit researchers and language learners to examine not only what is said and how it is said, but also *why* it was said, and why a speaker might choose those particular words to convey their intended meaning. They also operate on a generalisable level to describe the values of speakers of a languaculture more broadly, however they do not describe hard and fast rules of interacting or immutable values that are held. Rather they describe information that members of a languaculture share, whether those members agree and act on that knowledge or not.

...the content which can be captured in cultural scripts for a kind of interpretive backdrop to everyday interaction and is an essential part of social cognition in the society being described. (Goddard, 2013, p. 252)

For language learners, this means that they can capture some of the shared ‘prior text’ needed to comprehend social interaction (see Chapter 2). Cultural scripts can capture this information at any level of specificity. For example, they can be used to illustrate the highest level of cultural values—master scripts (Ye, 2004)—which influence innumerable aspects of the languaculture and represent the shared implicit assumptions or knowledge of social cognition. In Australian English (and other Anglo Englishes), an example of a master script is the core value of ‘personal autonomy’—which can be read as follows:

Many people in Australia think like this:  
when someone wants to do something, it is good if this someone can  
think like this:  
“I am doing it because I want to do it”  
(Goddard, 2010, p. 109)

This script guides how speakers of Australian English expect to interact with one another. This script, as a master script, has a broad range of applications and influences many—if not all—types of interactions. For example, the script influences the language and expressions used to give an invitation to lunch, or the kinds of phrases and conventions used while arguing, but not wanting to give offence.

One of the benefits of cultural scripts is that they can illustrate multiple levels of values and attitudes, right down to the fine-grained interactional details—captured in interaction level scripts (Sadow, 2018). These types of cultural scripts are less likely to be shared as individual modes of interaction. However, they exist in social cognition as they are used to express consistent attitudes and are interpreted in the same way across speakers.

**Softening disagreement with partial agreement**  
[in Australia, many people think like this:]  
when I want to say to another person about something:  
“I know what you think about it,  
I don’t think the same”  
it is good to say something like this at the same time:  
“I know what you think about it,  
I think the same about some of these things  
I don’t think the same about all these things”  
(Wierzbicka, 2006, p. 94)

In between master level scripts and interaction level scripts are mid-level scripts which have varying degrees of importance and spheres of influence. These levels of scripts have been previously discussed in Sadow (2018), however this thesis adds an additional level. Below mid-level but above interactional level are situation level scripts which are activated in particular domains such as ‘expressing opinions’. This level is an overarching set to the interactional level scripts.

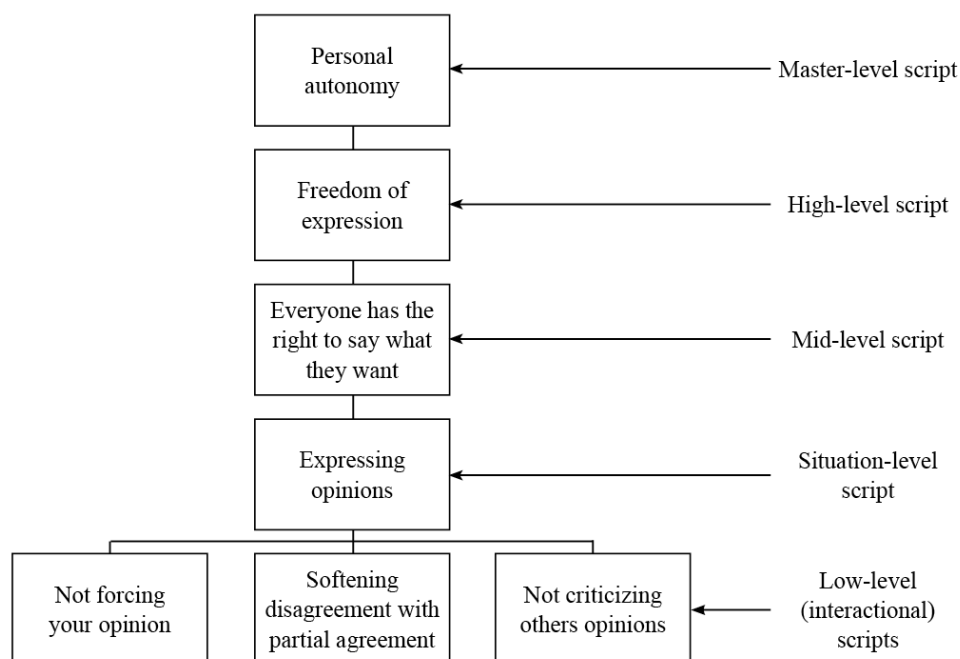


Figure 11 Chart illustrating the influence and relationships between different levels of cultural scripts (based on Sadow, 2018)

Figure 11 is an example of how the different levels of cultural scripts influence one another and are manifested throughout the different levels of interaction and social cognition. Not illustrated of course are the hundreds of other cultural scripts connected to personal autonomy, and the hundreds connected to freedom of expression, and the commensurate trees connected to them.

Cultural scripts are often framed in terms of ‘good’ and ‘bad’ as in ‘it is good to think like this’; or ‘can’ and ‘can’t’ as in ‘I can/can’t say...’. Interaction level and situation level scripts are often framed in terms of ‘when’ or ‘if’ as in ‘when/if someone says this’. In most cases, all cultural scripts are preceded by elements which capture the interpretive backdrop nature of the contained information, such as ‘many people think like this’, reiterating that the cultural script is representative of shared knowledge rather than a rule for behaviour.

## 5.4 Minimal English

Recently (from Wierzbicka, 2014), NSM researchers have recognised the need for a cross-translatable metalanguage more suitable for use by non-experts. To meet this need, a new development of the principles of NSM has resulted in Minimal English. The goal of Minimal English is to provide non-experts with a framework which assists in clear expression and clear thinking, leading to the development of cross-translatable communication. This is particularly relevant for international organisations, working with migrants, and many other fields.

Minimal English practices the same principles of explanation using simpler terms and using cross-translatable language to express ideas. One of the key differences between Minimal English and NSM is that Minimal English adopts the semantic molecules of NSM frequently. Most commonly these are the universal and near-universal molecules,

but content-specific molecules which assist readers to comprehend the text overall can also be used (see Figure 12).

hungry, brain, heart	Body
river, mountain, desert, sea, island, jungle/forest rain, wind, snow, ice, air flood, storm, drought, earthquake east, west, north, south	Environmental
bird, fish, tree, seeds, grass, mosquitoes, flies, snake dog, cat, horse, cow, pig (camel, buffalo, moose, etc.)	Biological
family	Biosocial
month, week, clock, hour, second	Times
house, village, city, school, hospital	Places
teacher, doctor, nurse, soldier	Professions
country, government, capital, border, flag, passport, vote	'Country'
science, the law, health, education, sport	'Fields'
meat, rice, wheat, corn (yams, etc.), flour, salt, sugar, sweet	Food
knife, key, gun, bomb, medicines	'Tools'
paper, iron, metal, glass, leather, wool, cloth Thread, gold, rubber, plastic, oil, coal, petrol	'Materials'
car, bicycle, plane, boat, train, road, wheel, wire, engine	Transport
pipe, telephone, television, radio, phone	Technology
read, write, book, photo, newspaper, film	Literacy and media
money, God, war, poison, music	Other: nouns
go/went, eat, drink, take (someone somewhere), burn, buy/pay, learn	Other: verbs
clean	Other: adjectives

Figure 12 Examples of non-universal but useful words in Minimal English (Goddard & Wierzbicka, 2017, p. 17)

Because Minimal English retains cross-translatability as a priority, paragraphs such as the example below can be reliably translated across languages and cultures; if not precisely, then with very little loss of meaning. The fewer molecules the text uses, the more felicitous translations in other languages are able to be. Note also that this paragraph introduces several other non-prime, non-molecule words. The meaning of these words is easy to understand from the context and is reasonably cross-translatable, as is shown in this Minimal English text about Copernicus.

[HOW COPERNICUS THOUGHT ABOUT THE STARS]

Copernicus wanted to know many things about the stars, he wanted to know these things well. Because of this, often when he looked at the stars, he thought about them for a long time. He thought about them not like many people thought about the stars before. At the same time, he thought about the Earth, he thought about it not like many people thought about the Earth before. (Wierzbicka, 2017a, p. 184)

The same principles of using a reduced set of words based on cross-translatability and universality can be applied to any language, thus resulting in a Minimal Language for any of the world's languages. The significance of Minimal *English* however, cannot be underestimated in a world where English is ever-expanding as a global language of communication.

The project undertaken in this thesis includes both cultural scripts and explications as products of NSM, as both types of analysis are relevant for teaching invisible culture. As a shorthand, the term 'composition' will be used to refer to both of these results of an analysis. The term will refer to NSM end products as a collective (e.g. "A list of compositions."), not as individuals. As individual examples, each type will be referred to by either the term 'explication' or 'cultural script' as relevant. 'Composition' has been chosen as it reflects the structured, written nature of finished products of NSM analyses. The terms also has connotations of being deliberate, requiring careful thought and effort, as well as careful ordering, all of which are relevant to explications and cultural scripts. This term will also be applied to any piece of writing in Minimal English for the same reasons, although unlike in NSM, individual pieces of writing can be referred to as a 'Minimal English composition'. This also applies to the Minimal English variant developed for this project—Standard Translatable English (STE) (discussed in Chapter 9)—where the STE compositions are the basis for the entries in the AusDICT.

## 5.5 Why use NSM for this project?

As mentioned earlier, I have adopted the principles of NSM for three main reasons. Firstly, for effective description of invisible culture in educational contexts. Second, the cultural descriptions created using the NSM principles are cross-translatable. Third, these descriptions meet the criteria for good definitions in lexicography, discussed in Chapter 4.

### 5.5.1 Cultural description

NSM excels at describing the cultural attitudes and beliefs inherent in language and language use. For the AusDICT, this ability means that invisible culture can be captured in a way that can be communicated clearly. In relation to words, NSM allows us to describe not only the referents, but also the additional kinds of semantic meaning (see Chapter 4) which are also a part of a language user's understanding of the word. Language learners can be metaphorically speaking placed deeper into the target culture, because in relation to values and attitudes, NSM can represent the internal perspectives and thought processes of language speakers, from their perspective. Because it is a neutral metalanguage, NSM is able to represent these perspectives across all languages and cultures in the same way, even to native speakers of the language in question. As such, NSM is able to give equal footing to all cultures because it can articulate

unfamiliar cultures, and defamiliarise familiar cultures in the same way. For language teachers, this means that the invisible culture of English is defamiliarised in such a way that it is possible to see and explain all the factors in a way that can be understood by language learners. No other approach to semantics or cultural description can provide a framework for the other as effectively and clearly as NSM can.

### 5.5.2 Cross-translatability

For the current project, translatability is important because the language learners in Australian ESL classrooms come from a wide variety of backgrounds, and in some cases students from several different stages of language learning are in the same class. Ensuring translatability of concepts means that all students are able to access the information equally, regardless of language ability and whether they read and understand in English or translate into a language they are more familiar with. Moving from complex language to translatable language is difficult, and yet it is required from teachers on a daily basis. The material to be discussed or taught is presented in translatable language from the beginning so that they are designed to be used for all language levels at the same time—as recommended in pedagogical principles such as universal design (Stone, 2017).

### 5.5.3 Good definitions

The principles of good definitions in lexicography discussed in Chapter 4—non-circularity, clarity (by defining every word), sufficiency—match well to the principles of NSM. Thus, a good NSM explication can be considered to also be a good definition. Transferring these principles to descriptions of invisible culture for a dictionary makes sense because it guarantees consistency between types of entries, but also provides a tested framework for explaining concepts which have not before been captured in a dictionary format.

## 5.6 NSM and pedagogy

This thesis is not the first NSM work to suggest the applications of NSM to pedagogy. Several works by both NSM researchers and other academics have recognised the applications of the framework to language teaching and intercultural communication teaching.

In a number of publications, both Goddard and Wierzbicka have argued for the use of NSM (and in particular cultural scripts) in language teaching (see for example Goddard, 2002; 2004; 2010; Goddard & Wierzbicka, 2004; Wierzbicka, 2003). Goddard (2004) even suggested a series of ways in which cultural scripts can be adapted for use in classroom contexts for specific audiences. Specifically, he suggested adding lines to scripts which directly address common conceptual clashes. For example, one suggestion was adding lines such as ‘I can do this if this person is above me/I can do this if this person is below me’ to an Anglo script valuing equality, as a specific amendment for language learners from hierarchical societies. These adaptations are important because they illustrate that the flexibility of cultural scripts for different contexts has been considered from early on in their development.



Other authors have suggested the application of NSM methodologies to achieve a range of classroom goals. For example, Harkins (1986) discussed the applications of explications to illuminating the semantics of discourse particles for language learners of Warlpiri, highlighting the clarity and explicit nature of NSM over lengthy discussions as benefits to this approach in language learning. Peeters (2013) advocates for language learners to use what he calls *applied ethnolinguistics* for cultural inquiry and to “facilitate their exploration of foreign cultural values through the medium of the language they are keen to acquire.” (Peeters, 2013, p. 253). In the same vein, Fernandez (2016) details the potential use of creating cultural scripts as a classroom technique for encouraging student reflection on L1 speech practices and culture, in order to compare L1 and L2 cultures. However, each of these publications discusses the application of the NSM approach only as a theory and does not provide any concrete examples for how this should be put into practice for language teachers.

The compositions in the AusDICT and the example classroom exercises (discussed further in Chapter 9) have drawn on all of these suggestions to develop pedagogically sound resources for classroom use. In particular, the comparative exercises suggested by Fernandez (2016) have featured in the lesson plans, as have the suggestions from Goddard (2004) on including specific instructions.

## 5.7 NSM and lexicography

The obvious parallels between the work of writing NSM explications and that of lexicographers has never been ignored in NSM research. Throughout the history of NSM, there have been a number of discussions and debates pertaining to the connections between it and the field of lexicography (see Goddard, 2017d; Wierzbicka, 1992a; 1996). NSM has been developed as a response to the tendency in lexical semantics to capture technical meaning but not folk knowledge—this includes definitions in lexicography. In particular, Wierzbicka (e.g. 1985; 1987) saw that dictionary definitions were often circular and did not follow ‘the golden rule of lexicography’ (Atkins & Rundell, 2008)—that definitions should be defined in terms simpler than the term being defined. Determining a metalanguage of simplest possible terms for use in definitions resolves this, in turn resolving the problem of circularity. However, because the semantic primes are the simplest level of meaning, it is to define them in simpler terms. Wierzbicka (1996) responds to this by saying that as the concepts are the semantic core of all languages, they should not need definition at any point. In reality however, dictionaries still include entries for primes (e.g. ‘think’ and ‘know’) albeit they are often the most obscure of the definitions. In addition to this problem in dictionary definitions, inaccuracy and obscurity (see Goddard, 2011) are two other commonly stated problems of lexicography. NSM explications avoid inaccuracy by ensuring they predict the range of usage, but do not over predict. In terms of obscurity, explications aim to ensure maximum clarity by using clear and intelligible language in a literal way.

Goddard (2017d) expands on this idea of accuracy by presenting a number of versions of explications using NSM and Minimal English, with the longer definitions (closer in style to NSM) considered to be the more accurate and the shorter definitions (closer to Minimal English) to be the more medium accuracy.

There are two kinds of responses which lexicographers are likely to make to these criticisms of circularity, inaccuracy, and obscurity. First, the space requirements of dictionaries, and the need for definitions to be as concise as possible means that NSM compositions are difficult to incorporate into traditional dictionaries. Goddard's (2017d) discussion of concise and precise definitions in Minimal English go some way to ameliorating this critique. Second, the information needs and user needs of dictionaries are not necessarily compatible with the ways in which NSM explications can be seen to over-provide information (Atkins, 2008). Lew and de Schryver (2014) point out that many users want very specific information from their dictionaries; and Atkins and Varantola (2008) find that dictionary users are not often willing to read a whole article to find the information they want, meaning that maximally detailed and accurate NSM compositions are potentially too long for dictionary users.

Two dictionaries have been written using the principles of the NSM framework, however, neither uses the framework exactly as it currently exists. The remainder of this section will give an overview of these two previous works to comment on their structure and formatting in terms of lexicographical theory (as discussed in Chapter 4) and the relation they bear to the current project. The AusDICT is the first dictionary of its kind, using cultural scripts to capture invisible culture. As such, with little previous work done in lexicography with NSM, it is necessary to examine these closely.

### 5.7.1 Wierzbicka's *English Speech Act Verbs* (1987)

The first dictionary using NSM was Wierzbicka's *English Speech Act Verbs—a semantic dictionary* (1987). Even until now, it is the only published dictionary of explications, although the field of NSM has changed dramatically since publication. The dictionary is designed for two purposes—to “be of service to the general public—both to native speakers of English and to people learning or teaching English as a second language” and “to be a study of an important section of the English vocabulary...” (Wierzbicka, 1987, p. 1).

**CONGRATULATE** ← headword

*Solzhenitsyn . . . congratulated Sakharov on the award to him of the Nobel Peace Prize. (Scammell 1984:934)*  
*Motion (by Senator Colston) agreed to: That the Senate (a) congratulates the New Zealand cricket team on winning the 3 Test series against Australia; . . . (H:S: 6/12/85:3119)* } examples

**Meaning**

I know that something good has happened to you  
 I think it wouldn't have happened if you didn't do something  
 I assume that you feel something good because of that  
 I want to say that I feel the same because of that  
 I say: I feel something good because of that  
 I say this because I want to cause you to know how I feel because of it  
 I assume that you would want me to say this } definition

**Discussion:** We *congratulate* people when something good happens to them. The expression "*Congratulations!*" is rather vague since it can refer to 'happy events' (such as the birth of a child) as well as to 'impressive actions'. Nonetheless, in congratulating someone we still seem to assume that the addressee has done something which caused (at least in part) the happy event. For example, if a friend completely unexpectedly receives an inheritance it would be impossible to say to him or her (without irony) "Well done!", but it would also be a little odd to say (without irony) "Congratulations!". Similarly, one could congratulate a girl's parents on her engagement or marriage, on the assumption that they have somehow contributed to the happy event, but it would be odd to congratulate the girl's brothers or sisters.

The speaker assumes that the addressee is pleased because of the 'good event' ('I assume you feel something good because of that') and has an impulse to say that he shares in the addressee's pleasure ('I want to say that I feel the same because of that'). He expresses, therefore, his pleasure ('I say: I feel something good because of that').

But, although congratulations do have an element of self-expression (whether sincere or feigned), and although they are often performed in an exclamatory tone, they are nonetheless more addressee oriented than speaker oriented: above all, the speaker wants to convey a warm message to the addressee. Accordingly, I have formulated the illocutionary purpose of *congratulate* in terms of 'causing the addressee to know' rather than simply 'saying' (expressing) what one feels. The syntax of the verb supports this: one doesn't simply *congratulate*, as one may *exclaim*, *moan* or *enthuse*; one always *congratulates someone*.

It is a little less clear exactly what the speaker wants to cause the addressee to know. That he shares the addressee's pleasure? Or rather, that he feels good feelings towards the addressee? Or perhaps that he thinks something good about the addressee?

Very tentatively, I have decided on the variant 'I say this because I want to cause you to know how I feel because of it'. This means that the speaker wants to convey to the addressee his reaction to the event. If this is correct, a statement concerning the good feelings towards the addressee would have to be seen as a kind of inference rather than as a part of the semantic structure of *congratulate*. } notes

Figure 13 The entry for 'congratulate' from *English Speech Act Verbs* (Wierzbicka, 1987, p. 229)

*English Speech Act Verbs* is structured in a straightforward manner: contents, acknowledgements, introduction, list of verbs in groups, main dictionary, appendix, bibliography, index of verbs. The introduction gives an overview of the methodology used in the book and describes it as true reductive paraphrase, along with giving some examples to justify the approach to the dictionary. The main body of the dictionary is organised through thirty-seven semantic categories, referred to as 'groups'. The Table of Contents list each of these groups, while the list of 'verbs by group' expand the groups to list each individual verb covered. This list is complemented by the alphabetical listing of verbs in the index. Overall, there are approximately 280 items in the dictionary. Each item is organised in the following way: headword, quotes/examples, explication/definition, discussion of/notes on the explication (see Figure 13 for an annotated example of an entry). In some cases, additional explications are given in the discussion of the first explication—resulting in the discussion having a secondary headword and explication nested in the first entry.

Each explication has a page or more in the dictionary, although they are not set out with a single page each. As Wierzbicka (ibid.) notes, this length of explication is much longer than a standard definition in a dictionary, especially since each headword captures only a single meaning (polysemy is dealt with through individual headwords for each meaning). This length of the article is one of the major barriers for lexicographers to use NSM in their definitions (also discussed in Goddard, 2017d; Wierzbicka, 1996). As discussed in Chapter 4, space is extremely limited in traditional dictionaries and the shorter the definitions, the more words can be defined.

The AusDICT in this project aims to cover a much wider range of topics, and more importantly, the invisible culture connected to the entries whereas *English Speech Act Verbs* only encompasses one part of the English lexicon. In the AusDICT, the connectivity between entries is crucial to illustrating the relationships between language and invisible culture and is done through cross-referencing. In *English Speech Act Verbs*, there are no examples of cross-referencing to illustrate the connectedness of different ideas. However, some of the connectedness of ideas is retained in the broader structure of entries. The entries in *English Speech Act Verbs* are ordered onomasiologically by conceptual ‘group’. This ordering helps to compare related concepts and show the subtle differences between apparent synonyms. The AusDICT also uses this kind of overall structure for its entries. Because this structure does not result in alphabetisation of the entries, it is supported in both the AusDICT and *English Speech Act Verbs* by indices. The AusDICT contains two different indices with different configurations, to help the user find the relevant entries.

### 5.7.2 Bullock’s *Learn these words first* (2014)

A second example of a dictionary using NSM as a theoretical base is the online educational dictionary called *Learn These Words First* (LTWF) (Bullock, 2014a). The research for this dictionary was an original project to create a non-circular dictionary bridging the NSM set of 61 primes (at the time) and the Longman Dictionary of Contemporary English—specifically the Longman 2000 defining vocabulary (Bullock, 2011). The LTWF dictionary is a learners’ dictionary of English based on a multi-level structure, presented as a lesson series that builds a learner’s vocabulary to the 2000 most common words in English. The first lesson teaches many of the concrete semantic primes from NSM, using a combination of illustrations and the primes in six other languages. The second lesson introduces the remaining semantic primes, as well as introducing some sentences using only primes. The following lessons build on the base of primes, using only the words learnt in the previous lessons. After the twelve lessons introducing a total of 367 words, the dictionary uses those words to define the 2000 words of the Longman defining vocabulary.

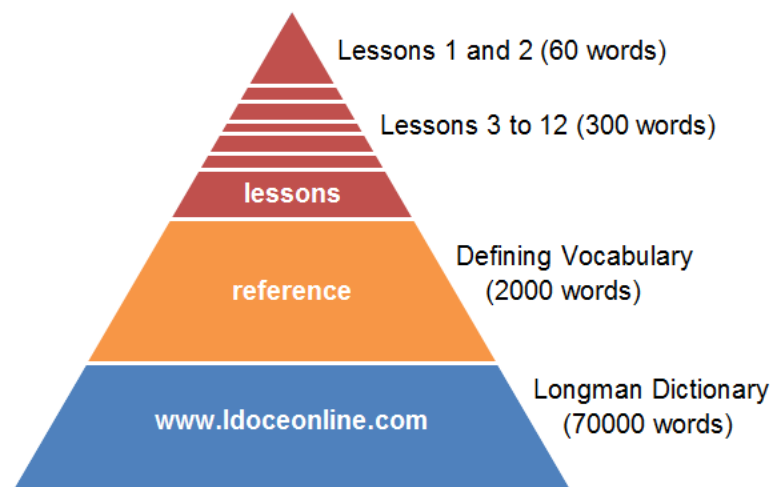


Figure 14 Diagram illustrating the number of lexical items included at each layer in *Learn These Words First* (Bullock, 2014b)

While not technically written in NSM, as the definitions are not explications, nor are they designed to capture every part of the meaning of the word, the non-circular nature of this dictionary is an excellent example of how NSM can be used to build vocabulary for language learners. The definitions in this dictionary could more accurately be described as being in Minimal English since they use semantic molecules as the second layer of building block to define more complex words, as well as a more idiomatic way of expression. Although this reduces the translatability of the entries, they are still built up from primes, so as students acquire more of the language, they require less translatability. The LTWF dictionary is also an example of the kind of flexibility available in online lexicography. Its front page is a presentation of the lessons, with hyperlinks connecting the individual words and the sub-pages which contain the actual lessons. Further down the page is a full list of the 2000 words defined on the site, in alphabetical order. The definitions of the 2000 words are on separate pages, by first letter, but all words with the same first letter are on the same page. The site also has a ‘word finder’ where students can input sentences and be instructed where to find the meanings of words.

In targeting *Learn these Words First* at an English language learning audience, the site is reasonably clear and easy to navigate. However, the definitions given are much more like traditional dictionary definitions and give no indication of the connected cultural concepts underpinning each of the words. In the creation of the AusDICT, preference is given to the NSM-style explications which capture more emic significance and invisible culture. Both LTWF and the AusDICT prioritise the non-circular nature of the entries, which ensures maximum clarity in definitions.

## 5.8 Summary

The Natural Semantic Metalanguage approach can articulate the hidden information and implications of invisible culture for students and teachers learning and teaching second languages. It can be used to bridge gaps between student and teacher culture and

languages, or first and additional languacultures. The first step in doing this is to ensure that teachers have a resource which compiles the relevant compositions in one place as reference for their teaching practice.

The main advantages of using NSM as a method of cultural description in language teaching are as follows. First, the NSM approach explains meaning through extensive research into concepts—in the form of words and phrases, or values and attitudes. The meanings are not kept isolated from the pragmatic or cultural implications of the concept, and therefore an NSM composition can provide a better representation of the socially constructed meaning of concepts.

Second, using a limited set of words as a defining vocabulary, based on universality and translatability rather than frequency, guarantees that the resulting definitions are expressed in terms simpler than the ones being defined. This ensures that the entries are both non-circular and easy to understand.

Third, compositions are presented from an insiders' perspective. They are not abstract concepts or impersonal definitions, they capture how an individual can think and feel, including about concrete objects.

Fourth, because the subset of words and their related grammar are central to all languages, this ensures that definitions can cross the boundaries of languages and cultures. This results in non-native speakers (or even non-speakers) of a language being able to understand the native-speaker perspective, despite having limited or no prior-text to the languaculture.

Fifth, because compositions have a specific structure in addition to the limited language, using the NSM approach levels the playing field between languages as it does not prioritise one language over another. Compositions are structured and presented similarly regardless of language or concept, resulting in comparable entries in a dictionary. In other words, the NSM approach is able to defamiliarise familiar concepts, making them appear equal to unfamiliar concepts. Thus, the approach allows students and teachers to critically engage with invisible culture across language boundaries.

Finally, concepts are explored in compositions by breaking down the whole into individual components. This allows us to see how each component functions within a concept, and where those components are present in other concepts. Once a concept is deconstructed, it can be reconstructed through each of these components, and seen as the centre where all of these components overlap.

Previous works in NSM and lexicography—*English Speech Act Verbs* (Wierzbicka, 1987) and *Learn These Words First* (Bullock, 2014a)—showcase the benefits of the principles of the NSM metalanguage to creating entries in dictionaries. While neither publication intends to capture invisible culture, the principles of clarity, non-circularity, substitutability, and cross-translatability are obviously of benefit to English language students, as demonstrated in *Learn These Words First*, and clarity and non-circularity strengthen the semantic descriptions of *English Speech Act Verbs*.

In summary, the NSM approach deconstructs ideas into their component parts, using the universal building blocks of language. Being able to do this in a pedagogical setting has far-reaching benefits for language education because of the ways in which this approach

carefully articulates the hidden assumptions and values of a languaculture. The approach can provide a defining vocabulary which can access this material and describe it in a way which is accessible for language students from a myriad of backgrounds. For language teachers, this information needs to be accessible to them in a single resource, such as a dictionary, especially considering the language teaching context in Australia.

Chapter 6 will discuss the Australian language context, in particular the ways in which Australian culture and Australian English have been presented to migrants and non-native speakers through dictionaries and other publications on language and culture.

## Chapter 6 Australian culture and Australian English

### 6.1 Introduction

In describing culture for language learners, *how* to describe it is only one part of the equation. The other key part is *what* to describe. The current project is focussed on teaching the invisible culture in Australian English, specifically for English as a second language education in Australian institutions (see discussion in Chapter 2). The AusDICT aims to capture the invisible culture of Australian English, but ‘Australian English’ is not a notion that is unproblematic.

Historically, Australia and Australians have had difficulty defining the culture of Australia, in part because of the negative associations of Australian culture in contrast to British culture, but also because Australia did not and does not have a defined cultural heritage (Collins, 2014). The continuing multicultural background of the population and the many variants of Australian English which exist within the country mean that there cannot be a single established “Australian English”. Anglo-Australian Englishes are presently the dominant languaculture throughout Australia—plural to allow for variation between individual speakers, social class, regional variation, and other sociocultural factors. Within that variation, Standard Australian English (SAE) is considered to be the prestige form; the form that is adopted in most workplaces, official settings, and educational settings and is therefore not only the aspirational variety for many migrants to Australia, but also the variety which they need to engage with to gain access to services and those aspects of society. This variety of English is characterised by its associations with urban, white, upper-middle class Australians (Moore, 2008). It is this form of Australian English which is captured within the AusDICT, and what is indicated when the term ‘Australian English’ is used in this thesis.

The grammatical aspect of Australian English is reasonably well-represented in teaching materials, as it is the standard form taught in English language classes in Australia. The lexical aspect is also well represented in a variety of dictionaries such as the Australian National Dictionary and the Macquarie Dictionary. In terms of culture, however, representations of Australian English tend to either be lacking completely—through assumptions that resources for other varieties (such as British English or American English) will suffice—or they only represent a small part of the culture, most often visible culture.

This chapter will first provide a working definition of ‘Australian English’ for the AusDICT (§6.2). The choice of this variety also determines which values and attitudes underpinning the language should be elaborated on. Arguably, these values and attitudes are the most valuable parts of invisible culture for migrants to understand, and so the choice of variety is an important one. In this context, this chapter will discuss previous descriptions and discourses around invisible culture in Australia (§6.3) and will explain decisions as to the perspective taken on invisible culture in the AusDICT. In addition, I will provide four case studies of materials on Australian English and culture (§6.4) to illustrate the gaps in current, published, materials—including lexicographical materials, pedagogical materials, and materials aimed at the general public.



## 6.2 Standard Australian English: a working definition

Despite the numerous difficulties in attempting to define ‘(Standard) Australian English’ for the AusDICT, the definition used in this project is adapted from Hudson (1993: see below for full quote)—Australian English is the language Australians speak and write, consisting of both shared elements in addition to Australianisms; Standard Australian English is that English in the professional, urban, setting. The purpose of defining Standard Australian English (SAE) for the AusDICT is not to define the language itself, but to determine what entries should be included, both lexical and those addressing invisible culture.

Standard Australian English is difficult to define for Australians. Within Australia, the borders between different sociolects, ethnolects, contact languages, and dialects are not easy to determine. For the AusDICT, establishing a particular ‘lect’ of Australian English is important because of the educational setting it is to be used in, as well as the intended outcomes for migrants. Also, accepting SAE as the definition of Australian English contributed to the decisions of which material was to be kept and which was omitted (see Chapter 12 for further discussion of this material). I have chosen SAE specifically because it is indicated as the language to be taught in language education documents (e.g. ACARA, 2011), but also because it is the language researched in other publications drawn on for the entries to the AusDICT. It is also worth noting that SAE is my first language, and I am therefore able to judge materials in SAE more effectively than for other lects of Australian English.

In the past, Australian English has been understood in terms of both accent and vocabulary that is particular to Australia (Moore, 2008). The AND (see §6.4.1) is a historically-principled dictionary which focusses on Australianisms, that is, words and phrases originating in Australia—as representative of Australian English (Moore (ed.), 2016). Hudson (1993) captures the gap between Australianisms and the everyday reality of English in Australia in this definition:

Many people think of [Australian English] as a collection of a few colourful slang expressions, the names of native flora and fauna and a few Aboriginal words. The implication is that when we use other words or expressions, we are not talking Australian... Australian English is *the language Australians talk and write*, just as American English is the language Americans talk and write. ... Australian English consists of a great many shared elements plus those usages which are peculiar to Australia.” (Hudson, 1993 p. v)

That is to say that the AusDICT not only includes the language and ways in which it is used that are markedly Australian, but also contains a range of language as it is used in

Australia, even where it overlaps with other varieties of English. While there are significant differences between the different varieties of Anglo-Englishes (e.g. British English, Scottish English, American English, Canadian English and so on), there are also a large range of similarities (Goddard, 2012). Certain words may exist in other varieties of English, but take on special meaning in Australia (e.g. ‘mate’—Wierzbicka, 2006); some words may not exist in other varieties (e.g. ‘sook’—Moore, 2016); and some words may exist with the same meaning in Australia as other varieties, but are still important to Australian English—and are still struggled with by ESL students (e.g. ‘weekend’—Peeters, 2007). The overlap and the distinctive features of Australian English exist, not only lexically and semantically, but also syntactically, pragmatically, and culturally. Each of these elements, whether the same or different to another variety of English, is an important part of Australian English, and therefore to include in the AusDICT.

Within Australia, what counts as the ‘standard’ dialect is at once broadly defined, and not defined at all. The definition of ‘standard’ in this context is difficult to determine. It is unclear whether it is meant to indicate the most common dialect in Australian English, or if it is meant to indicate the prestige dialect. There have been a number of studies which have made distinctions within Australian English based on the ‘broad’, ‘general’, ‘cultivated’ accent scale (Collins, 2014). These studies find that the more (but not completely) ‘cultivated’ accent and speech styles in Australian English are preferred by Australians across the country, suggesting that the ‘general’ accent (and associated speech styles) is the least marked form. Moore (2008) also comments that the broad and cultivated accents were part of an ideological tension in Australia throughout the second half of the 20<sup>th</sup> century. As Moore writes:

Cultivated Australian and Broad Australian came to symbolise the two pervading myths in Australian society—Empire and Nationalism; the British Empire and Australian Nationalism. The vast bulk of Australians spoke what later linguists would call *General Australian* and, in speech and attitudes, these Australians straddled a cultural space that embraced both myths. (Moore, 2008, p. xvii)

With the preferred form being between ‘cultivated’ and ‘broad’ and Moore’s assertion of an ‘in between’ speech style of General Australian spoken by most people, this middle ground appears to satisfy both definitions of what is meant in this thesis by ‘standard’ in SAE.

While the perspective of SAE expressed by Moore above appears to grant a certain amount of homogeneity to Australian English, there is in fact variation within the variety, both in terms of regional variation, and ethnolects. While the AusDICT focuses

on standard forms and deliberately does not deal with variation, it is important to mention what is being missed by limiting its scope in this way.

Regional variation in Australian English has often been discussed in terms of the accent and word choice. There is evidence to show that there are a number of lexical terms which are specific to certain regions of Australia (Billington, Gawne, Jepson, & Vaughan, 2015; Moore, 2016), and synonyms which vary from state to state and region to region. Of syntactic structures however, currently only Tasmania has significant regional variation in verb forms and structures, where for the most part Australian English is fairly similar (Moore, 2008). Because of the similarity across regions, it is reasonable to only include the ‘standard’ forms in the AusDICT as it is targeted at language teachers of migrants, rather than attempting to include all possible options across the states.

The most notable ethnolect in Australia is Aboriginal English (Moore, 2008), sometimes referred to as Aboriginal Australian English (hereafter AAE). It is spoken by Indigenous Australians across the country, both as a home language and a language for social communication. AAE is often misunderstood as a single homogenous ethnolect, when in fact it too contains regional and social variation (Harkins, 1994). AAE differs from SAE lexically, syntactically, semantically, and also pragmatically (Eades, 1995; 2014). The scope of the AusDICT means that including this amount of significant variation would be impossible for this project. As a result, the AusDICT does not include entries specific to this ethnolect of Australian English but developing material for its inclusion is discussed in Chapter 12 of this exegesis.

In addition to AAE as the main ethnolect of Australian English, Moore (2008) and others (e.g. Clyne, 1991) discuss the existence of other ethnolects spoken by migrant communities such as Greek and Lebanese. These ethnolects include borrowings from the community language and incorporate meanings and values from that community into their expression in Australian English. Moore comments that the development of these ethnolects is significant in Australia because it is a direct consequence of the solidification of (Standard) Australian English as a national language.

The period from the later 1960s... saw the assured acceptance of Australian English as the natural language of Australians and an expression of their identity. A measure of that assurance was the fact that the culture now allowed others to have their own languages and their own identities. (Moore, 2008, p. 197)

As a consequence, despite the existence of variation and ethnolects in Australia, they signify the existence of some kind of national linguistic coherence, and therefore a language which can be captured by the AusDICT.

### 6.3 'Australian culture' and Australian values

'Australian culture' is represented in a number of different ways in the media. Many of these representations are not particularly useful to migrants from non-English speaking backgrounds as they play on existing cultural scripts and stereotypes, that is, they are aimed at 'Australian culture' insiders, rather than presenting information for an outsider group. In some cases, this is the news media where discussions of politics, sport, society, or opinion all play on different aspects of perceived 'Australian culture'. In other cases, this is through 'popular' media such as TV shows, movies, novels, YouTube, and internet memes.

In particular, many of these representations depict a comedic stereotype of Australia—the 'ocker Aussie', which in itself is a cultural phenomenon—and follows several cultural scripts in Australian English about not taking yourself too seriously (Goddard, 2009). However, this stereotype of Australia is usually depicted in a negative light, and it is this light which is used even by journalists when discussing invisible culture in Australia—such as values and beliefs (see for example Luke Pearson, 2017). Politicians and political parties on the other hand often leverage discussions of 'upholding Australian values' to support their positions on citizenship and migrants.

The Australian Department of Home Affairs states that Australian values are:

Australian society values respect for the freedom and dignity of the individual, freedom of religion, commitment to the rule of law, Parliamentary democracy, equality of men and women and a spirit of egalitarianism that embraces mutual respect, tolerance, fair play and compassion for those in need and pursuit of the public good

Australian society values equality of opportunity for individuals, regardless of their race, religion or ethnic background

The English language, as the national language, is an important unifying element of Australian society (Australian Government, Department of Home Affairs, 2018)

These stated values may be seen to be true (or desired to be true) from one perspective—an Australian's. However, from the perspective of a migrant trying to understand the behaviour and interactions of Australians, these values are difficult to understand and do not elaborate on the ways in which these values actually impact on those behaviours in the community.

Sociological compilations on the Australian way of life (e.g. Beilharz & Hogan, 2012; Bessant & Watts, 2007; Greig, 2013; Stafford & Furze, 1997) discuss the many ways in which Australian society has changed in recent history. Often, these accounts examine migrant stories, the multiplicity of life in cities and rural areas, and the many ways in which families differ. The challenge for my project is to convey this deeply complex information in a way which can be communicated to migrants and second language learners who may not share the values and attitudes under discussion, but also to distil the information into a form which can be connected to reality rather than abstract discussions of what ‘is’.

## 6.4 Case studies of available materials

One of the problems for teachers searching for materials to teach or learn about invisible culture in Australian English is that available materials tend to cover very similar ground—such as slang and visible culture—and have almost no explicit coverage of invisible culture. This section will provide several case studies on currently available materials for migrants and English language teachers. It will demonstrate that the way language and culture is discussed does not provide the full depth of coverage of material needed for deep learning of invisible culture to take place.

Materials come in a variety of genres, including dictionaries (here divided into standard dictionaries, learners’ dictionaries, and slang dictionaries), teaching materials, and popular resources (the types of materials someone would be likely to find by googling ‘Australian culture’, such as the Lonely Planet guide, resources by cultural institutions, and online materials). For each of these three broad genres and their sub-genres, I have chosen well-known and highly rated resources through recommendation by survey respondents, acknowledgement in the literature, and through online reviews and popularity. Naturally it is impossible to cover all available materials however these chosen case studies exemplify the kinds of materials available.

### 6.4.1 Dictionaries of Australian English and Australian usage

Of the three major dictionaries of Australian English, I will particularly focus on two—the *Australian National Dictionary* (2nd ed.) (AND) and the *Macquarie Concise Dictionary* (5th ed.) (MCD)—as foundational points for the AusDICT. These two dictionaries are representative of different lexicographical functions, with different target users, so are able to illustrate alternative approaches to Australian English. Both of these dictionaries are produced in Australia. One of the main differences between the two dictionaries is the definition of Australian English used by each of the dictionaries—the AND captures Australianisms and the MCD captures “English as it is used in Australia” (see discussion about definitions of Australian English in §6.2). The AND is based on the principles of historical lexicography, where the MCD is a general-purpose dictionary (and is therefore revised more often). It should be noted as well that Oxford University Press also publishes the *Australian Concise Oxford Dictionary* which is the general-purpose competitor to the MCD. This section will focus on the content of the dictionaries in terms of the lexical items, the definitions, and contributing information to draw out the kinds of information which would contribute to learning about invisible culture but does not fit within the scope of these dictionaries. For a lengthier discussion of the other lexicographical functions, features in dictionaries, and

defining styles, see Chapter 4. Throughout these case studies I will draw on the example of the Australian English word “sook” to illustrate the ways in which these resources describe cultural keywords in Australian English and connect related ideas. It is worth reminding the reader that the AusDICT aims to capture invisible culture, where the purpose of these dictionaries is to describe the lexicon of Australian English. In addition, the AusDICT focusses on interactional, spoken language, where the example dictionaries tend to capture written language. As such, the inevitable differences between the works are illustrative only of the ability of these example resources to fulfil a function for which they were not intended.

The AND is a historically principled dictionary which specialises in giving detailed historical evidence for usage and meaning across a broad timeframe for words originating in Australia, or with unique meanings in Australia. It is a large dictionary, published in two volumes. Most of the space in the dictionary is dedicated to examples of usage across time, averaging 7.8 examples per entry. Each definition is fairly short, as is typical of a dictionary of this size, however, each article is much longer than in a general dictionary. Often the definition is preceded by some contextual information such as the origin of the word, or the reason for derivation from another term. The definition of “sook” appears in Figure 15. Of the definitions reviewed in this section, this is the longest and most detailed, covering two different parts of speech of the word and illustrating both with numerous examples. For the target users of the AusDICT, the function of this dictionary—and therefore the definition—is at odds with the requirement to teach invisible culture. Much of the invisible culture in this entry is left as invisible, where the users of the AusDICT require it to be visible.

Figure 15 “sook” in the Australian National Dictionary (Moore (Ed.), 2016, p. 1452)

<p><b>sook</b> /suk/ <i>n.</i> [From Scots <i>souk</i> ‘suck’, used literally in compounds such as <i>soukin bairn</i> ‘a child at the breast, a suckling’, and applied figuratively to persons ‘feeble in body or mind, silly, foolish’ (SND). Perhaps a back-formation from the <i>SOOKY</i> form.]</p> <p>1. A coward; a ‘sissy’, a crybaby. [Also NZ: DNZE 1933.]</p> <p>1925 <i>Advertiser</i> (Adelaide) 17 Nov. 10/1 At last he was grudgingly told he could accompany her, but must not hold her hand or go as far as the gate, because, as the mite explained seriously, ‘you see, the other girls reckon you are a sook when your father brings you.’ 1931 <i>Northern Miner</i> (Charters Towers) 28 Oct. 2/3 You was always a sook from the first hour I clapped eyes on yer. 1937 <i>Central Qld. Herald</i> (Rockhampton) 22 Apr. 7/2 The parents who allowed their child to call one of them a ‘sook’ must be in the habit of using that word, or they’d surely have said something. Our babies learn to speak our language and imitate our actions. 1941 S.J. BAKER <i>Pop. Dict. Austral. Slang</i> 69 <i>Sook</i>, a coward, a timid person. 1950 ‘B. JAMES’ <i>Advancement Spencer Button</i> 9 If he nervously declares he can’t fight, and shows that he doesn’t want to fight, then he is a ‘sook’ or a ‘sissy’. 1956 K. TENNANT <i>Honey Flow</i> 214 She doesn’t want a man, she wants a little boy—somebody like Joe who needs mothering. That Joe—he’s a big sook—always be the baby of the family. 1962 <i>Austral. Women’s Weekly</i> (Sydney) 13 June (Suppl.) 8/2 In nearly every film (even on TV) that I see I start crying... I find it dreadfully embarrassing, and though I believe Mum when she says it’s better to have a soft heart than a hard one, the fact still remains that people laugh at me and think me childish or a sook. 1975 R. MERRITT <i>Cake Man</i> (1978) 36 (He goes to her and holds her gently... She sobs a little, but then forces a laugh and leaves him.) <i>Ruby</i>: Well! You’ll think I’m a sook. 1977 R. McKIE <i>Crushing</i> 131 He put the ring back on Emily’s finger. ‘I love good stones. I did a course in them once .. in Canada.’ Terry threw sand at him. ‘You’re a sook... Except on a motor bike.’ 1983 <i>Bulletin</i> (Sydney) 5 July 86/3 The girl applied a hefty hip .. and flattened him. Sprawled on the bitumen, he began to howl. ‘Bloody sook!’ said the girl, disgustedly. 1992 <i>Tracks</i> Aug. 12/2 My mate and I were having a bit of fun with this young dude we know and we were pretending to chuck him off this footbridge into a creek. We didn’t even lift him over the railing. We stopped, put him down and then the little sook ran home to his mummy whinging that we had beaten the shit out of him and hung him over the bridge by his ankles! 2002 P. CLEARY <i>Just Another Little Murder</i> 226 For a sook who cried when he told us how much he loved Vicki, he had a strange way of showing it. 2013 S. THORNE <i>Bonzer</i> 110 A few poor buggers had mothers who forced them to wear shoes and they suffered merciless drubbing for being such sooks.</p>	<p>2. A timid (race)horse.</p> <p>1953 <i>Argus</i> (Melbourne) 6 May 10/2 Owner K. Bullock said Promis D’Or is known as a ‘sook’ in the stable. He has to be treated like a baby. 1980 <i>Sydney Morning Herald</i> 2 Aug. 59/7 White, answering charges that Panamint is unsound, described the horse as a ‘big sook’... Invariably when he is taken in and out of the box he is timid. 1983 <i>West Austral.</i> (Perth) 17 Dec. 184/2 He is a real sook unless there is another horse with him... If there is not another horse alongside him, he starts to weave and get a bit uptight. 1986 <i>Age</i> (Melbourne) 3 July 30/3 The three-year-old is a ‘big sook’. ‘If anything went wrong in a race, he just used to turn it up.’ 1998 M. KEENAN <i>Horses too are Gone</i> 48 The next on to the truck was Malameen—an eight-year-old retired racehorse. He was seventeen hands and a big sook. 2007 <i>Age</i> (Melbourne) 17 Jan. (Sport Suppl.) 11/2 ‘You need a horse with the right temperament,’ he said. ‘You don’t need to take a sook there.’</p> <p><b>sook</b> /suk/ <i>v. intr.</i> [From <i>SOOK n.</i>] To be cowardly; to be a crybaby. Often as <i>vbl. n.</i></p> <p>1986 <i>Sydney Morning Herald</i> 2 Aug. (Good Weekend Suppl.) 35/2, I miss him when he’s away, but it’s no use sooking, ranting and raving. 1993 M.B. READ <i>How to shoot Friends &amp; influence People</i> 76 Instead of ranting and raving, rolling about and sooking at the injustice of it all, I simply look at it this way: it is never checkmate until I’m dead. 1994 M.B. READ <i>For Term of his Unnatural Life</i> 37, I like being 12th man. I don’t know why some of the Test players sook when they end up in that position. 2005 <i>West Austral.</i> (Perth) 22 June 111/3 Matthew Scarlett was soundly beaten in the preliminary final, sooked all summer and took ages to get over it. 2013 <i>Sunday Mail</i> (Brisbane) 21 July 91/5 NSW always twist things around, they look at the wrong reasons, they bring up any excuse in defeat. Ever since the inception of Origin, they have sooked.</p>
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On the other hand, the Macquarie Dictionary proclaims that it contains “the complete record of English as it is used in Australia and is nationally and internationally regarded as the standard reference on Australian English.” (Macquarie Dictionary, 2019). The MCD’s definitions are slightly longer than the AND’s and are more focussed on meaning rather than the etymology or historical examples. In fact, the MCD does not contain any examples of usage, except in occasional collocations. Its definition of “sook” is illustrated in Figure 16.

**sook** /sok/ *n.* *Aust., NZ Colloq.* **1.** Also, **sookie**, a poddy calf.  
**2.** (usually of children) a timid, shy, cowardly person; a crybaby. [origin uncertain] –**sooky**, *adj.*

Figure 16 “sook” in the *Macquarie Concise Dictionary* (Butler (Ed.), 2009a, p. 1198)

A brief comparison of the two shows some interesting differences. First, the MCD does not show “sook” as a verb, which is misleading because it is reasonably common, especially more recently, as is demonstrated by the AND’s definition. Second, neither dictionary shows the construction “have a sook” as in “he’s in his room, having a sook” which is a common construction, especially among parents. The AND notes that it often occurs as a verbal noun, which covers the usage, but not the construction. The MCD shows that this is an Australian term, which is interesting for a dictionary which is focussed on Australian English. Curiously, it lists “a poddy calf” as the first meaning, which may be the first meaning in a historical sense but is unlikely to be the intended meaning in Australia today—illustrated by the AND’s inclusion of this meaning of the term in the etymology, but not in the definitions.

Neither of these definitions mention common contexts or usages of the word, such as the negative connotations, or the affectionate use, which are common contexts this word might occur in, particularly in spoken language. For language teachers, these definitions are not useful for explaining concepts to their students, because terms such as “coward” “sissy” and “cry-baby” all require additional explanation and are no simpler than “sook”. Further, the differences between these definitions may leave some doubt for the intended users of the AusDICT as to the most common uses and meanings of the word in Australia. Instead, the present project relies on a defining language (discussed in §6.4.2 and Chapter 5) which is limited to cross-translatable concepts, and therefore able to be understood by learners of all abilities.

#### 6.4.2 Learner’s dictionaries of Australian English

There have only been two learner’s dictionaries of Australian English—The *Australian Learner’s Dictionary* (Blair, Candlin, Joyce, National Centre for English Language Teaching and Research (Australia), 1997) and *The Macquarie Learners Dictionary* (Atkinson, 1999)—each published once and not since. In Miller’s (2008) study on dictionary use in ESL classrooms, the majority of teachers surveyed commented that there were not enough dictionary resources on Australian English aimed at learners and that these two were not widely enough available to be as useful as needed. Despite this, because they are the only existing learner’s dictionaries, here I will discuss the more recent *Macquarie Learner’s Dictionary* (MLD).

The MLD is in many ways comparable to the other dictionaries mentioned in Chapter 4, with a few specific features. It should be noted that the MLD is the oldest of the commercial dictionaries discussed in this thesis at twenty years old. *The Australian Cultural Dictionary* reviewed in Chapter 4 is another example of a dictionary aimed at learners of Australian English but will not be treated again here.

The MLD contains 17,000 words and phrases in 963 pages, making it a long dictionary for the number of entries contained in it. In part, this is because the entries are often longer than the corresponding entries in the Macquarie Dictionary, but also because there are additional notes and collocations provided for many of the entries. For



example, the entry for *board* has a note which reads “Don’t confuse this with **bored** which describes when someone is tired of something. Other examples of notes include “Children often use the expression **bunny rabbit**” in *bunny*, or “The more usual word is...” “Collocations...” “You can also use...” “This is from a trademark” and some others. The inclusion of this information in a learner’s dictionary indicates that there is lots of additional information which is useful to language learners but is typically not conveyed in a general-purpose dictionary.

However, these additional notes do not explicitly give any instruction on the invisible culture—the values, attitudes, expectations, or assumptions—which come with the use of the words. In some cases, the MLD does give usage notes (e.g. the entry for *boong* details the offensive nature of that and other related words) in more detail than the common *offensive* note in many other dictionaries reviewed in Chapter 4, but these notes, even when extensive, only capture a small sub-section of the information known by a native speaker about a term. In our example of *sook*, this appears as follows (Figure 17):

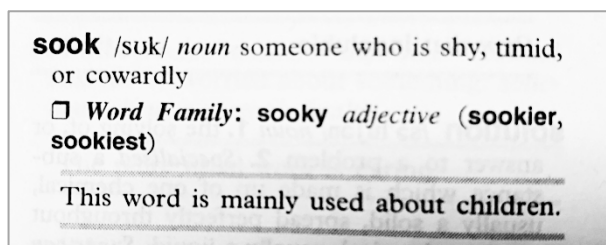


Figure 17 “sook” in the *Macquarie Learner's Dictionary* (Atkinson, 1999, p. 740)

In this example, the word is defined briefly and exclusively with a series of synonyms which capture different aspects of the meaning but may not appear to be related to one another. Defining in this way obscures the meaning, usage, and significance of the word and is likely to lead to circularity as terms are defined by one another. In addition, this is the only meaning given of the word in this dictionary, meaning that phrases such as “have a sook” and “stop sooking” are difficult to derive from the nominal meaning.

It is interesting to note that despite this dictionary aiming to illustrate both words and phrases of Australian English, phrases such as “she’ll be right” and others are missing. While those phrases might be slang, idioms, or solely spoken language, they are just as important for language learners to acquire, as well as being the types of phrases that language learners struggle with the most (see §8.4 and Appendix II). The MLD is aimed at language learners, with their linguistic production needs in mind (Miller, 2008) rather than their reception needs. Neither is it aimed at informing teachers of the kinds of information that needs to be communicated alongside the definitions. The AusDICT is aimed at teachers—for teacher training, class planning and so on—but the materials are ready for students, so teachers do not have to adapt and adjust the dictionary material as they may have to do for a more traditional dictionary.

Overall, the MLD (and the *Australian Cultural Dictionary* from Chapter 4) primarily capture the semantic meaning of words and phrases, but do not capture the additional aspects of semantics such as pragmatics and context. For the most part, they capture only the surface level meanings and do not prioritise the additional information known by native speakers, explicitly or implicitly. From a user needs perspective, neither

dictionary includes the same kinds of information which the AusDICT contains, in particular, deep semantic meaning on the invisible culture associated with these words and phrases, and more situational and contextual information.

### 6.4.3 Australian slang guides and dictionaries

Many of the existing dictionaries and resources on Australian English focus on Australian slang terms, or other Australian usages which differ from other varieties of English. Often, these resources simply provide single word “translations” of each term, rather than providing real insight into the significance and cultural implications of the words. Even when more traditional dictionary definitions are offered, they encounter the same problems as discussed in the previous two sections. It is useful to examine these kinds of resources because they are the most common reference books on Australian English and culture. In addition, because these books are often published outside of traditional lexicographical frameworks, they have more unique realisations of the features discussed in Chapter 4 and therefore can provide more insight into different possibilities for the AusDICT.

Two examples of popular dictionaries of Australian language (among many dozens published over the years) which have been republished a number of times are *Stunned Mullets & Two-Pot Screammers a.k.a. A Dictionary of Australian Colloquialisms* (DoAC) (Wilkes, 2008), and the *Macquarie Book of Slang* (MBoS) (Lambert, 2000).

DoAC is a historical dictionary, with short entries, followed by many examples throughout time (as with the AND). It runs to 412 pages, with a little over 3000 entries (an estimate). In terms of front and back matter, it has only a short introduction and a list of abbreviations and nothing to conclude. The DoAC, unsurprisingly, does contain Australian colloquialisms, including many phrases, which indicates a greater focus than larger commercial dictionaries on spoken language. In many cases, it includes some derivational information about the term in question, especially for rhyming slang terms and abbreviations.

To contrast, the MBoS is 271 pages, and contains close to 5000 entries (an estimate). This dictionary is not a historical dictionary, rather it provides short definitions for each word. It does not provide any examples, but it does provide part of speech, which DoAC does not do. The MBoS does however provide a wide range of usage notes—including some extensive ones in the entries themselves as continuations of the definitions. The definitions for “sook” are interesting in both these books—in part because the word is missing from the MBoS entirely. In DoAC however, it appears as follows (Figure 18):

**sook** 1 A timorous person, a 'softie', a crybaby (juvenile) [? f. *suck* a 'muff'; a 'duffer'; a stupid fellow EDD]

1941 Baker 69: *Sook* A coward, a timid person.

1950 Brian James *The Advancement of Spencer Button* 9: If he nervously declares he can't fight, and shows that he doesn't want to fight, then he is a 'sook' or a 'sissy'.

1970 Patrick White *The Vivisector* 11: He wasn't a sook. He could run, shout, play, fight, had scabs on his knees, and twice split Billy Abraham's lip, who was two years older.

1984 Allan Caton *Age* (Melbourne) 22 Sep. 12: Who wants a sook for PM? I do not. If the heat gets too much for blubbing Bob, he should get out of the kitchen.

1994 *Australian* 26 Aug. 2: Keating brands Downer a 'sook' [heading]

2005 Steve Lewis *Australian* 20 Sep. 12: Mark Latham will go down as the greatest sook in Labor history.

2 A timid horse

1980 *Sydney Morning Herald* 2 Aug. 59: White, answering charges that Panamint is unsound, described the horse as a 'big sook' ... 'Invariably when he is taken in and out of the box he is timid.'

1983 *West Australian* (Perth) 17 Dec. 184: 'He is a real sook unless there is another horse with him ... If there is not another horse alongside him, he starts to weave and get a bit uptight.'

**sooky**

1953 Dymphna Cusack *Southern Steel* 328: 'Get along with you: you're getting real sookay.'

1992 *Sun-Herald* (Sydney) 22 Nov. 84: Malcolm Johnston said the beaten favourite, Galilei, had an off day. 'He was a real sooky. He just didn't want to get into the race at all.'

Figure 18 "sook" in *Stunned Mullets and Two-pot Screammers* (DoAC) (Wilkes, 2008, p. 344)

This definition is likely to be problematic for learners of Australian English due to the use of 'timorous' as the main meaning. The word is rare in modern speech, and therefore is unlikely to be known by non-native speakers. Furthermore, this word does not appear in this dictionary, meaning that the user would need a second dictionary to supplement the first. For language teachers, despite having deep knowledge of the language, and being more likely to know the word 'timorous', this information still needs to be conveyed clearly to their students which makes this definition just as unsuitable for language teachers as it is for language learners.

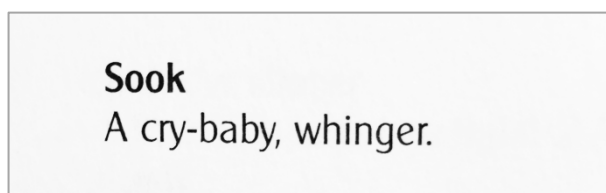
A number of other, smaller dictionaries and guides to Australian English and Australian slang have also been published by a wide range of publishers and editors. It is difficult to determine the unique features of these dictionaries in contrast to one another. However, the key similar features are: they are small and contain a limited number of entries; they are direct and do not often contain much additional lexicographical information such as part of speech, usage (such as offensive), examples, or pronunciation; they use casual language and minimal definitions (often single-word equivalents), which can be inaccurate or only capture part of the meaning; they are well-spaced and therefore readable and appeal to a wide audience. Many of these guides

include phrases as separate entries with individual definitions and information, which the larger commercial dictionaries do not do. The freedom of these dictionaries/guides from the conventions of commercial mainstream lexicography mean that there is plenty of potential to include additional cultural information and to draw connections between the values which influence the language and usage, and the actual words used.

Unfortunately, none of the existing resources take this step in any significant way. Some books use notes such as “extreme casualness” or “affinity with outlaws” but such notes are never explained. The AusDICT in this project intends to take this opportunity by providing the much needed, but also missing cross-referencing and conceptual connections between entries, both for the words and their values (see Chapter 11).

Two examples of these smaller dictionaries are the *True Blue Guide to Australian Slang* (True Blue) (Hunter, 2004) and *The Dinkum Dictionary: The Origins of Australian Words* (Dinkum) (Butler, 2009b).

The True Blue includes points of interest—often historical, but occasionally cultural—which are spread throughout the other entries, but are rarely related to the surrounding entries, even by alphabetisation. In this guide, the definition of “sook” (Figure 19) is short and to the point:



**Sook**  
A cry-baby, whinger.

Figure 19 “sook” in the *True Blue Guide to Australian Slang* (Hunter, 2004, p. 100)

In contrast, The Dinkum has more lengthy entries, preceded by an example. Despite the length of the entries, it does not aim to give the semantic meaning of the words, only the “...stories behind the origins...” (Butler, 2009, back cover). However, this dictionary does manage to give some additional context and implicit knowledge which other dictionaries typically omit, such as the contextual information that indicates why this word might be an insult to someone, and what kind of severity it might have as an insult.

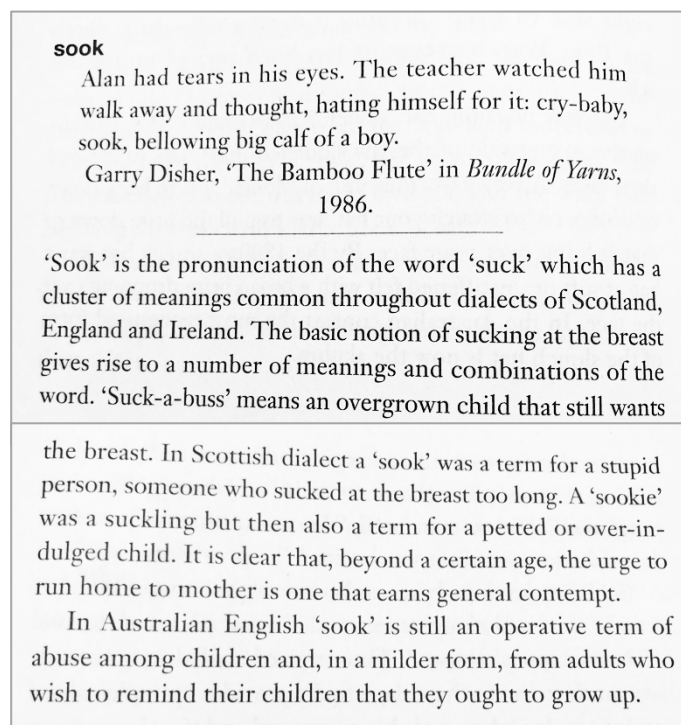


Figure 20 "sook" in *The Dinkum Dictionary* (Butler, 2009b, pp. 220-221)

This entry too makes a number of assumptions about the reader that would disadvantage a non-native English speaker, in particular the idea that a child running home to its mother should earn contempt.

These examples of dictionaries, in a number of different forms, have illustrated the focus in reference materials on language and lexical items, as the defining features of Australian English. However, they do not deal with the cultural side of language, and the underlying patterns of behaviour and language use which language learners need to be able to understand native speakers. Language patterns are so tightly interwoven with the lexical items, that language teachers need to be able to explain them, even when they are not apparent from an insider's perspective.

#### 6.4.4 Teaching materials for Australian English

I have already discussed the most commonly recommended resource by teachers for Australian English (*Understanding Everyday Australian* (Boyer, 1998)) in Chapter 3, concluding that it, too, focussed mainly on slang and phrases, but it is of course not the only available material for teaching Australian English.

One available resource that focuses on Australian culture, rather than language is *Australian identity: A sense of belonging* (RIC Group, 2007)—an educational workbook published by R.I.C. Publications. This workbook is not explicitly aimed at ESL students in Australia, but at all upper primary level students. Because of the level of English, many of the materials could be easily adapted to ESL classrooms. This workbook contains a large variety of topics, from "bushrangers" to "Inventive Australians", but it does not contain much explicit information on the invisible culture of Australia. At several points, it does mention some values and attitudes held by Australians, such as in the statement "...Australia is proud to be seen as a tolerant, inclusive society which

fosters individual and cultural diversity while upholding the ideals of a cohesive unit” (RIC Group, 2007, p. 79) which appears at the end of the text on *A diverse cultural identity*. Unfortunately, this publication does not provide any questions for discussing each of these ‘values’ or ideals, or any suggestions for teachers on approaching these issues and as such does not meet the Principles of good materials for cultural awareness discussed in Chapter 3.. In general, this resource approaches the Australian Identity as a series of facts and figures about Australia and Australian history, followed by activities which first encourage recall, and then create reproductions of texts in various mediums.

This workbook is an example of the second major limiting perspective many publications have when discussing Australian culture and identity—that culture is made up of facts which can be learned. This approach separates language and culture as two different types of knowledge to be acquired, rather than a single skill set. The AusDICT addresses this by focussing on the expression of culture in language and describing the internal perspectives of Australian English speakers when enacting culturally influenced interactions.

#### 6.4.5 ‘Popular’ references

Of course, many migrants and their teachers turn to easily available general resources for learning about Australian culture and language. For many, this means turning to the internet and Google searches. There are a large range of materials which are available online and which cannot be discussed in their entirety. Here I will mention two specific resources as they are representative of some of the better materials available. The first is the Lonely Planet *Guide to Australian Language and Culture* (The Guide) (Lonely Planet, 2013)—a pocket-sized book with a wide range of topics about Australia. The second is the SBS Cultural Atlas (‘Australia’ by Evason, 2016)—an online encyclopaedic resource discussing culture and cultural practices across the world.

The Guide is published by a well-known and trusted brand of travel publisher, their language and culture guides are lesser-known, but no less valued among travellers. This Guide is the type of publication that a migrant may purchase in preparing to travel to Australia or may receive as a gift. It has moderate popularity, with the most recent version being published in 2013. While being a tiny book, it manages to fit a lot of information about language specific to Australia between its pages. It focuses on slang, and constructions which illuminate some of the meaning, rather than giving full definitions. In this way, it builds on sentence definitions as in LDOCE, but also adds synonyms into those sentences. It makes many attempts at including cultural notes and information in its section, but for the most part these are limited to historical information about the etymology of words, and do not have a systematic approach to the description of culture. The standout feature of this tiny book however, is the amount of information it includes about Indigenous Australian languages. Unlike other references which include Indigenous languages, it does not generalise across all of Australia, instead separating language groups by regions and focussing on a single living language within these groups. The Guide also gives cultural practices as well as ‘do and do nots’—again divided by regions. Almost one third of the Guide is dedicated to this information, which is extremely unusual and should be applauded. The AusDICT has drawn on the organisation of topics from the Guide for its structure, although not completely (see Chapters 10 and 11 for further discussion). The information on Indigenous languages provides an excellent template for future inclusions but has not been included within this project (see discussion above, and in Chapter 12).

Quite differently, the SBS cultural atlas focuses on cultural information, values, and practices in Australia. It too discusses indigenous cultures, but only from a historical perspective. More generally, like the Department of Immigration and Border Control, it presents a list of values in technical terminology, and but does not elaborate on each of them any further. Reading further into the article on Australia, it becomes clear that while it is well-researched, and in line with sociological and anthropological assessments of Australia, the information is difficult to interpret for non-Australians because it does not often provide context or degree of action. It also often omits discussions of implications, and discussions of strategies for new migrants.

Finally, I will briefly address a recent online production (Hibbert & Rogers, 2014) about Australian English that went viral. This comedy YouTube series called *How to Talk Australians* was produced by an Australian director and sponsored by Screen Australia. It focuses on the fictional “Delhi College of Linguistics” and their Australian English language classes. The series is irreverent, crude, and often borders on offensive, which is ironic because it positions Australian humour on another group of language speakers and aims it back at Australia. The polarised response from the audience illustrates how these ‘Australian’ values and attitudes should not be generalised, but also that there are some broadly shared views about Australia and its values. For the most part, this series too focuses on the lexical features of Australian English, in particular swearing and insults. The inclusion of insults is worth mentioning however, as the series does mention interactional norms, such as ‘the tendency of men to insult one another as a rapport-building greeting’. Despite this, the focus in this comedy presentation is of a particular stereotype of Australian English, which is not reflected in perceptual studies of what the standard dialect of Australian English is.

## 6.5 Conclusion

In this chapter, I have shown that despite a great deal of commentary around “Australian English” and “Australian culture”, the majority of this discussion is focussed on the lexical items, i.e. colloquialisms, and visible culture such as national holidays. Furthermore, it is based on large generalisations about Australian culture, with much of the discussion centring on stereotypes—in particular the “broad” or “ocker” Australian persona. These stereotypes are played to humorous effect in Australia, however, to migrants and those wishing to use those materials to teach, they become unrepresentative of the language and culture trying to be evoked. Australians do not usually speak in that way; therefore, they are overprepared for a minority case, and yet are underprepared for the everyday contexts. Through using “sook” as an example across a range of dictionaries, I have shown how the definitions differ in the details, but broadly all contain the same information about the word, which is often at odds with the research done for the AusDICT. In the AusDICT, “sook” appears under emotions (see Figure 21) and is connected to values such as “tough attitude”, “doing something when something bad happens” and the cultural keyword “whinger”.

**sook "someone is a sook"** ?

noun: a person of one kind

A kind of person (e.g. Brooke).

Brooke thinks something like this "I feel something bad. I don't want to do anything because of this. I want someone else to do something good for me."

Because of this, Brooke does many things like a child can do when a child thinks like this.

People think: It is not good to be like this.

"When I'm sick, I turn into a real sook and just want to curl up in bed with some tea."

"Shannon is such a sook, every time he doesn't get what he wants he leaves work early."

showing negative emotions    expression of negative feelings

tough attitude    doing something when something bad happens

anti-whingeing    whinge    whinger

Figure 21 The entry for "sook" in the AusDICT

Once again, this illustrates the need for the Dictionary of this project, and more accessible resources for talking about Australia's—and other countries'—cultures in a better, less presumptive way. This chapter has also highlighted the need for knowledge and improved discussion of culture outside of educational contexts. I will further discuss these issues in Chapter 12.

For this project, I will use the definition of 'Australian English' to mean 'mainstream' English as it is used in Australia. In general, this is Anglo, and the values espoused in the language are Anglo values. For the most part, this is also urban, rather than rural. I acknowledge that this omits much of the rich culture in Australia—including indigenous languages (Harkins, 1994). Aspects of these omissions are important to building a full cultural description of Australia and languages spoken in Australia but are outside of the scope of this project. Chapter 12 discusses future research required to include these elements of Australia. This decision has been made partly based on available research, and my own expertise in being able to treat other varieties of Australian English apart from Standard Australian English. It has also partly been made based on the user needs for the AusDICT, as language teachers are expected to teach SAE. I also acknowledge the wide range of variation within SAE and have accounted for this through emphasising the 'interpretive backdrop' nature of cultural scripts and descriptions, rather than the generalisations available through other methodologies.

As a first attempt at providing a translatable resource for language teachers, my dictionary focuses on Australian English as described in this chapter, and the invisible culture attached to the way the language is used. The AusDICT is necessarily incomplete, as it cannot cover the same number of entries as other dictionaries. Its purpose is distinctly different to these dictionaries, aiming to provide in-depth, translatable information on invisible culture, rather than capturing a broad range of lexical items. However, it provides the cross-referencing and conceptual indications for



the user to draw connections between different concepts; a function which does not exist in any other dictionary.

## Chapter 7 The Dictionary: Evaluative criteria, scope, and form

### 7.1 Introduction

At this point it is a good place to give a summary of the theoretical position covered in the first part of this exegesis, and review how these positions relate to the creation of the AusDICT. The key concepts I have discussed are language teaching (Chapter 2), materials development (Chapter 3), lexicography (Chapter 4), the NSM approach to cultural description (Chapter 5), and other descriptions of Australian English and culture (Chapter 6). This short chapter will summarise my position and approach in relation to the creation of the AusDICT in light of these theoretical components.

In particular, this chapter will clarify my position in terms of the justification for using the dictionary form; the users; the scope of the content; and the evaluative criteria for the project. First, I will discuss the decision to refer to this project as a dictionary (§7.2) as it was one which took a great deal of thought. There were convincing arguments both for and against the usage. Second, I will discuss the users of the AusDICT (§7.3) and the considerations which need to be made to meet their expectations and needs. Third, I will discuss the scope of the dictionary project (§7.4) particularly in terms of the content to be included—the range of topics, and the types of topics and framing of the entries. Finally, I will tie together these user needs and the scope into the evaluative criteria for the AusDICT (§7.5). These criteria draw on both those from materials development, and from lexicography; and were used to guide the creation of the dictionary in order to ensure that the final dictionary was suited to the user needs.

### 7.2 Dictionary form

As discussed in Chapter 4, lexicography has a broad range of types of dictionaries, not all of which conform to the ‘prototypical dictionary’ such as the Oxford English Dictionary. Cognitive lexicography organises entries by the conceptual relationships they have to one another rather than alphabetically. In the middle of the lexicon-encyclopaedia debate (Haiman, 1980; Peeters, 2000c; Sánchez, 2010; Silverstein, 2006) is the position that information about words themselves, and how they are used, belong to lexical information and not encyclopaedic. Therefore, the form which a dictionary can take is theoretically very broad.

In creating the AusDICT, I have drawn on all these perspectives and considered in particular the users of this dictionary to make some unconventional decisions in terms of ‘prototypical dictionaries’ but still in line with these new and developing perspectives on lexicography.

The name of ‘dictionary’ invokes an image in the minds of users, which guides their expectations about what such a resource will look like and will contain. While the AusDICT challenges many of these expectations, it also adheres to many others, which means that users would not be practically served by using an alternate term, such as ‘encyclopaedia’, ‘reference work’, or ‘compendium’. In fact, *because* of the innovations in structure, organisation and content, using a name which reflects the consistencies with established products means that the AusDICT is able to be classified and used as intended by the target users.

From the user's perspective, (discussed further below in §7.3), the dictionary format is the most practical as it covers a broad range of topics, and material can be surmised more easily from concise pieces of reference information than from full essays on each matter, such as in academic publications and other longform discussions. To put it succinctly—this information on invisible culture might be available elsewhere, but it is not in a format which is practical or targeted to English language teachers. A dictionary format provides this, especially if it is explicitly linked to teaching materials and teaching topics needed in ESL classrooms.

### 7.3 Dictionary users

The AusDICT is aimed at improving resources for the description of invisible culture for language teachers, in order for them to convey that information to students. Therefore, the users of this project are English language teachers, specifically the ones teaching adults in English as a second language programs in Australia. Students in these programs are from varied backgrounds, but also have varied experiences with education. As a result, the teachers—as the users of this project—need to be able to apply the material to their classes regardless of the students' backgrounds.

While English language teachers by their nature have an advanced level of English and can understand the complexity of more common discussions of culture, it is important to remember that this information needs to be communicated to language learners. Therefore, the final transmission of information should be kept in mind when developing the AusDICT. Because of this, I have maintained the simple language and structure of NSM in the entries, and additional notes and discussion points are written in plain English (in this case, idiomatic English based in Minimal English principles). These features of the Dictionary ensure that the materials are immediately useful for teachers in their classrooms, or in preparing their classes, without the time-consuming efforts often required to adapt materials. It also ensures that any materials developed using this approach fit within the goal of universal design for learning (Stone, 2017).

This target user, however, is also interested in the additional, more linguistic information that can be included in the Dictionary articles. As a result, the user's linguistic interest, knowledge, and level of understanding have also influenced the content of the articles and has not been completely omitted in favour of cross-translatable language.

### 7.4 Dictionary scope

The scope of the AusDICT is determined by both its users and the type of dictionary to be created. The users have been discussed in the previous section. In the first instance, the scope of the Dictionary was determined through defining which variety of English was to be covered in the AusDICT (discussed in Chapter 6). Specifying that the AusDICT is for Standard Australian English narrows the focus of the dictionary to a variety which is overwhelmingly Anglo. Strategies to broaden this are discussed in Chapter 12. Many current projects which focus on Australian English tend to focus on words and phrases which are exclusively Australian. This is not the goal for the AusDICT, which is to include ways of speaking and communicating which are common in Australia—even if they overlap with those in other varieties of English. Part of the

reason for this varietal focus is that it intersects with the variety of English taught in ESL programs across Australia (see Chapter 6). While focus on a single variety is not ideal for developing intercultural competence (see Chapter 2), by using NSM to defamiliarise even familiar concepts, students will be able to compare and contrast cultures and develop skills in ethnography which are a crucial factor in achieving intercultural competence (Martínez-Flor & Usó-Juan, 2006; Mrowa-Hopkins, 2013; Peeters, 2013).

The type of language to be included in the AusDICT is determined secondly by the gap in language teaching materials for invisible culture, especially on Australian English. The focus of this dictionary is on the ways of using language and the underlying values, attitudes, and expectations which govern them. By choosing these topics as the focus of the AusDICT, the lexical items are less significant. A number of dictionaries already define Australian English lexical items, so these are not a large part of the gap in materials I am addressing here. Some lexical items—especially phrases—are directly relevant to concepts in invisible culture and are manifestations of these values and attitudes, and therefore are included.

Finally, the scope of the AusDICT was limited by the number of entries which could be included. The final size of the AusDICT is 333 articles, divided into 12 modules (these modules will be further discussed in Chapter 11). At the outset, I had intended to include 500 entries: however, this proved to include too broad a spread of topics to be able to comprehensively treat any one particular topic (such as family dynamics). The small size in comparison to other traditional dictionaries (e.g. the AND has 38,000 entries) is in part because of the detail and length of the entries, but also because of time and manpower constraints (for example, the 1<sup>st</sup> edition of the AND was published in 1988, with the 2<sup>nd</sup> edition published in 2016). The problem of writing original entries for each headword was resolved by drawing on previously published materials (see Chapter 10 and Appendix IX). However, the time required to thoroughly research the additional entries was not achievable within the parameters of a PhD project. As a result, the newly written entries are indicative, not exact.

The AusDICT as it stands for this project is (to borrow language from software development) the release version of the AusDICT—version 1.0. While it has been beta tested with a subset of users (see Chapter 8), there is no feedback which could equal that of a full release for such a project, and it should be expected that there will be many updates, adjustments, and new versions.

## 7.5 Evaluative criteria

Before specifying the evaluative criteria, it is important to reiterate the overarching principles guiding the creation of the AusDICT which have been discussed in previous chapters. As discussed in Chapter 2, two of the biggest challenges in creating the AusDICT are selecting an approach to culture and an approach to language teaching. Neither can be separated from the other. The AusDICT follows Liddicoat and Scarino's (2013) approach to language teaching—aiming to develop intercultural speakers who are able to function well within a specific culture, but also have developed the curiosity and skills to navigate new situations. This approach includes the fact that language learners should learn some of the cultural norms and values of a given culture, as long as they are not learned as hard and fast rules, but instead as frameworks which guide

behaviour, while being modified by age, gender, social class, and so on. The framework approach is also the perspective taken in the AusDICT of how culture works. Rather than setting out exhaustive rules about language and behaviour, this approach determines that there are shared concepts and values which govern norms of which members of the languaculture are aware. At the same time, they can choose to use or not use these shared values depending on personal preference or illocutionary goals. Consequently, the AusDICT should present its information in terms of guidelines for interpreting and understanding interactions, not as rules for production; the teaching materials should also reflect the same mutability.

Throughout the AusDICT, the principles promoted by researchers of the Natural Semantic Metalanguage (NSM) for describing cultural values and lexical items are used as guiding principles for cultural description and definition. It follows that even though the descriptions in the AusDICT differ from formal realisations of NSM (discussed further in Chapter 9), the principles of the approach remain constant. These principles are that: cultural information should be accessible to outsiders by way of using culture neutral and translatable terms; definitions and descriptions should be reductive in nature and non-circular; definitions and descriptions should capture an insider's perspective on the intentions and implications of the item being defined/described; and should also capture as much of that information as possible, so the definition/description predicts and explains as many contexts as it can.

The approach to intercultural communicative competence outlined in Chapter 2 also determined how the teaching materials have been developed, including the AusDICT. At an earlier stage in the project—after theoretical research, but before the completion of fieldwork—it was anticipated that the AusDICT would include reference materials, as well as suggestions for incorporating them into classroom practice as part of every entry. This did not eventuate because through fieldwork, the need for a clear and concise reference material was stronger than for an all-in-one reference book. However, the need for teaching materials in general, or as a supplement to the AusDICT, was still a strong theme in the feedback from teachers (further discussed in Chapter 8). Both this feedback and the chosen approach of considering a dictionary as potential teaching materials, meant that the criteria for assessing the AusDICT were drawn from recommendations in teaching materials development (Pulverness & Tomlinson, 2013) and lexicography (Atkins & Rundell, 2008).

Overall the AusDICT should meet the following criteria for it to be considered successful (not all criteria will apply to every part of this project):

To what extent would the type of information in the AusDICT and example materials:

- engage the learners affectively?
- engage the learners cognitively?
- provide an achievable challenge?
- help the learners to personalise their learning?
- provide opportunities to use the target language in actual communication?
- cater to the needs of all learners?

- help the learners to develop skills to continue learning outside of the classroom?

Are the instructions:

- (In the AusDICT) Clear to teachers?
- (In the example materials) Clear to students?
- Easy to follow?

In the AusDICT:

- To what extent do the examples use real speech?
- To what extent is situational and contextual variation included?
- To what extent does the AusDICT explain cultural reasoning for norms?
- To what extent does the AusDICT connect pragmatic and intercultural information to vocabulary?
- Do the materials provide sufficient information to teachers on norms and pragmatics?
- Does the AusDICT present material relevant to student's everyday lives?
- Does the AusDICT provide teachers with enough information to teach?
- Does the AusDICT encourage an understanding of the connectivity of norms?
- Are the definitions circular?
- Are the definitions explained in terms simpler than the one being defined?
- Do the definitions capture the range of usage of the entry?
- Are the entries clear?

These criteria were developed early so that they could guide the creative process and ensure that the AusDICT conformed to its stated goals.

## 7.6 Conclusion

In this chapter, I have explained the characteristic features and approaches of the AusDICT and discussed how each contributes to achieving the stated goals of this thesis. The users have been the focus of this project, and their perspectives and needs have determined the scope and form of the AusDICT. Taking this into consideration, I have developed evaluative criteria which have been used throughout the creation of the AusDICT as a constant benchmark for the project to ensure it meets with the user's requirements.

The AusDICT is an innovative and unique approach to developing resources for teaching invisible culture as part of intercultural competence, but it is also a research-driven project. Part 2 of this exegesis will detail the user engagement, creative process,

and decision-making used to craft the AusDICT into a product ready for use in teaching contexts.

I would encourage the reader here to take some time to examine in more detail the content of the AusDICT, before reading more about the process of creation and the detailed decisions made in that process.

## **Part 2**

## **Practice**





## Chapter 8 User Needs and Feedback

### 8.1 Introduction

A good resource for teaching invisible culture must have a solid foundation and clear direction. The clear direction has been discussed in Chapter 5 with the principles from the NSM approach functioning as a descriptive language that can explain complex ideas in simpler and cross-translatable terms. The solid foundation in this project comes from a detailed user needs analysis. In Chapters 3 and 4, I discussed the different types of user needs which should be considered, both for dictionary making and for teaching material development, concluding that a user needs analysis needed to be conducted. The current chapter will detail the methods used to carry it out and discuss its results and the implications for the cultural dictionary I have developed.

The chapter begins by discussing the parameters of this needs analysis (§8.2). It then describes the two research methodologies—surveys and focus groups—used to conduct it. In §8.3, I discuss the survey—the first methodology—which was aimed at ESL teachers across Australia and detail the strategies and processes for developing the survey. Following this, I discuss the broad results of the survey (§8.4).

The second methodology was drawn from Design-Based Research (Amiel & Reeves, 2008) and was conducted via focus groups with the target users. In §8.5, I describe the research protocols, and §8.6 discuss the results for the focus groups.

This chapter then brings the results of these two research methodologies together (§8.6) into a cohesive needs analysis of the target users—English language teachers in Australia who are teaching migrants—and discusses the key needs for the development of the AusDICT, including various types of new content required for it.

### 8.2 How to do a user needs analysis

The three objectives of the current research project required before the creation of the AusDICT were: (a) to determine the gap in education materials and methodologies for teaching invisible culture; (b) to establish teacher needs for proposed reference resources and classroom materials in order to bridge this gap; and (c) to identify teachers' responses to NSM as a teaching methodology and as a descriptive framework (see §1.2). To achieve these objectives, it was necessary for me to conduct research *with* language teachers. As mentioned in Chapters 3 and 4, a user needs analysis is crucial to creating resources which will be adopted by the target users. Landau (2001) describes several different types of information which need to be uncovered during such an analysis. While the exact types of information differ from dictionary to dictionary, they can be broadly grouped into three categories: a description of the target audience; why the project will benefit from knowing their needs; and an understanding of what questions the users need to answer.

### 8.2.1 Who is the target audience?

The broad description of the target audience for this project was described in Chapter 2 as ESL teachers in Australia. This broad description can be elaborated on to describe some of their context and the inherent assumptions in that statement. These users are teachers in an English-speaking majority country, teaching the English language, in English-medium schools or educational institutions, to adult students. Such a description provides enough information to target the user needs research, as it provides the external understanding of the users. A user needs analysis uncovers a deeper understanding of that demographic than the external categorisation (Atkins & Rundell, 2008). The deeper level description of the users provides nuance to those assumptions and a more detailed picture of the users' backgrounds and motivations.

### 8.2.2 Why is their need being assessed?

Owing to the fact that the AusDICT is a dictionary for teaching contexts, the principles of good development for teaching resources also apply here, as discussed in Chapter 3. That chapter outlined some of the needs of teaching materials for students and have been summarised in the evaluative criteria discussed in Chapter 7. However, because the AusDICT contains unique content designed for teaching invisible culture—a topic with few resources for teachers—only those teachers are able to give perspectives on their current methods for teaching invisible culture and on the AusDICT under development.

### 8.2.3 What information is needed?

The teachers' needs had to be assessed both for resources in general for teaching invisible culture, as well as specifically for the AusDICT project. Gathering the teachers' requirements on resources in general was important because it gave them an opportunity to describe ideal materials, without the constraints of something being presented first. Thus, I needed to discover what their ideal materials contain, how they are structured, and how those materials might be used. For feedback on the AusDICT, I needed to find out how useful they find the entries, how they navigate through the dictionary, as well as their opinions on the ability to implement these materials in their classrooms. The evaluative criteria described in Chapter 7 summarised these questions for the teachers.

## 8.3 Step one: Survey

The first two objectives of the current project—to find out about the gap between needs and current resources for teaching invisible culture, and to discover teachers' needs in regard to a new resource—was achieved through an online survey completed by teachers across Australia. In this survey, teachers were asked to provide information about their current methods of teaching invisible culture, their challenges in doing so, as well as the existing resources they recommend.

This section will discuss the justification for the choice of a survey for eliciting this information, the design process of the survey, participant selection, challenges, and analysis methods.

### 8.3.1 Online surveys vs. other methods

An online survey was chosen as the most practical method for contacting a large range of teachers from across Australia. In addition, it gave the most flexible data format for data analysis. One-on-one interviews and face-to-face surveys were unable to provide information from the desired number and geographic spread of teachers in Australia. Focus groups had similar disadvantages, but the strengths of focus groups were better suited to the second step in this research—user engagement (see §8.5). The surveys were hosted on SurveyMonkey<sup>5</sup>, which is a well-known and reliable survey platform that permits secure storage of data, data exporting, and response tracking.

### 8.3.2 Survey design

The survey went through several design iterations in order to ensure that it would elicit the kind of data needed (Nunan, 1992). The final survey was 26 questions long and took an average of 14 minutes to complete (see Appendix I).

The first part of the survey—demographic information—was primarily multiple choice to enable comparative analysis, while the second part—qualitative responses—was made up of open-ended questions. Appendix I presents the main body of the survey (excluding the ethics declaration and information). The survey was originally designed with the intent of recruiting participants for the focus groups, but this third part was later removed from the survey.

### 8.3.3 Participants and recruitment

Altogether, 91 teachers participated in the surveys. They were recruited through online channels such as email, newsletters, and social media (Twitter and Facebook). Eligibility to participate in the surveys was stated as “teachers currently teaching English as a Second Language/Dialect in Australia to adult students”. The teachers did not have to be native English speakers, nor did they have to be Australian-born, nor did they have to be teaching for a specific amount of time.

91 participants met the aim of 85 respondents from across Australia. This number was chosen so that there was a high likelihood of achieving a good distribution of teachers across different locations and different types of institutions, but also low enough that the amount of qualitative data would be manageable.

### 8.3.4 Problems and challenges with the survey

After the launch of the survey, there were a number of challenges discovered with the survey design that had not been anticipated in the design process. As a result, some changes needed to be made to the survey design, although not the question phrasing.

The first challenge was regarding the validation of responses. After the first sets of responses were collected, it became apparent that the structure of the survey was not ideal, as participants were not completing part two of the survey (the qualitative

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<sup>5</sup>[www.surveymonkey.com](http://www.surveymonkey.com)

questions). This was resolved by restructuring the survey to be all on a single page. However, 23 responses were discarded as invalid responses because of this.

The second challenge was related to the first—the number of responses was initially much lower than expected. Because of this, I extended the collection period of the survey to 12 months rather than 3. This meant that the final section calling for volunteers for the focus groups could not be used for recruitment and scheduling. As such, alternative recruitment methods were used for these focus groups.

The third challenge was that the qualitative responses generally lacked the contextual detail which was the primary aim for those questions. Many of the questions specifically asked for detailed responses by requesting that participants provide examples, however this often resulted in lists of examples with no context or detail as to why those examples fit with the question. As a result, the expected data was not gathered, instead the data were used as indicative of individual entries needed, rather than module topics which needed to be explored. Because most of these responses were for individual lexical items or phrases, the invisible culture was extrapolated from these. It is possible that these responses were given because the participants struggled to articulate the problems they had with teaching these concepts, or that they were unsure as to what the question was asking.

### 8.3.5 Analysis methods

The qualitative responses in the surveys were analysed using keyword coding (Saldaña, 2013) in three iterations. The three iterations began at the most specific level, and then grouped each into broader categories which formed the basis for the modules in the AusDICT. While this style of coding is more subjective than alternative machine coding methods (Nunan, 1992) it has the advantage that it is able to capture the different types of responses given in the questions, from the fine grained to the broader topics. The iterations in this method also meant that the keywords used were flexible and able to be adapted as most responses were analysed.

## 8.4 Survey results

The responses to the surveys were extremely varied in both the types of answers that were given, as well as the kind of content focussed on. In total there were 68 valid responses from 91 surveys, although not every respondent answered every question. I will begin by discussing the responses to the user demographic questions, to build up a picture of the user (discussed further in §8.6); then I will discuss responses to the qualitative questions.

### 8.4.1 User demographic

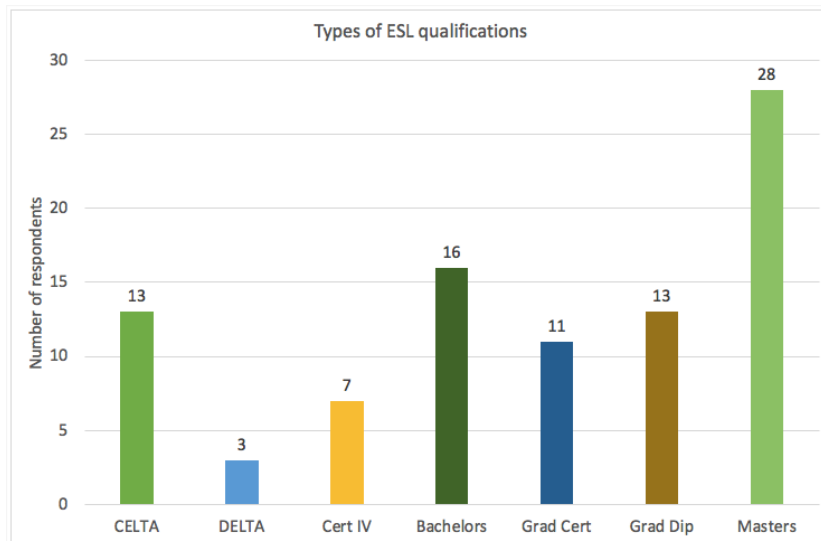
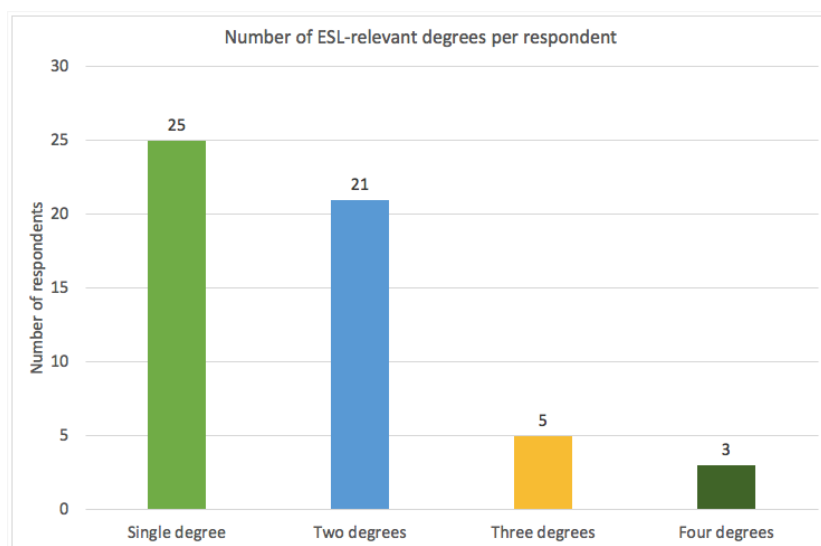


Figure 22 ESL qualifications amongst survey respondents: showing number of respondents with each type of degree

Figure 22 shows that 50% of respondents had a Masters’ degree related to English language teaching, 43% had a graduate certificate or diploma, 29% a Bachelor’s degree, and there were 26 other qualifications including CELTA<sup>6</sup> and Certificate IV in ESL Teaching<sup>7</sup>. There was a total of 94 qualifications amongst 55 responses for this question. 45% of respondents (25) had a single relevant degree, but 19 of those 25 had that degree as a postgraduate qualification.

Keeping this in mind, Figure 23 shows that the majority of teachers had extensive experience with tertiary education, suggesting that they are all highly educated and familiar with academic language.



<sup>6</sup> Certificate in Teaching English to Speakers of Other Languages provided by Cambridge English Assessment.

<sup>7</sup> Tertiary certificate four in Teaching English as a Second Language, provided by a TAFE institution.

Figure 23 Showing number of respondents with number of ESL-relevant degrees

Figure 24 shows the distribution of time spent teaching ESL amongst the survey respondents. Most teachers had been teaching for between 11 and 20 years, with the average time spent teaching at 14 years. The spread was between 1-week and 50-years teaching. This shows that the teachers engaged in this research have a great deal of experience in classroom contexts, and therefore will have seen many different types of students from lots of different background. As a result, they are well placed to give a broad range of examples in the qualitative questions.

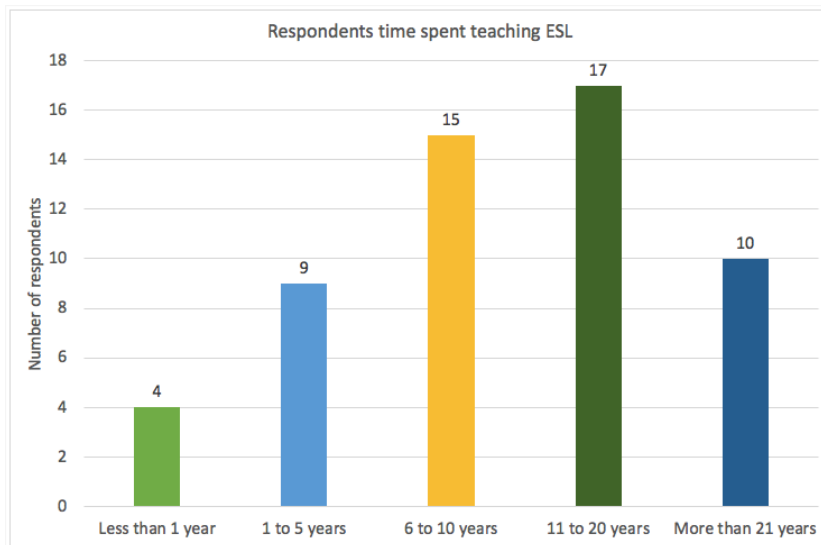


Figure 24 Showing number of participants vs. time spent teaching ESL. Timeframes have been artificially grouped to reflect career stages.

Figure 25 shows that most teachers (74%) have experience learning at least one language, to varying degrees of proficiency. 43.4% had learned more than one language other than English. Only four respondents spoke a language other than English as their first language, with the remainder being native English speakers, although the survey did not ask which variety of English the teachers were native to.

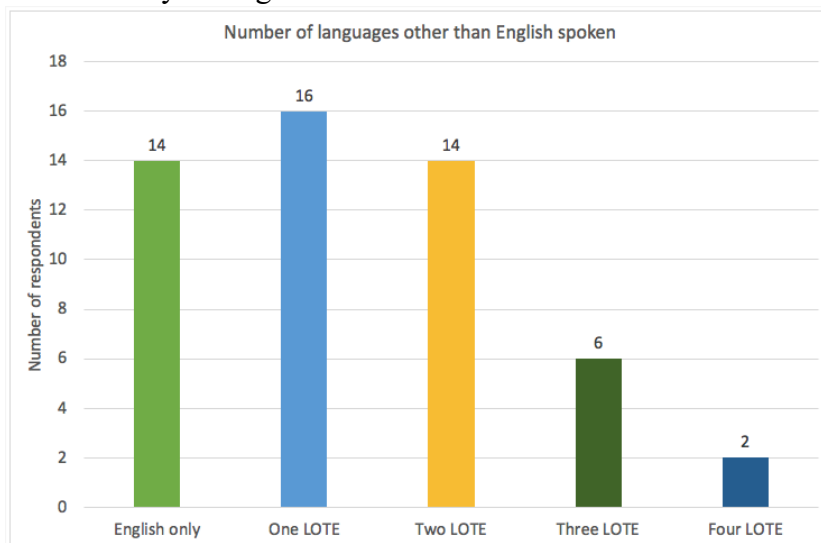


Figure 25 Showing number of respondents and number of languages other than English learned

In summary, the responses to these questions show that the teachers in this study are highly educated and have substantial experience with cross-linguistic and cross-cultural expression. They are well-placed to be able to relate to their students' experiences of language learning, and also to contribute to the second section of this survey.

#### 8.4.2 Qualitative questions

The qualitative questions have had their responses grouped together, as the questions were on the same topic, yet tried to elicit different perspectives from teachers. The table of topics (Figure 26) is an extract of the given examples for questions 14–19 on words, idioms, concepts, cultural values, instances of miscommunication, and ways of interacting that students struggled with. This table is ungrouped but selected for relevance for the AusDICT project (comments on grammar or pronunciation for example have been omitted). This is an incomplete list, as 251 examples were given in response to the six questions. See Appendix II for a complete and grouped list of topics.

<b>SURVEY RESPONSE</b>	<b>INCLUDED IN AUDICT? Y/N</b>
Softening opinions	Y
Giving advice (softly)	Y
“we must have coffee some time” expecting a specific date	Y
Agreeing/disagreeing with negatives	N
Private lives – staying inside (particular for Asian students)	Y
No one just ‘drops in’ when passing by	Y
Being responsible for themselves	Y
Gift giving	N
Please and thankyou	Y
Reliance on nearby friends rather than far away family	Y
Humour	Y
Multiple phrases mean the same thing: 'No worries / She'll be right/ Sweet/ Too easy'	‘No worries’ and ‘she’ll be right’ are included
“what do you reckon?”	Y
“bring a plate” – the phrase, but also the expectation of asking a guest to provide food	Y
“chuck a sickie”	Y
No express respect for elders	N
Complaining to authorities	N
Calling teachers by first names/ omission of titles	Y
Idea of losing face when you ask for help	Y



Mentality of experiences are more valuable than possessions	N
Ability to take holidays is new	Y
Dobbing	Y
Sook	Y
Expressing opinions	Y
No worries	Y
You're welcome	N
Understatement good/not bad/pretty good	Y

Figure 26 Selected list of responses to questions 14-19, noting which are reflected in the AusDICT

Finally, teachers were asked what resources they used in their classrooms for teaching the kinds of information and examples they had mentioned. Figure 27 shows that of the 40 responses to this question, the highest percentage of teachers used their own experiences or the internet. This was followed by using videos (mostly from YouTube) and using other commercial ESL materials. Of the commercial ESL materials listed, the only one named more than once was *Understanding Everyday Australian* (Boyer, 1998), discussed in Chapter 3 (§3.3.2). Almost all of the teachers said that they used a mix of methods, with different resources being used at different times. While only four respondents specifically stated that they made up their own materials, it is clear that the teachers are going to a lot of effort to customise their classes to suit their students.

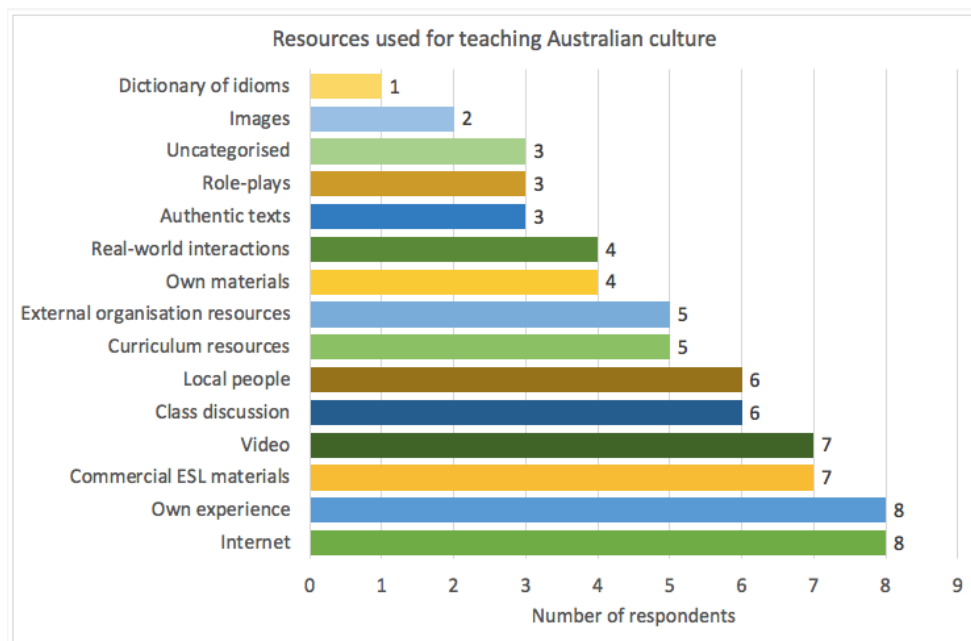


Figure 27 Showing number of responses to each category of resource (this question was open response, categories were based on key-word coding, most responses included more than one category).

### 8.4.3 Summary of survey results

This survey was designed to gather information on the teachers' needs by both gaining a clearer picture of who the target user is, and what they encounter in classrooms on a regular basis. The survey has shown that the teachers are highly educated and invested in their students' learning, with significant experience with other languages and cultures. This information helps to target the AusDICT towards user needs and is indicative of the prior knowledge which can be assumed of target users. Teachers have noticed many items in Australian English which their students struggle with, both lexical and pragmatic and the responses to the qualitative questions on this topic have informed the overall content of the AusDICT.

## 8.5 Step two: Focus groups

The second part of this research was a series of focus groups. These focus groups added to the data collected from the survey on the second objective—to establish teacher needs for proposed reference resources and classroom materials in order to bridge this gap—and was the main research method used for the third objective—to identify teachers' responses to NSM as a teaching methodology and as a descriptive framework.

This second stage of the research in this project used Design-Based Research (Amiel & Reeves, 2008) to contribute to both the user needs analysis, and the development process for the AusDICT. Design-Based Research (DBR) is an iterative design process in educational contexts which engages with the users throughout the development of a product (Anderson & Shattuck, 2012). As DBR is aimed at the development of an 'artefact' (Ørngreen, 2015) through trialling and testing with intended users, this approach was ideal for the creation of a cultural dictionary aimed at teachers. While methods for conducting DBR are varied, focus groups provided the opportunity to gather feedback from a number of teachers at the same time who problem-solved issues with the developing AusDICT.

This section will explain the reasons for choosing focus groups over other methods (§8.5.1), the research protocols used (§8.5.2), participants and locations for the focus groups (§8.5.3), challenges (§8.5.4), and analysis methods (§8.5.5). It will then discuss the feedback from the early stage focus groups (§8.5.6) before discussing the beta version testing with the late-stage focus group (§8.5.7).

### 8.5.1 Focus group choice

Focus groups were chosen as the best way of carrying out the second part of the present research because they would provide a social and collaborative response to the developing AusDICT materials. Teachers in the focus groups would be able to reflect on what their colleagues were saying in real time and come to a conclusion as a group that reflected collective rather than individual needs. This approach has the advantage over other methods, such as surveys and one-on-one interviews, as these other methods would not give a collaborative approach and would have only represented a series of individual, varied opinions, rather than a group consensus.

The in-person focus group approach also has the advantage over online collaborative concepts, such as Massive Open Online Courses, because the in-person attribute would

provide participants with immediate reactions, and also keep the interaction friendly. Ultimately, focus groups meant that the teachers would be able to discuss with each other the ways in which they could use the materials in the AusDICT to innovate in their classrooms, they could answer questions of both the researcher and each other, and the researcher would be able to note immediate social and body-language reactions. The immediate social and body-language reactions contributed to the general understanding and ‘feel of the room’ (Finch & Lewis, 2003) which was an important component in understanding where certain topics required more information.

### 8.5.2 Research protocols

The focus groups were run in the format of professional development workshops as the participants are familiar with this format and it provided them with some return for their time in the form of new knowledge. In total, there were four workshops conducted in the first phase at the start of the design process and one workshop late in the process with beta-readers of the AusDICT. The late-stage workshop will be discussed separately in §8.5.7

The four first focus groups each covered a different topic—Australian humour, expressing opinions, Australian values, and classroom expectations. After each focus group, the results were consolidated into the materials for the next focus group. As such, the materials presented in each group were improved over the last, with the exception of the focus group on classroom expectations. As no materials have yet been published in NSM on classroom expectations in Australia, this workshop focussed on the teachers’ opinions of what students needed and how that could be presented. The detailed running order and the handouts for the first three workshops are included in Appendix III. Each focus group started with an introduction and a discussion of the main principles of NSM and its uses as a pedagogical tool. There was then group discussion before the group, or smaller groups, planned a class or activity using the example materials provided. I also acted as moderator for each of the focus groups which were audio-recorded.

### 8.5.3 Participants and locations

	<b>Number of participants</b>	<b>Location</b>
<i>Group 1</i>	2	Canberra
<i>Group 2</i>	14	Armidale
<i>Group 3</i>	11	Hobart
<i>Group 4</i>	5	Canberra
<b>TOTAL</b>	<b>32</b>	

*Figure 28 Focus group participant numbers and locations*

Eligibility to participate in the focus groups was the same as for the surveys (see §8.3.3) However, the requirements were relaxed slightly so as to accommodate those who wished to participate but did not conduct classes at that time. The goal was to get

teachers from a large range of institutions to attend the workshops, so that there would be a variety of perspectives and organisational goals represented.

The locations for the workshops were chosen based on both interest from potential participants and social diversity across Australia. Workshop locations were limited by the number of institutions which expressed an interest. In general, those institutions that had had some exposure to NSM research previously were more engaged with the project.

#### 8.5.4 Challenge

One of the primary goals of DBR is to develop a resource in real-life settings. The plan for the workshops was to meet this goal through getting the focus group participants to conduct a class using the workshopped activity. However, the majority of teachers did not feel comfortable trialling the activity in their classrooms. Reasons for this varied, from perceived disapproval from management to curriculum clashes, but most commonly the reason was that the teaching tool was still too new for them to be able to comfortably implement. As a result, no data was collected on this component of the focus groups.

Despite this adjustment to the expected data, because the AusDICT is aimed at the teachers for their professional development and to help them plan to integrate the teaching of invisible culture into their classroom practice, the focus group component was the most relevant for the creation of the AusDICT. In addition, the reluctance of teachers to carry out the classroom-based component was highly indicative of remaining problems with the resource and further developments to be made.

#### 8.5.5 Methods for analysis

As suggested in the literature on design-based research (DBR), the main method of data analysis was direct reflection and discussion of the main issues and talking points raised by participants (Anderson & Shattuck, 2012). For the most part, the participants were very direct about their concerns and their potential solutions, so this discussion process was the most practical way to capture their impressions and reactions. The notes from each of these discussions were then compared based on both the issues raised and the responses and suggestions for each issue. The reflection component took place immediately after the workshops and was added to the reactions of participants. I addressed the issues raised in the discussions and the reflections based on their frequency—the most frequently mentioned issues were addressed first, followed by the less frequent ones.

#### 8.5.6 Feedback from participants

During the focus groups, the participants were presented with a worksheet with a selection of compositions from a single domain (Australian humour, expressing opinions, or Australian values). After an introduction to the ideas behind NSM, the teachers discussed how they could apply these principles in their teaching. While many of the teachers were unsure about the approach, almost all of them concluded that there was potential in this approach, and they would like to try it. One teacher said (after the workshop):

“having registered for this workshop as a “doubting Thomasina”, I subsequently came to the conclusion that I would like to try this approach with my students; I like the idea of disciplining myself to ‘think more clearly’...”

Following this discussion, the participants workshopped a composition from the handout (see Appendix III) in small groups of approximately three. They made suggestions to improve its clarity, and also developed class plans or activities incorporating the composition.

The majority of participants suggested that the best way to use these examples in their classes was to incorporate them into role-play situations. These role-plays were often suggested to be a specific type of situation, such as a job interview or meeting, whereby the students would learn about the cultural scripts associated with that environment before moving on to language production. The same sentiment was reflected in other statements by participants regarding how to improve the resources overall.

“Give them the opportunity to use it [the language]”

“Needs context, context, context.”

Some other common suggestions were class discussion starting points; linking to videos that illustrated the same ideas; or images to illustrate the situations.

Other suggestions to improve the dictionary—both what the dictionary should include, as well as what the dictionary should be—included ideas such as:

“Refresher for the teacher on cultural aspects”

“manual/instruction book for what you need to do”

“[it needs to be] operational or instructional”

“[should include] questions that students might be faced with”

“[an] app on a phone with scripts and things... search for the word and find the [composition]”

“Lots of examples!”

These ideas also included the fact that more training was needed for the teachers on how to use NSM in classroom settings. One teacher stated after the workshop:

“that teachers/tutors interested in using STE<sup>8</sup> with their students should be offered workshop introductions to the pedagogical tool being developed as part of the PhD project, and also demonstrations, training, and ongoing support/mentoring (online chat sessions, Skype discussions, etc.) until they develop the confidence and competence necessary for it to be an effective learning and teaching method.”

This comment highlights the broad spread of training which would be appreciated by teachers looking to use this tool.

Finally, teachers also gave feedback on the ways they understood (or misunderstood) the compositions—particularly upon their first reading. Some of the key feedback points and suggestions for changes are summarised here:

- the semantic prime ‘someone’ be changed to ‘they’
- tidy back references and forward references
- avoid pronouns and use names
- add information on who can say what to whom (e.g. friends to friends, but not worker to boss)
- someone [change to] person A/B
- too many double negatives
- too emotionally neutral
- remove qualifiers (some, many times, because of this, etc)
- remove “like this” and restate what it is

While some of these feedback points conflict on potential ways of being addressed, it is apparent what the common perceptions of issues are with the compositions. Participants also commented on the connectedness of ideas, and the value in stating similar, related ideas, or even the opposite ideas for comparison. A full discussion of how these suggestions impacted on the form and structure of the compositions is given in Chapter 9 where I discuss the pedagogical tool created as a result of this feedback.

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<sup>8</sup> Standard Translatable English, the pedagogical tool developed for this project and discussed in full in Chapter 9.

### 8.5.7 Beta-reader focus group

Towards the end of the project, the near-complete AusDICT was sent to a focus group of beta-readers (readers who provide feedback on draft works). This was a small group of teachers in the target user group (5), who were able to comment on usability, clarity, and completeness of the dictionary. They were given the draft AusDICT five days before the workshop, as well as a series of questions to consider and comment on, and an evaluation form comprised of the evaluative criteria discussed in Chapter 7 represented with a Likert scale (questions and feedback form are both available in Appendix IV). Note that the criteria given to the beta-readers is not identical to the development criteria, but is targeted at the teacher needs. The comments from this focus group are discussed in Chapters 9 and 10, where relevant.

Figure 29 summarises the overall sentiment of the late-stage focus group towards the dictionary draft, where even at the unfinished stage, the dictionary has scored well on almost all criteria.

	Score (1-5)
To what extent does the project provide materials which will:	
- Engage learners affectively?	2.0
- Engage learners cognitively?	1.5
- Provide an achievable challenge?	2.0
- Help the learners to personalise their learning?	2.0
- Provide opportunities to use the target language in actual communication?	1.5
- Cater to the needs of all learners?	2.7
- Help the learners to develop skills to continue learning outside of the classroom?	1.5
Are the instructions:	
- Clear to teachers?	2.7
- Clear to learners?	4.0
- Easy to follow?	2.7
In the dictionary:	
- To what extent do the examples use real speech?	1.5
- To what extent is situational and contextual variation included?	1.3
- To what extent does the AusDICT explain cultural reasoning for norms?	1.5
- To what extent does the AusDICT connect pragmatic and intercultural information to vocabulary?	1.0
- Do the materials provide sufficient information to teachers on norms and pragmatics?	2.0
- Does the AusDICT present material relevant to student's everyday lives?	1.5
- Does the AusDICT provide teachers with enough information to teach?	2.8

- Does the AusDICT encourage an understanding of the connectivity of norms?	1.5
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Figure 29 Average score for each criterion on a Likert scale where 1=Always, 2= Most of the time, 3= Some of the time, 4=Rarely, and 5=Never (i.e. the lower the score the better)

The best score is for the connection between pragmatic and intercultural information and vocabulary, followed by the inclusion of situational and contextual variation. Also scoring very well were the criteria on cognitive engagement for learners, relevance to learners' lives, encouraging an understanding of the connectivity of norms, explaining cultural reasoning, using real speech, and providing opportunities to use language in communication. Some additional positive comments from the focus group were:

"The intro for teachers was very clear and informative and I loved the various indexes/contents list provided and hyperlinks."

"Hyperlinks are great. Search function is helpful."

"Really like the classroom worksheets that I saw."

The worst scores are for the instructions which in particular are not clear to learners (note that this evaluation was only done on the dictionary, not the teaching materials), and the fact that the AusDICT only 'some of the time' 'caters to the needs of all learners', and 'provides enough information to teach'. This group also made comments on different ways in which the AusDICT content and structure could be improved. Their suggestions include:

"I would like an annotated set of examples with a 'help' button on each page"

"Very hard for low levels"

"More concrete examples e.g. the classroom culture bingo"

"Numbering the definitions implies hierarchy"

"More practical examples"

As a result of this feedback, I adopted many of these suggestions, such as the help button, removing the numbering on the paragraphs, and providing more examples. The



changes made based on this feedback, and other suggestions for additions are discussed in Chapters 9 and 10.

### 8.5.8 Summary of focus groups

These focus groups provided further data (in addition to the surveys) on the types of topics that the cultural dictionary needed to capture, as well as the ways in which teachers might see themselves using the tool and the resource in classrooms. The participants provided valuable insights into the priorities of teachers when they design lessons and classroom activities, as well as into the key types of resources teachers would find useful.

From the focus groups, it is clear that an important component of designing the dictionary is the connection to practical classroom applications, through information on using and applying the methodology in teaching practice.

## 8.6 Analysing users' actual needs for the AusDICT

Engaging with target users by using surveys and face-to-face focus groups provides three important pieces of information to guide this project. First, it illustrates the target user and their common characteristics which is important to take into consideration when targeting the content and the level of the materials. Second, it provides information about the users' big picture considerations—such as their goals and motivations in teaching, and how they try to meet these—which informs why these potential users will be accessing this resource and how they will want to access the information within it. Third, the results generated from the survey and the workshops provided concrete feedback on the actual AusDICT in development. That feedback has been grouped into three categories: structure, presentation, and content.

### 8.6.1 Who is the target user?

As described at the start of this chapter, the target user for the dictionary is ESL teachers of adults. However, this tells only part of the story of who a target user is.

The survey shows a fuller picture. All of the teachers have tertiary degrees in ESL teaching, and for most of them this degree was in addition to a teaching degree. This means that these teachers are highly educated and have experience and exposure to the research community. This also means that they have a high level of English language ability, regardless of their language background or ethnicity.

Second, the fact that teachers have tertiary degrees holds true regardless of the teaching environment of the teachers. Teachers in community organisations, higher education institutions and other programs all had similar levels of qualifications.

Third, teachers often had experience in classrooms before transferring to English language teaching. This means that these are experienced teachers, with a large pool of classroom resources and tools to draw on. It also means that they are familiar with teaching theories, how they apply to different classes and students, and are knowledgeable about the types of difficulties that students face.

Fourth, the teachers had a very mixed range of language abilities other than English, but most of them had learned another language at some point, and many of them had spent time overseas.

From the focus groups, there are two additional conclusions that can be drawn. Firstly, the teachers were all highly invested in their students' outcomes at the conclusion of their classes. While this may be representative of those who attended the focus groups, it is also a common trait among teachers, as indicated by the significant number of available programs for professional development and the assumption in language teacher textbooks (e.g. Brown, 2007; Ur, 2012)

Secondly, they are extremely busy in their work lives, and have limited time for additional work. Also in the data, although possibly not representative of the field of ESL teaching as a whole, was the fact that the vast majority of respondents and participants were female (90%) and had English as their first language (98%). This could be accounted for through online and research participation rates being higher for women than for men in general (Smith, 2008).

### 8.6.2 User needs in the big picture

These teachers' needs are for resources to improve their students' outcomes and classroom engagement. Throughout the focus groups and surveys, teachers commented on their desire for students to be able to get a job more easily, to interact with their children's teachers effectively, and to feel more comfortable engaging with governmental services. While these are also excellent content ideas, they demonstrate the teachers' desire for resources that will make a difference to their students' lives. This was also a recurring theme in discussing the explications and cultural scripts—resources need to be relevant to student lives and experiences.

Owing to the time constraints on teachers for developing lessons, another need expressed by the teachers is that anything produced needed to be intuitive and able to be integrated into their current class plans and ways of teaching.

As was illustrated through their reluctance to participate in the classroom trial of the resources after a single workshop, the teachers also need something that has been well developed and that they have been exposed to enough to feel comfortable presenting it to students.

Finally, teachers need reliable resources—they need to know that what they put into their classes is going to work for the purposes that they are using it for. In addition to their general, big picture needs, participants and respondents also gave feedback on their requirements, hesitations, and suggestions for the developing dictionary.

### 8.6.3 Structure

The first of the three categories of feedback on the dictionary is structure. While many of the teachers did not have any clear suggestions for how best to structure the dictionary, the principles they discussed in terms of their ideal resources were

enlightening. The teachers felt that they needed a resource which used a similar structure to their curriculum.

Their additional suggestions for an ideal resource were that it needed to be an instructional manual of some kind that told them exactly what they needed to do and how they did it.

#### 8.6.4 Presentation

Much of the feedback was on the presentation of the dictionary. This was overwhelmingly on a single topic: that of the digitisation of the dictionary (and teacher's resource). The idea discussed was that it should be presented as a searchable application, available on smartphones and therefore in classrooms, live to teachers as they teach. While a hard copy resource might be equally useful outside of the classroom, the real advantage of the dictionary would come into play in the classroom, providing teachers with a quick way of explaining complex terms to their students.

#### 8.6.5 Content

The comments about the content fell into two categories—content for the dictionary and content for the teaching resource.

The suggestions for the content of the dictionary came from both the surveys and the focus groups. The needs of students, as seen by teachers, map quite clearly onto the needs of students from the pilot study (discussed in §2.6). In addition, the teachers' list of things that students struggle with frequently was more specific and contained lots of clear concepts that need to be better explained in classrooms.

For the teaching resource, the teachers had many ideas for classroom exercises, and the types of things useful in classrooms. While there are many specific examples, these will be discussed in Chapter 9. The main themes of these examples were that students need opportunities to experience and explore these concepts and norms themselves, through media for example, or through role-plays. There also needed to be abundant examples to contextualise the situations being discussed. Interestingly, a suggestion that occurred several times was to include examples of how the types of interactions concerned might go wrong, and the types of difficulties these miscommunications could cause.

Finally, teachers found that while the concepts discussed in the example NSM explications and cultural scripts were useful, the wordings were often opaque and unclear. They suggested many improvements on the phrasing of the entries, as well as providing insights into some of the different ways in which their students might struggle with or misunderstand the entries. These suggestions resulted in the development of STE and are discussed in Chapter 9.

#### 8.6.6 Summary of common themes from teacher consultation

Throughout the surveys and focus groups, the recurring theme was that teacher needs are intrinsically linked to the needs of students. Each of the requirements and requests reflected the experiences of the teachers and their need to provide excellent outcomes

for their students. These key principles of the teacher's needs are implemented in the developing dictionary and resource in the following three ways.

First, teachers do not want a resource just for their professional development, they also want that resource to be able to be applicable to their teaching practice. The connection between teacher knowledge and teacher practice was reiterated several times throughout the surveys and the focus groups and is illustrated by the appreciation of the example teaching materials in the late-stage focus group. As a result, the AusDICT should also contain instruction on the principles of the approach and the different ways it can be used in teaching. As well as this, the AusDICT should make reference to lesson plans and classroom activities to exemplify the use of the content in it.

Second, this need for instructional materials for the teachers implies that the framework in the AusDICT is also a new pedagogical approach with broader applications than as a defining vocabulary for the dictionary. It is therefore worth developing NSM into a pedagogical tool, which can be used in classes, with or without the support of the dictionary. As it is also used as the main method of description in the dictionary it therefore becomes a consistent framework for teaching invisible culture.

Finally, the dictionary requires content that will meet the needs of students and addresses the common problems that students have. The available explications and cultural scripts from previous NSM publications do not cover the same content as indicated as required by teachers and students, so these explications and cultural scripts needed to be researched and written as originals. This was done for 118 entries in the AusDICT and the process is detailed in Chapter 10, where I discuss the process of writing entries for the AusDICT.

## 8.7 Summary

In order to develop a targeted cultural dictionary that can be used in the classroom, it is important to carry out user needs research to both build a detailed picture of the targeted user, as well as to consider their needs of such a dictionary. This chapter has given an account of the practical research undertaken, which included running a survey and focus groups.

Through qualitative research derived from Design-Based Research (DBR), I established a groundwork for the development of pedagogical resources for teachers in using NSM in their classrooms. The results of this work indicate that rather than producing a single resource, the resources are in fact two distinct ones with different needs for both, but always tied back to classroom practice.

### **i) The pedagogical tool**

Teachers need something that is intuitively useful; can be integrated into current teaching practice; is well developed; they are comfortable with; and is reliable. A pedagogical tool with well-developed explanations of the applications and strategies for use would answer this need.

### **ii) The cultural dictionary**

In the case of the cultural dictionary, teachers want something that is accessible, and relevant to their classes. While the original intention was not

to aim the final dictionary at students, the overwhelming response from teachers was that they would want the material in the dictionary to be immediately applicable to classroom contexts through providing example activities and lesson plans. The second use case that was commonly mentioned was usability in classes. This was most often mentioned in connection to the possibility of having a digital resource as well as (or in place of) a hard copy book.

In addition, the teachers provided insight into their priorities with regards to the developing dictionary. They indicated that the existing NSM research into the culture of Australian English was insufficient to address the difficulties most often encountered by their students. Such observations meant that additional research had to be carried out in writing cultural scripts.

Finally, the detailed feedback to the level of the wording of the cultural scripts and explications demonstrate some of the ways that the explications and cultural scripts can be made more classroom-friendly. The ways in which this feedback has been consolidated into the final cultural scripts and explications is discussed in the following chapter (Chapter 9).



## Chapter 9 STE as a defining language and pedagogical tool

### 9.1 Introduction

As discussed in Chapter 5, one of the strengths of NSM-based Minimal English is that it can be adapted to suit different communicative needs and contexts. The feedback received from teachers (§8.6) elicited a number of classroom-specific needs for language teaching, and therefore adaptations that should be made to Minimal English and NSM. As a direct result of this feedback, I have developed Standard Translatable English as the defining language of the AusDICT, drawing on the principles of the NSM approach, while combining the structure of NSM with the accessibility of Minimal English.

This chapter explains in detail the NSM-based Standard Translatable English (hereafter STE) as a pedagogical tool and the defining language for the AusDICT. It will first discuss the development of STE as an innovation of NSM (§9.2) and elaborate on the changes made to NSM as a result of the teacher feedback discussed in the previous chapter (Chapter 8). It will then discuss how STE is used throughout the AusDICT as a defining language for the entries (§9.3) before finally drawing the focus back to classroom practice, following the recommendations made by teachers. §9.4 discusses how STE can be used as a pedagogical tool in teacher cognition and teacher practice, and illustrates how it can be used to develop teaching materials.

### 9.2 Evolving Standard Translatable English (STE)

STE is aimed at teachers who need to explain complex concepts to students who may not have the English language ability, or cultural prior text, to easily grasp concepts explained in complex, culture-specific terms. The goal of STE is to retain the key principles of NSM—cross-translatability, non-circularity, and clarity—but to present them in a format that is more accessible for teachers and practical for classroom use.

In short, STE is a ‘simpler English’ designed specifically for language teaching contexts. While there are many other ‘simpler Englishes’, none have the same structure and intended goals as STE. Simple English, Basic English, and the LDOCE list of 2000 defining words are three examples of a number of ‘simpler Englishes’ which exist and can be used for and by those without a high level of English language ability (Goddard & Wierzbicka, 2017), such as on Wikipedia Simple English. However, these versions of ‘simpler Englishes’ are often based on the most frequent words in English, rather than considering cross-linguistic translatability.

#### 9.2.1 Why is it called Standard Translatable English?

STE shares some key principles and methodologies with NSM and Minimal English. Both Minimal English and STE are more flexible and more applied versions of NSM and prioritise translatability and semantically simple description over brevity. In effect, STE is a kind of Minimal English, but then why is it called Standard Translatable English, and not just Minimal English? The name *Standard Translatable English* was developed as a result of feedback from participants during the focus groups discussed in

Chapter 8 and has been derived from the key goals of using this tool; that of using a structured, standardised, and translatable approach to explaining concepts in English.

The name STE was adopted as a result of negative feedback from language teachers when using the term ‘Minimal English’ in the language teaching context. This feedback occurred because the teachers had understood ‘Minimal English’ to mean ‘as little English as possible’, which conflicted with their goals as English language teachers. As a result, the term Minimal English prompted discord as the teachers resisted adopting such an approach, discord which was immediately resolved when the new term was proposed.

The phrase *Standard Translatable English* has been intentionally shaped to resonate with certain ideas and associations when heard. The first association is the idea that it is connected to a standard form of English. This association ensures that teachers are always advancing their students language use, and not restricting anyone’s usage or production. Although some of the phrases in STE are slightly unidiomatic due to the requirements of translatability, they are nevertheless grammatical in Standard Australian English. The word *translatable* has been used to encourage teachers to realise that the aim of using this paraphrase is for maximum comprehension and translatability. It is a tool with a specific purpose, that of trying to render a complex concept for someone who does not speak the language. Translatable also has connotations for teachers of intralingual translation—that is to translate within a language—in this particular case it is a technique that all teachers are familiar with and use to translate between complex English and simpler English for students. STE provides a structured way of doing this. I have kept the word *English* as a key term in STE, as with Minimal English, as the concepts which comprise the STE lexicon stretch from universal towards Anglo-Australian more than towards any other languaculture. Using English as a key term also highlights the fact that it is a tool for teaching English, even though the same framework could be applied to any other language.

The three words—standard, translatable, English—together reflect the structure of the language name being taught (Standard Australian English), which reinforces the connection between STE and the communicative competence goals of language classrooms.

By distinguishing STE from Minimal English, I separate the ways in which they will be used in a practical sense. STE will be used in classrooms and will be changeable depending on the topics, the classes, and the teachers using it. It has elements of being structured in a particular way, for classroom use and conciseness—as it is used in the AusDICT—but is also a general approach for teachers to use when explaining concepts, rather than a strict set of compositions that should be memorised. While Minimal English has elsewhere been used to tell stories or other narratives (e.g. Wierzbicka, 2017a), STE will be used in a way that is closer to the applications of NSM i.e. it will be used to explain discrete cultural values and the meanings of cultural keywords. In the written form, these explanations will usually be in compositions which resemble explications and cultural scripts in their format rather than in descriptive narratives which use a more standard paragraph format and punctuation.



## 9.2.2 Teachers' feedback

As discussed in Chapter 8, teachers' responses to the STE compositions were generally positive but specifically detailed in ways that they would need to be improved to make them practical for classroom use. This feedback also echoed comments from students in the pilot study (Sadow, 2014).

Several key ideas behind STE were reflected in the feedback from teachers, illustrating the alignment between the approach and teachers' pedagogical aims. Most apparent was the need to ensure that the resulting information was as accessible to non-expert users of the tool and encouraging the development of good English skills in their students by using idiomatic structures. In addition to these, several changes were discussed and agreed on during the workshops. These changes from NSM to the new Standard Translatable English are as follows:

### 1. Using molecules

**a. semantic molecules such as write, read, play and others** are useful for classroom situations, and easily acquired by students. STE uses both the semantic primes and a flexible set of semantic molecules to help articulate these complex terms. The primes and many of the molecules are considered near universal, so can be safely assured a place in STE. Beyond these molecules, additional words can be used, providing they are simpler than the term or concept being deconstructed. Some examples of non-universal but useful terms could be book, colour, draw, sleep etc. The primes and molecules used in the AusDICT are shown in Figure 30, a total of 127 words in the defining vocabulary. There are also another 180 suggestions for molecules and near-universal molecules which could also be used in STE if required (bringing the total to 307 words). These molecules are discussed in §5.2.3 and listed in full in Appendix V in the STE style guide.

a drink	few	people
a long time	food	place
a short time	for some time	quickly
above	good	say
after	government	see
alcohol	hair	shoes
all	hand	sick
arm	happen	side
as	have	small
Australia	head	smile
bad	hear	some
be (someone/something)	here	someone
be (somewhere)	house	something
because	how (to do something)	student
before	I	talk
behind	if	teacher
below	inside	the same
big	kill	themselves
body	kind	there is
both	know	thing
bring	laugh	think
buy	like (something is like something else)	this
can	little	time
cars	live	touch
cheek	living things	trees
child	look (good)	true

cities	many	two
class	maybe	university
classrooms	me	very
close (to something)	moment	want
clothes	more	way
country	move	wear
day	much	week
die	name	when
do	near	where
drink	night	why
during	not	words
eat	nothing	work
else	now	write
eyes	one	year
face	or	you
far	other	
feel	part	

Figure 30 Defining vocabulary used in the AusDICT—comprised of primes and molecules. The molecules on this list are the ones that were essential for the entries in the AusDICT, not the only molecules possible to include in STE.

**b. Molecule selection should be flexible** and dependent on the teacher's choice for their class, rather than rigid and pre-determined. Instead of a single list of words, this would require providing several lists based on semantic complexity, so that teachers would be able to determine which concepts were most appropriate for their class. This is in addition to teachers' awareness of their classes, and the knowledge and abilities already acquired.

## 2. Grammatical changes

**a. Use of pronouns** (he/she/they in particular) to help students understand which 'someone' is being referred to.

**b. Use of tenses** should be flexible, helping students to acquire different tense forms with simple sentence structures.

**c. Subordinate clauses** are permitted in limited contexts. As subordinate clauses are often less-translatable, or complicate translation, they are not used in NSM as a standard for reporting speech or thoughts. However, in the context of classroom use, they often provide an accessible way for teachers and students to report speech and thoughts and should not be rejected.

## 3. Style changes

**a. Use of names in place of 'someone'**. Explications and cultural scripts are written from either the first or the third person perspective. When written in third person, using names (followed by pronouns) in place of the semantic prime 'someone' allows students to better relate to the description of an interaction, making it more personal and relevant.

**b. Conversational register.** Adapting the structurally rigid NSM explications to a more conversational register helps students and teachers to understand the composition, because the relevant information is easier to focus on rather than being distracted by the un-idiomatic style of the original compositions.

**c. Using in-line examples.** In-line examples are examples which occur in the body of the composition, rather than separated as a complete example somewhere else. An example from the AusDICT is in the entry for using sarcasm (in bold):

“When I feel something bad because I think someone (e.g. Henry)  
thinks something good about something (**e.g. the football score**),  
I can say something to Henry because of this.”

These examples can give context to the type and scale of topic being discussed, (e.g. work, or society) and help students and teachers to contextualise the information in terms of their own lives and where the compositions might be relevant.

**d. As close to Standard English as possible.** This can refer to some constructions in NSM which although translatable are difficult to parse in English, such as double negatives like "can't not do something" in place of "have to/must do something". Other examples were the reliance on qualifiers such as "at many times" and the overuse of logical justifiers such as "because of this". It was recognised however that in some cases, use of these terms was essential to the meaning of the composition.

#### 4. Changes made to presentation

**a. Capital letters and full stops:** While capital letters are not used in NSM compositions, they are being used more commonly in Minimal English. Adding capital letters to the beginning, and full stops to the end, of components gave teachers a better understanding of the structure of the composition. The teachers also requested this change for the sake of their students who are trying to learn good writing practices.

**b. Fewer line breaks:** The line breaks which section discrete ideas in NSM compositions were difficult for non-experts to understand and intuitively use to inform their reading of the composition. By removing the line breaks between the parts of the same idea (usually indented), this presented the single idea as a paragraph rather than a list.

These principles for improvements were then applied to original compositions and the results were discussed with teachers in the focus groups to confirm that the suggestions resulted in improved comprehension and usability (see §8.5.6). An example of this process can be seen in the development of the cultural script for jocular abuse. The original script contains many of the issues mentioned by teachers as ones which impeded their comprehension and ability to relate to the content of the composition.

#### NSM cultural script (Goddard, 2017a, p. 63)

[A] An Australian cultural script for “jocular abuse” and similar speech practices, e.g. *rubbishing your mates, giving your friends a hard time*.

[in Australia] many people know that sometimes it can be like this:

- a. someone says some bad things about someone else (to this someone else) for some time  
he/she says it like people sometimes say such things when they think something bad about someone else  
when this someone says these things, he/she doesn't say it because he/she thinks something bad about this someone else
- b. when this someone says it, he/she thinks like this:  
“this is someone like me  
I feel something good towards this someone  
this someone can know this  
because of this, I can say bad things like this about this someone”

- c. when people hear something like this, they can feel something good because of it like people often feel when they laugh [m]

However, after the principles presented above were applied, the resulting composition was simpler, more streamlined, and easier for the teachers to grasp the most important segments quickly.

Standard Translatable English composition:

[A1] The attitudes behind "jocular abuse" in Australia

People (Australian English speakers) know that at some times it is like this in Australia: Someone (e.g. John) says some bad things about someone else (e.g. Mark) to this person (i.e. to Mark).

John says these bad things like people say things when they think something bad about the other person.

When John says these things, he doesn't say it because he thinks something bad about Mark.

John thinks like this at this time: "Mark is someone like me, I feel something good towards him, he knows this. Because of this, I can say bad things like this about Mark."

When people (Mark and others) hear things like this, they can feel good (like people feel when they want to laugh).

A second example illustrates the same effect on a much shorter, interactional level, cultural script.

NSM cultural script (Wierzbicka, 2006, p. 94):

[B] Softening disagreement with partial agreement

[People think like this:]

When I want to say to another person about something:

"I don't think about it like you"

It is good to say something like this at the same time:

"I think about some of these things like you,  
I don't think about all these things like you"

Standard Translatable English composition:

[B1] An interactional strategy for softening disagreement with partial agreement

Many people in Australia think like this:

When I want to say to another person about something: "I don't think about it like you"

It is good to say something like this at the same time: "I think about some of these things like you, I don't think about all these things like you"

These changes from NSM to STE were then applied across each of the 215 NSM compositions which were used as foundations for the entries in the AusDICT (see §10.3). A consistent style ensured that the entries

Despite the number of changes made in these cultural scripts, they still do not address all of the concerns from teachers. In particular, one of the common discussion points was that the compositions were too "emotionally neutral" and did not reflect the depth of feeling implied within the terms. I have intentionally not addressed this concern, as the neutrality of expression is one of the benefits of using NSM principles in teaching language and culture. By using neutral language in this way, students can have an 'even

playing field’ to examine their home values and assumptions in contrast to the values and assumptions of the new culture (Welsh, 2011), thereby eliminating or mitigating some of the risks of judgement that come with discussing such complex issues.

### 9.3 Standard Translatable English in the AusDICT

As discussed in Chapter 4, many dictionaries—especially in ESL contexts—use defining vocabularies for their definitions. STE is the defining vocabulary for the AusDICT, but rather than being only a word list like most other defining vocabularies, it also uses the syntactic features of Minimal English and NSM. Throughout the AusDICT, the entries are written using STE. In addition, STE has been used to provide a translatable alternative to the traditional parts of speech declarations in each entry.

To guide the writing of the entries in STE, a full style guide was written specifying the vocabulary, syntax, and other stylistic conventions (see Appendix V ). This style guide reflects the changes discussed above (§9.2) from teachers, as well as a number of other conventions decided on for consistency across the AusDICT. Some of these conventions are specific to the dictionary format and are therefore more rigid than applying STE as a pedagogical tool.

### 9.4 From dictionary to classroom

The ultimate goal of the current project is to improve the teaching of invisible culture in English language classrooms. To do this, it is not sufficient to simply develop a resource, but it is necessary to also have that resource (the AusDICT) supplemented by additional resources for classroom practice. This need was also borne out in the feedback from teachers in the focus groups (see §8.5). A key element for the AusDICT to be adopted in classrooms is ensuring teachers are trained in and prepared to use the defining language in classroom contexts. Having discussed the question of what STE is, and how it is applied in the AusDICT, I will now turn to how it can be used by teachers in a variety of contexts—outside the classroom, inside the classroom, by students in classes, and on into students’ lives. Because STE is intended to be a complementary approach to current methods of teaching language, it is useful to determine how and where it can be employed. No tool is a practical tool for every teacher, in the same way that not every teaching material is suited to every student and their learning style. However, as discussed in Chapter 8, one of the requests of teachers was that the AusDICT was frequently linked back to practice and practical uses in classrooms. As such, it is important to discuss in concrete terms how this variant to Minimal English can be applied in teaching practice.

#### 9.4.1 Teacher cognition

Being able to break down concepts hidden in language and explain them using simple, translatable terms is not a simple task, and requires a certain set of cognitive skills. To develop this kind of cognition, teachers need training in several different aspects of STE. First, they need training in the principles of translatability, both lexical and grammatical, and secondly, in the principles of defamiliarization and the deconstruction of ideas. This kind of training is needed to ensure that a resource like the AusDICT can be effectively employed in classrooms.

Developing familiarity with STE and the principles governing it also develops an informed awareness of the interaction between language and culture. By reading and learning about the cultural scripts, cultural keywords, how they are connected, and how they influence one another, teachers will be able to identify and address challenging concepts in their classes more easily. They will also be able to explain these interactions to their students.

Using STE challenges a person to “think more clearly” (as one teacher was quoted in Chapter 8) and more carefully about what they really want to express and why, rather than just relying on the culturally-specific concepts of our everyday language. Meta-cognition is an important skill for language speakers to acquire (Byram, 1997; Sercu, 2004), especially for those who are to teach. This type of cognition does not just apply to native-speaker teachers, but to all teachers. While the benefit of learning about implicit concepts in your first language cannot be understated, learning about the deconstruction of ideas and disentangling concepts has benefits for students, regardless of the teacher’s first language. In fact, meta-cognition is likely to be easier to achieve for non-native teachers, as they have the experience of learning and immersing themselves in a second language environment.

The ideal situation is that teachers become familiar enough with the concepts and principles of STE that they are able to improvise compositions, or partial compositions, as needed to explain concepts to students. Instead of needing to know or memorise full compositions, through familiarity with STE and the compositions already in the AusDICT, they will be able to select the parts of the concept which a student is missing. To do this, they need to be comfortable *thinking* in the way that STE encourages—i.e. deconstructing complex concepts into smaller components and articulating them in simple words.

#### 9.4.2 Teacher practice

In classroom contexts, STE can be used in a number of different ways. As already discussed in §9.4.1, if teacher training develops teacher cognition so that the teachers are aware of this type of translatable description, and they are trained to deconstruct concepts into their individual components, then this will flow on to classroom practice. Most simply, STE can be implemented in the ways in which teachers choose to express their ideas to students. However, this is not the only application or use for STE.

STE compositions can be used as a focal point or initiation point for classroom discussions. This requires students to be introduced to some of the fundamentals of STE—in particular that these compositions represent a breakdown of the hidden values and attitudes that go into native speakers’ ways of thinking, and that they should be translatable into the first languages of the class, so the students can understand them clearly. Using the ideas in the composition, the class could then discuss individual components, the overall concept, compare to similar concepts in first languages, compare to related terms or synonyms, discuss what else might be related, and so on. This leaves the composition as the focus of the class, or the class segment, and sparks conversation and critical reflection on the ideas within it.

Even without a general introduction to STE, students could use the compositions as templates for writing interactions or phrases to express certain ideas. For example,

students could use the compositions as inspiration for writing short sketches or role-plays. This would allow STE to be integrated into a larger curriculum, where within any topic (such as ‘going to the shops’) students could learn about norms of interaction in a number of ways.

Turning the focus from STE as a way of transmitting or demonstrating knowledge to using STE to develop skills—a class learning about interactional norms could use the principles from STE to analyse and draw their own conclusions about interactions outside of the classroom, in everyday situations. For this, students would need the introduction mentioned above. They could then take examples of real interactions (their own conversations, conversations at home, in public, with friends, and so on) and use them as data to analyse and develop their own STE compositions. By focussing on different types of conversations, students would be able to compare different speech groups, see variation amongst speakers of a single language and so on. Effectively, students could complete their own ethnographic research, expressed in terms of STE (Martínez-Flor & Usó-Juan, 2006; Mrowa-Hopkins, 2013).

Teachers dedicate significant time to explaining concepts, and then responding to questions for further explanation. While responding to these questions, STE gives teachers a hierarchy of ways to step back and limit the complexity of their answer, and a way to target the section of the explanation by simply expressing the non-understood part in STE, or they could step through a full STE composition and stop for further discussion where a student is not able to understand. This would be useful for both full classroom explanations, and one-on-one questions from students. This type of explanation could fit in with other methods of giving instructions and in fact is in many ways how teachers currently simplify their explanations. By using STE as an addition to their method of explaining, the teacher does not need to change their teaching style in any significant way, as STE can be integrated into many current styles of teaching.

### 9.4.3 Teaching materials

As discussed in Chapters 2 and 3, intercultural communicative competence aims to develop skills in students of adapting to new situations and being able to mediate different communicative contexts—effectively teaching students to have skills in ethnography (Peeters, 2000a). Developing these skills is an iterative process, which uses observation and reflection as its primary processes (Byram, 1997). As such, Martínez-Flor and Usó-Juan’s six R’s (2006)—Research, Reflection, Receiving explicit instruction, Reasons, Rehearsing, Revising—provide an ideal framework for creating classroom materials based on the AusDICT.

Appendix VI gives examples of some classroom materials based on the entries in the AusDICT. The materials fall into three different categories, depending on the goals and the topic of the materials. These categories are:

- Whole class activities—encouraging interaction, discussion, debate, and teamwork between students
- Small group activities—specifically groups of two to six students, depending on the activity

- Activities for individual students

These activities are cross-curricular, and draw on a range of different topics, not just language learning. This is of benefit to ESL classrooms, as they are generally English-only, and cross-curricular activities can then be used to engage students with a wide range of interests and backgrounds.

The activities focus on just one or two entries in the AusDICT, sometimes comparing the interactions between two seemingly conflicting entries (as in the pair exercise in Appendix VI), and sometimes building connections between values and language. Each activity inherently forms part of a sequence where students are prepared to complete the activity, and then reflect or report on it.

The activities designed for the whole class rely on the input of various class member sharing their experiences and sharing their own reflections. Throughout the focus groups discussed in Chapter 8, many teachers said that they would habitually use classroom discussion to teach invisible culture (if they taught it at all). Because of this response, I have drawn on the ideas of classroom discussion and interaction between students and student experiences to create activities which can involve everyone. In some cases, this might be with significant teacher facilitation, and in other cases, teachers are less prominent. In the whole class example in Appendix VI, students interact with one another, and explore their classmates' experiences of the issue at hand to establish points of commonality and contrast.

Small group activities benefit students who find it difficult to participate in whole class situations and also can provide more time for in-depth discussion between students. For these materials, small group refers to groups of two to six students, and, like the whole class activities they draw on students' experiences and relating those experiences to their group members (see pair and group examples in Appendix VI). One activity which is repeated in several formats in these materials is the role-play (as in the pair example in Appendix VI). Role-plays were another one of the teachers' preferred methods for teaching students to employ invisible culture in conversations; this was emphatically repeated throughout every workshop.

There are also examples of individual activities for students to complete on their own. There is one example of an in-class worksheet, and one example of a homework task. These activities might also be used for one-on-one tutoring sessions as well as classroom work. The aim of these activities is to encourage students to reflect on their own experiences before sharing them with groups or with the class. Some of the activities (such as the *My Cultural Keyword* example in Appendix VI) actually place the focus on the students' home culture, rather than that of Australian English. By doing this as part of a bigger lesson plan, students can develop their understanding of how values are related to the language we use by considering their own positions, and then making connections to Australian English.

#### 9.4.4 Student outcomes

Some of the suggestions for classroom implementation above required that students have some knowledge about STE and how it works in at least a general sense, if not a detailed sense. This is part of an additional way in which STE can enhance teaching



languages—through giving students an additional tool for exploring and analysing their experiences.

Students will be able to develop their skills and observation abilities regarding social ways of thinking through using STE as a means of expression and a method and language for describing concepts in their second language. It also gives them a language and framework to reflect on their own experience and communicate that experience to those around them. This could be within the context of the classroom, where cultural misunderstandings are explored and mediated, or outside the classroom in everyday life where points of friction can be explained or questioned. These conversations both inside and outside a classroom can only happen when students have the awareness and language to communicate their internal values and attitudes and compare them to the new ones they are experiencing.

In this way the AusDICT benefits language learners, migrants, through preparing their teachers to convey complex ideas through translatable language and passing on skills in breaking down complex concepts into component parts.

## 9.5 Conclusion

This chapter introduced Standard Translatable English as the defining language of the AusDICT, as well as a pedagogical tool to be extended beyond the dictionary. STE has been developed in response to teacher feedback, regarding clarity, readability, and structure. This chapter has addressed these concerns by proposing a pedagogical tool, based on the principles and concepts behind the Natural Semantic Metalanguage and Minimal English, in particular cross-translatability, non-circularity, and clarity. The resulting tool is the STE approach to the explanation of invisible culture.

In the AusDICT, STE is standardised for the format of the dictionary, and closely monitored through the style guide. However, STE is also an approach available for a broad range of uses for language teachers using the AusDICT as a launching point, but also more generally as a teaching tool. This chapter has elaborated on the applications of STE, giving examples of different contexts of how it can be used in classrooms, as well as giving concrete examples of teaching materials.

The strength of STE is that it develops ways of thinking critically about cultural concepts and deconstructing ideas in order to “think more clearly”. It is a way for teachers to think; to help them reconsider how ideas are interrelated and to help them find clarity in expression. It is also a way for students to express certain thoughts and values they have in their mother tongue, but do not yet have the language ability in their second language to express.

STE is the foundation of entries in the AusDICT, whether those entries were adapted into STE from NSM, or written as original entries for the AusDICT. The next chapter discusses these two methods for creating entries in the AusDICT.



## Chapter 10 Writing entries for the AusDICT

### 10.1 Introduction

Based on the surveys and the focus groups discussed in Chapter 8, teachers suggested a large number of potential topics for inclusion in the AusDICT. Using both these potential entries and existing NSM publications as a starting point, it was then necessary to decide on the entries to be included and write the additional entries.

This chapter will discuss the process undertaken to select the entries included in the final version of the AusDICT (§10.2), as well as the procedures undertaken to update and translate existing NSM research into STE (§10.3), and the procedures for writing entries for which there was no NSM foundation (§10.4).

### 10.2 Entry selection process

The entries included in the AusDICT need to meet several criteria. First, they need to be representative of the Australian English languaculture (as described in §6.2), which means that they should be relevant, but not necessarily exclusive to the Australian context. Second, the entries need to cover *invisible* culture, which meant that potential entries which did not describe culturally-salient terms were discarded. Cultural keywords (using the criteria in Levisen & Waters, 2017) were included and, in some cases, particular words which were representative of other entries were also included. Third, the entries needed to relate to identified topics as being difficult for migrants to acquire, either from the language teachers during the survey or focus groups, or from topics suggested by the literature (§3.2.2), or from topics included in other textbooks (cf Boyer, 1998; RIC Group, 2007). Finally, the entries, sections, and modules themselves needed to meet the criteria set out in §3.5.2. As a result, some additional entries were added in order to meet these requirements. Of course, it is not possible for a dictionary of this size to include every relevant entry. It can only aim to include at least those which teachers in Australia felt needed the most explanation to their students. Further discussion of ways in which this dictionary could be expanded are discussed in §12.5.

The starting point for the dictionary entries was existing NSM publications which contained explications and cultural scripts for English (including where publications specified Australian English, Anglo English, and unspecified varieties of English, but excluding specifically American, British and Singaporean compositions). Each of these publications (e.g. Goddard, 2009; 2012b; Jordan, 2017; Peeters, 2004; Stollznow, 2003; Wierzbicka, 1991; see Appendix IX for full list) argues for the included concepts as Australian concepts, even if they also overlap with other varieties of Englishes. The result of this process was a compilation of 486 explications and 176 cultural scripts—a total of 662 proposed entries. This set was then sorted using the same coding system as for the topics discussed by teachers (discussed in §8.3 and see Appendix II) although the system was expanded throughout the coding process. Where scripts and explications fell into two or more places, they were placed into the conversational context (e.g. workplace, school, etc.). The context was more relevant for the module-based layout of the AusDICT than the interaction type (such as ‘requests’).

The number of compositions were reduced by removing the duplicates—especially in instances where there was a significant publication gap between the two versions. In most cases, the most recent version of the composition was kept. Then, the number of compositions was again reduced based on the relevance of the composition (usually an explication) to invisible culture. This step of the reduction process removed explications which were outside of the scope of this project, despite their pedagogical value in teaching language—for example in teaching the differences between near-synonyms. These explications are discussed in Chapter 12.

At this point in the process, I compared the list of content problems mentioned by teachers to this list and added placeholder titles for those that were missing (an additional 140 proposed headwords). Many of these additional entries were on specific terms or phrases in Australian English with which students had difficulty. I used the evaluative criteria (see Chapter 7) and other publications (e.g. the publications where the first set of explications and cultural scripts were drawn from—listed in Appendix IX) to add proposed headwords where there were intellectual gaps between a high-level concept and a term, or between a way of interacting and the values which informed that (for example, the high level cultural script of ‘being polite’ or ‘being funny’; the norm ‘asking people to bring food to a gathering’ to complement the phrase ‘bring a plate’; the word ‘reckon’ and phrase ‘what do you reckon’ to give phrases for the section on expressing opinions). In some cases, there was an intellectual gap to fill, sometimes there was a single missing link in a series of connected ideas, and in some cases, there was only a single composition in a set of related ideas.

An example of the latter is the module on Education (see AusDICT). Several concepts in this area were suggested by teachers, however there were only two previously published compositions in this domain. Further, the entries suggested by teachers were all at the interactional and behavioural level, leaving the higher-level values unmentioned. In this case, I used the data from the workshops to gather the teachers’ underlying perspectives in the domain, including the focus group where I focussed on it as a topic of discussion. This conversation generated some general perspectives and opinions about the nature of teaching and education which were then translated into STE as entries. This process generated 25 additional compositions.

This process resulted in 468 proposed entries for the AusDICT. This was consolidated to the final number of 333 entries for the dictionary by removing some of the modules which contained too few entries for pedagogical usefulness. Some modules which were removed in this stage were “Visiting the Doctor”, “Family Life”, “Compliments”, “Apologies” and “Sayings and Idioms”. These are all important topics for invisible culture and interactions in Australian English, however they require a more in-depth treatment than can be provided within the scope of this project. These modules and other possible ones are further discussed in Chapter 12. The final AusDICT presented in this thesis contains 333 entries in 12 modules (see Table of Contents in the AusDICT, and Chapter 11).

Some of the module topics which were included were based on quite different criteria. Some, such as the module on “Key Values and Attitudes” are obviously related to invisible culture in Australia, which is the focus of this resource. Others, such as the module on “Swearing” are less obviously connected. The module on swearing was included because of the high number of questions teachers get about swearwords in Australia, and how influential swearwords and swearing can be in negotiation social

interaction in Australia (Goddard, 2015). In addition, it is an important element in teaching culture and invisible culture to include explicit discussion of ‘taboo’ topics (such as swearwords) (Liyanage, Walker, Bartlett, & Guo, 2015), because they highlight the implicit assumptions and expectations of culture better than many other topics. It is also out of this consideration that I have included the frequent swearwords in Australia.

It is apparent on a brief reading that there are a number of topics and particular interactional styles which have not been included in the AusDICT. In particular are those of Indigenous Australian language, including Aboriginal Australian English (see also the discussion in Chapter 6). It is a considered decision to leave these entries out from the dictionary, for the main reason that I do not have the subject matter expertise for research into these topics. As with the topics discussed above, it is insufficient to provide a cursory insight into these interactional styles, and such in-depth ethnographic research is outside of the scope of this study. Existing publications in this area (such as Harkins, 1994) provide a foundation for such work in these varieties. Inclusion of this information should be areal, and an expert would be able to provide information and research on the invisible cultural elements in each of these languages. This calls for collaborative research and as such, this omission, and the omission of other languages and dialects spoken in Australia, is intentional and strategic, for reasons discussed in Chapter 6, and further discussed in Chapter 12.

### 10.3 Entries updated and translated into STE

There are two main types of entries for the AusDICT in terms of the creative process undertaken to write compositions. The first type are the entries which are derived from previously published compositions by NSM authors (e.g. Goddard, 2009; Peeters, 2004; Wierzbicka, 1991). These entries were then ‘translated’ into STE. The second type was entries written specifically for the AusDICT. This section discusses the entries translated into STE, while the new entries are discussed in §10.4. Figure 31 illustrates the number of entries in each category as a percentage of the total dictionary.

	<b>Number of entries</b>	<b>Percentage of total dictionary</b>
<i>Entries updated and translated into STE</i>	215	64.6%
<i>Entries newly written for the AusDICT</i>	118	35.4%
<b>TOTAL</b>	<b>333</b>	<b>100%</b>

Figure 31 Table of entries in the AusDICT, comparing number of entries drawn from previous publications and number of entries researched and written specifically for this project.

Appendix IX gives a full list of all publications from which compositions have been drawn, with reference to which entry in the AusDICT has been derived from that publication. These publications (from which two-thirds of the publications in the AusDICT have been drawn) consist of a broad range of authors who have published NSM compositions on varieties of Englishes across decades. Each of these publications

establishes the relevance of the words, cultural concepts, or pragmatics researched to either the Australian context specifically or to a more global Anglo-English context. In some cases, these compositions describe values and norms which overlap with other varieties of English (see §6.2) but at the same time, as the data used is from Australian sources, we can be sure that the values and norms describe Australian English in the broader sense.

The major challenge with these entries was developing a consistent style between all of the compositions, considering that they had come from a number of different ‘versions’ of NSM (Goddard, 2017c). This meant that there were different templates and approaches used by various authors across time. In some cases, translating these into the same style for STE involved some significant reworking of the language and formatting, particularly to the earlier explications and cultural scripts. Conversely, some of the more recent publications (e.g. Jordan, 2017) are written closer to Minimal English, for a wider audience, and therefore required very little changing to the text. Most changes to these compositions were in regard to line breaks and sectioning of ideas. As discussed in Chapter 9 (§9.3), a style guide was developed to keep the compositions consistent (see Appendix VI).

#### 10.4 Entries newly written for the AusDICT

The second type of entries were written as original entries for the AusDICT, as per the selection of entries discussed above. These entries filled in the gaps left in previously published papers, or directly addressed concerns raised by teachers. A full list of the titles of each of the 118 compositions newly written is in Appendix X. Each of these entries was researched using a combination of methods. For the entries referring to expectations, values, and attitudes, I used materials from the focus groups (see §8.4) and added research data from existing publications on the topics. For example, as discussed in §10.2, the module on Education is primarily original material for the AusDICT.

To collect data on Australian English, I used databases of spoken Australian English and written sources relevant to Australian English such as Hansard and full texts of published Australian literature (AustLit, 2019; GCSAusE, n.d.; Hansard, n.d.). In addition, I created a custom Google Search engine, which searched the websites of 30 popular Australian news sources. These combined resources of Australian English were more relevant for the definitions of words and phrases, but in some cases were able to be used to illustrate how particular values play out in interactions. These examples were used as evidence for the usage and meanings of the terms which I was writing compositions for. In addition to linguistic evidence, I used previously published analyses and discussions where they were available. Sources where these analyses came from included: academic, peer-reviewed work (such as Chisari, 2015; Haugh & Chang, 2015; Haugh & Bousfield, 2012; Peters, 2007; Schneider, 2012; Sinkeviciute, 2014); professionally published resources aimed at migrants (such as the SBS cultural atlas (Evason, 2016), the Culture Shock series (Sharp, 2012)); resources published by the government for migrants and the AMEP program (e.g. Australian Government, 2018; Department of Education and Training, 2011); and personal accounts (such as travel blogs, published books, and interviews). These three categories provided a three-tiered approach to analysing these concepts from both an outsider and an insider perspective.

While the methods described here are not as ideal as a full ethnographic study, they provide the advantage that they collect lots of data on a single topic, rather than a single word, meaning that cultural scripts can be written in sets of interconnected ideas rather than isolated values. Often, the ideas expressed in other publications (such as the SBS cultural atlas) use culture-specific concepts, which, by their nature, comprises several interconnected concepts and attitudes. By separating these concepts from one another, it becomes clear how the ideas are related and therefore how they can be better presented to learners.

Although there is not enough space in this exegesis to discuss the full process of writing explications and cultural scripts, I will make an attempt here to discuss the methods and strategies used to develop the entries written from scratch for this project (as opposed to those adapted from previous publications, which are discussed in §10.3 above). While all NSM researchers conduct research in a similar way, this is the first time that the process has been systematised in such a way for producing and standardising a large number of compositions. The first step in the process is described above—collecting data on a single concept or norm to inform the contents of the explication or cultural script. The next step is to group similar concepts in the data so that they can be deconstructed. This process of deconstructing concepts involves describing the concept in question in ever-simpler terms, with the goal of using nothing but NSM primes to explain the same concept. Often this requires breaking seemingly individual concepts into separate parts (such as the Australian “equality” into “someone like me” and “someone not above me”). NSM researchers often use empirically designed templates for words from similar domains, as these are useful frameworks to assist in approaching a set of cultural scripts or explications from a consistent perspective (e.g. Goddard, 2008). These templates also help to ensure that the explications and scripts capture comparable information. Finding and applying a template comprise the next step of writing an explication. The final steps are an iterative process of working and reworking the explication or cultural script - as an individual researcher, with native speakers, and with other researchers. This ensures that the result conforms to the three principles of NSM explications: that they are coherent, substitutable, and well-formed. For this project, this was done through workshopping the results with native speakers and with ESL teachers to verify their usefulness and comprehensibility.

After writing each original entry in STE, as a quality assurance procedure, I trialled it with a variety of native speakers of Australian English, before they were compiled into the beta version of the AusDICT and shown to teachers. All entries were tested with at least one native speaker, but most were tested with three, some up to four. For lexical items, I presented the entry without context and requested that the native speaker consultant provide the word which was being described. If they were unable to provide the correct word, I asked a series of questions which elicited their reasoning for thinking it was something else and amended the composition as necessary. In other cases, I presented the composition and asked the native speaker if the concepts resonated with them and asked them to describe how it did or did not resonate. This information was then used to refine the entry, and also to determine the headword for the more complex cultural values and attitudes. This methodology ensured that the compositions were capturing the most salient issues and concepts to native speakers, even if they were unable to capture every instance of nuance. Each entry was then standardised and made consistent through the use of the style guide discussed in Chapter 9.

For a project of this size, it was essential to prioritise the key information necessary for teachers in each entry, rather than providing a full ethnographic study of each cultural value and attitude. The result of this decision is that there is undoubtedly some loss of nuance in the entries, but that the entries are more contained and concise, and therefore more accessible to the users.

## 10.5 Summary

This chapter has described in succinct terms the processes used for selecting and writing the 333 entries in the AusDICT. The 333 entries in the final AusDICT have been carefully selected for relevance to invisible culture in Australian English, and the language teaching and learning needs of the intended users.

Overall, 35% of the entries were written as new contributions to NSM research, and although these entries were strategically written for the teaching contexts for which the AusDICT is intended, they nevertheless contribute to descriptions of invisible culture in Australian English. The current project is the first time that a procedure for writing and testing such a large number of compositions has been undertaken. This procedure was supplemented by the style guide for STE and the AusDICT.

From this point, the compositions were then built up into entries for the AusDICT, and the AusDICT constructed around them. The following chapter describes the organisation of the AusDICT, in terms of its digital structure, macrostructure, and entry-level structure.





## Chapter 11 The Organisation of the AusDICT

In order to understand this chapter, I advise that you keep the AusDICT close at hand for reference. Some examples are given throughout the chapter, but it is impossible to give examples for each type of entry at each point. Therefore, I recommend that you refer to the AusDICT for further examples.

### 11.1 Introduction

Chapter 9 established that Standard Translatable English (STE) is a useful pedagogical tool for teaching language and culture through its descriptive capacity and its ability to transcend the bounds of language barriers in classrooms. With the specifications of STE clearly defined, the AusDICT will use STE as a descriptive metalanguage to describe entries.

In this chapter, I will detail the decisions made at each level of the creation of the AusDICT in a final, practical sense. I will begin with the decisions affecting the dictionary as a whole, and then move to the more specific issues at the chapter and then the entry level.

First, I will discuss the digital production of the AusDICT (§11.2) and describe the behind-the-scenes technology used to store, maintain and manipulate the content of the dictionary into an eBook format. I will then discuss the overall structure of the AusDICT (§11.3) and describe the intention and user needs targeted for each major part—from the tables of contents through to the indices. Finally, I discuss the structure of each entry (§11.4) with reference to the different parts of an entry discussed in Chapter 4, explaining how the conventions of dictionary-making were applied to the non-conventional elements of the AusDICT.

### 11.2 Digital production procedures

In keeping with the trends in the publication of educational resources, as well as the feedback from teachers in focus groups, I have created this dictionary in a digital format.

The eBook format was chosen for four main reasons: portability, accessibility, cost, and functionality. Users commented in the focus groups that it was necessary to have a portable resource so that it could be used in a number of different contexts. While the preferred format was a smartphone application, the eBook is equally portable, and more broadly compatible across devices. Cross-compatibility means that it is more accessible for a wider audience, being able to be read on any electronic device with an eBook reader (including smartphones, tablets, and desktop computers). In addition, eBooks are able to be read by screen-readers, making them accessible for the vision-impaired. They are also usually cheaper than hard copies, which makes them accessible for teachers and institutions with limited budgets. Finally, the eBook format provides an in-built search function which gives users an additional pathway to the content, on top of those provided by the tables of contents and the indices (see §11.3.1 and §11.3.5).

Creating the AusDICT represented a unique challenge in terms of data storage and transformation to the final format. Because of the final format's digital nature, overcoming these challenges required an adept level of interaction with technology. In this section, I will discuss the back-end technology and programming which has been used to construct the AusDICT, in accordance with the International Digital Publishing Forum standards for eBooks and the ePub file format. First, I will discuss the data management language used—Extensible Markup Language—and the benefits of using it. Then I will discuss the procedure and programming used to transform that data into the ePub file format.

### 11.2.1 XML and data management

The first technological problem which needed solving was how to manage the entry data, and the version changes of entries written in NSM and STE (discussed further in §10.2). There are a range of possible approaches to solve this problem. One common approach is using a relational database, such as MySQL. Databases, however, are designed for data storage and querying, and not for the transformation of data into different formats (Conrad & Obasanjo, 2003).

Keeping in mind that the AusDICT has potential beyond this project, the ideal system is one that would be simple; easy to learn; interoperable; and customisable. Simplicity is important for this project, as the data should be human-readable to assist in updates and changes as the DBR<sup>9</sup> is carried out. Due to time constraints on this project, the system needed to be easy to learn—in both the sense that it draws on my existing skills, and the sense that it is sufficiently mature with good resources available. Interoperability—the ability to be applied on many different digital platforms—is important so that the project can appear as digital, hard copy, and even smartphone application formats while using the same source of data. Finally, it needed to be customisable as the content and structure of the AusDICT have not been implemented in this way before.

As such, two major data formats were primarily suited to this project—JSON (JavaScript Object Notation) and XML (Extensible Markup Language). Both JSON and XML are data-interchange formats, however they draw on very different underlying structures (Szul, 2017; Vogel, 2017). XML was chosen for this project for a number of reasons. XML provides a format which is separate from systems and can be transformed in any number of ways from a 'single source of truth'. JSON on the other hand is a JavaScript-based data format intended for web-based design, but because the goal of the AusDICT is not to be solely web-based, a format with broader applications was preferred (St Laurent, 1998).

XML uses similar syntax to HTML, in which I am already proficient, meaning that the learning time was significantly shorter for XML. In contrast, JSON is based on programming paradigms which were unfamiliar to me and while JSON by itself would not be too challenging, it would take too long to gain the required proficiency in the additional programming languages required to transform the data. In addition, XML is a mature language and therefore has many resources available online and in print. In addition to the formal resources, there is also a large community with expertise on the topic which I was able to draw on.

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<sup>9</sup> Design-Based Research (Amiel & Reeves, 2008) (See Chapter 8)

Another advantage of XML is that it is ‘extensible’ meaning that the user is able to define the parameters of the data as required (Marchal, 2000). This then creates a ‘schema’ which is used to validate all data written in XML—ensuring that the XML document contains no structural errors. The schema for the AusDICT is included in Appendix VII. By using the schema, any XML user can create data of the same format and structure, and they can also edit the schema to suit their own purposes.

In order to index, cross-reference, filter and otherwise manipulate the data, XML employs a tool called XSLT—Extensible Stylesheet Language Transformations (Williams, 2009)—which allows its users to transform source documents into whichever format they choose, while also manipulating order, what displays and what does not, and how elements are grouped. Because XML (and XSLT) is designed for interoperability, these transformations do not require any specialised software, which means that the process is accessible to anyone.

### 11.2.2 From data to eBook

There are several different formats available for eBooks. The simplest format is of course the basic PDF format. However, for the AusDICT the PDF format is not ideal as it is static, harder to cross-reference and index, and is not suitable for all types of readers. The current standard for eBooks however is the ePub format which is determined by the International Digital Publishing Forum standards (IDPF, 2017). The ePub format is a packaged directory which is readable by most current e-readers. Therefore, because of these common standards, it is the most compatible format across different devices.

The ePub format is made up of a series of files which form the content of the eBook, as well as instruction documents for the e-reader. All files were constructed using the international publishing standards to ensure that they were valid formats. As such, the file presented here is of sufficient quality for both Amazon and Apple Books Store.

To transform the data from the semi-structured XML format into the required formats for the ePub, I wrote a series of XSLT programs. There is one XSLT program to generate the main content of the dictionary (available in full in Appendix VIII), and then one each per table of contents (of which there are three tables of contents), and one each per index (of which there are two). Each of these programs generates a different result from the same source document, ensuring that there is consistency across the entire AusDICT. The XSLT allows me to automatically generate the cross-references, which ensures that there are no errors between different heading titles, and one change in the master document will then be reflected across the whole of the AusDICT. The sources for the examples are contained in a separate XML file, which also had an XSLT to generate the source list.

In addition to these content files, the ePub also contains the “spine” document which indicates which order the files are to be presented in; the cover document with the cover image and information; and a styling file, known as a cascading style sheet (CSS). The CSS file determines all of the fonts, sizes, colours, and all other formatting across the whole document<sup>10</sup>.

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<sup>10</sup> The CSS, styling, and cover of the AusDICT are also my own original work.

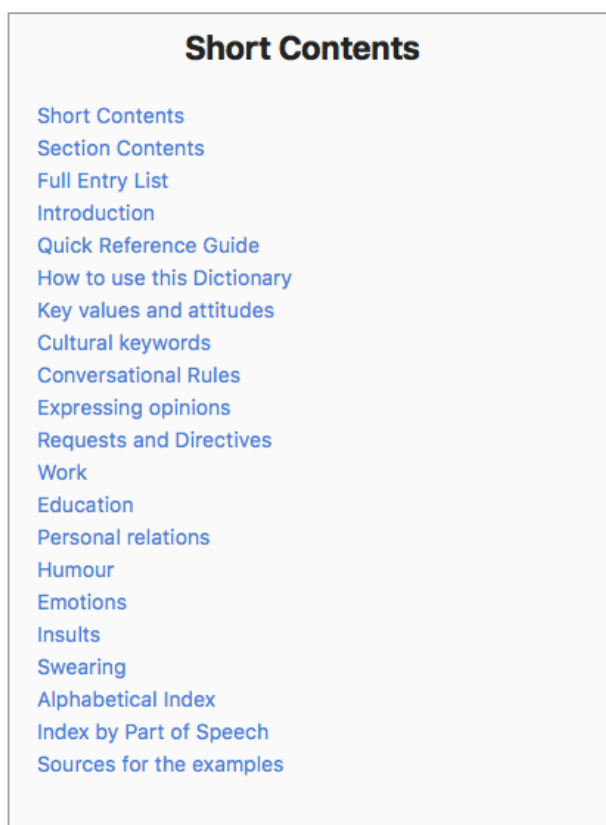
## 11.3 Macrostructure

The overall structure of the AusDICT is just as important for effective use as the main contents. The macrostructure of the AusDICT was developed based on examples from other existing dictionaries (as discussed in Chapters 4 and 6), as well as from teachers' requests during the focus groups, and necessary elements extrapolated from common concerns in comprehension. The decisions for each of these sections will be presented as following the structure of the AusDICT, rather than the order in which they were designed.

### 11.3.1 The Table(s) of Contents

The first major sections in the AusDICT are the Tables of Contents. Many users rely on the contents pages to navigate a book. Because eBooks reflow depending on the size of the screen and the eReader, the Tables of Contents have no page numbers, instead relying on hyperlinking and the eReaders automatic generation of a paginated Table of Contents. There were several options for structuring the tables of contents, depending on the heading levels to be included. I decided on including all three heading levels, in three different tables of contents. While this might seem excessive, this is because of the different intentions which users might have in coming to the dictionary.

The first table of contents is the “Short Contents” and contains only the major headings in the AusDICT (see Figure 32). This table of contents is ideal for users who are planning classes around particular topics and looking for all the information in a particular module.



<b>Short Contents</b>
<a href="#">Short Contents</a>
<a href="#">Section Contents</a>
<a href="#">Full Entry List</a>
<a href="#">Introduction</a>
<a href="#">Quick Reference Guide</a>
<a href="#">How to use this Dictionary</a>
<a href="#">Key values and attitudes</a>
<a href="#">Cultural keywords</a>
<a href="#">Conversational Rules</a>
<a href="#">Expressing opinions</a>
<a href="#">Requests and Directives</a>
<a href="#">Work</a>
<a href="#">Education</a>
<a href="#">Personal relations</a>
<a href="#">Humour</a>
<a href="#">Emotions</a>
<a href="#">Insults</a>
<a href="#">Swearing</a>
<a href="#">Alphabetical Index</a>
<a href="#">Index by Part of Speech</a>
<a href="#">Sources for the examples</a>

Figure 32 Screenshot of Short Contents in the AusDICT

The second Table of Contents includes the second level of the modules (i.e. the section headings). This is useful for users who know the general area of the entry they are looking for, but do not know the headword of the entry. An advantage of this approach is that users are presented with the kinds of subgroupings early, so they do not have to guess at where a search term will be within a large module.

Finally, there is a table of contents presenting all of the entry headwords, in the order they appear in the AusDICT. This table of contents is more similar to an index by topic, as it does not contain reference to the other parts in the macrostructure.

### 11.3.2 The introduction to the AusDICT

Following the contents is the introduction to the AusDICT. The introduction is aimed at the language teacher, so great consideration was given to the language and content of this section to ensure that it was clear and appealing to that audience.

The introduction explains the goals and objectives of the AusDICT, as well as a brief discussion of the principles and practicalities of STE<sup>11</sup>. The description of STE in this section of the AusDICT is brief and does not fully instruct the user on how to use and develop STE as a pedagogical tool because it is aimed at giving the necessary information for understanding the AusDICT. The teachers in the late-stage focus group indicated that a tutorial dedicated to explaining the pedagogical applications of STE would be a useful addition to the materials being presented in the AusDICT, but they also indicated that it might be better presented in video format through a dedicated website rather than in the book itself. However, a short step-by-step plan for helping teachers to develop their own skills could easily be developed and included at the end of the book as a supplement.

### 11.3.3 The instructions for the user

A common feature of learner dictionaries is a section describing the different elements in the entries, and the purpose and utility of each. While the AusDICT is not aimed at language learners, the target users are as likely to be unfamiliar with the content as language learners. Because the material presented is unique and as it is likely to be the first time many users have encountered the methodology, it is even more important that it contains a section on how to use the AusDICT. Because the AusDICT departs from traditional lexicography, it is useful for users to be able to refer to something that clearly instructs them on the intended use for the different parts and reminds them on the meanings of symbols used in the dictionary/specific to the present dictionary.

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<sup>11</sup> Standard Translatable English (see Chapter 9)

**Headword or entry title**  
There are three types of headwords—values, phrases, and words.

**Part of speech or type of entry**  
This tells you what kind of entry it is—whether it is a value, attitude, norm, phrase, or noun, verb, adjectives. Each type of entry is followed by an explanation of the term in STE.

**Entry**  
Entries are written in STE (see introduction).

**Note**  
Notes give additional or clarifying information on the entry.

**Examples**  
This section (in grey) provides examples of usage, contexts, and applicable scenarios for the entry.

**Example reference**  
Some examples have been drawn from media. The full references can be found at the end of the dictionary.

**Related entries**  
At the end of the entry are a series of hyperlinks to related concepts. These can be related either as similar concepts, phrases related to the value, or opposite concepts.

The screenshot shows the entry for the phrase "she'll be right". The entry is structured as follows:

- Headword:** "she'll be right"
- Classification:** phrase: someone says these words
- Usage Examples:**
  - I say "Nothing bad can happen now."
  - I say this because a short time ago it was like this: Something happened. Other people can think like this: Something bad can happen now.
  - I don't think like this.
  - I want other people to know nothing bad will happen now.
  - Because of this, I say these words.
- Note:** While 'she'll be right' can seem like a cliché to some, it is still in frequent use by many, and also in the media. It is a phrase which is generally reflective of the related values, such as 'tough attitude'.
- Examples (in grey):**
  - "Do you think it will rain this weekend? I think we will have to cancel our walk. 'She'll be right. We will just go for coffee instead if it does."
  - "Do you need a hand? 'She'll be right. Just got to get to the next bus stop. Thanks though."
  - "Now, I admit that I've been guilty of the "she'll be right" attitude, too. I recently had some chest pain and acted like it was no big deal." (Feren, 2016)
  - "Galaxy poll finds Australians have a "she'll be right" attitude to life. Easy-going Aussies value time over money - and most see their future as bright, a Galaxy poll for News Limited reveals." (Bitu, 2013)
- Related entries (hyperlinks):** no worries!, doing something when something bad happens, tough attitude, easy going, laid back

Figure 33 Screenshot of page 1 of the quick reference guide

The instructions for the user — “How to Use This Book”—is immediately preceded by a Quick Reference Guide which describes each of the features of an entry (as in §11.4), using two example entries—one phrase and one value. Following the quick reference guide is a more detailed description and explanation of each of those components. The quick reference guide was added to this section after consultation with teachers who stated that, while extremely useful in its current form, they were unlikely to look at a “How to Use This Book” section until they were invested in the resource and its contents. As a result, and due to time constraints, the most they would manage on first look was an image-based “help” or “quick reference”, which drove this important addition.

### 11.3.4 The modules

The main body of the AusDICT is organised into modules (see discussion in Chapters 5, 7 and 8). The content of the dictionary was based on commentary from the participants of the focus groups, the survey responses, as well as other discussions on invisible culture in Australia. This content was then coded into modules based on similar topics and domains. Some reorganising of the modules was done based on feedback from the late-stage focus group, including dividing one module into two based on the number of entries in each module.

The internal structure of each module is based on a conceptual ‘flow’ transitioning from big picture to a detailed picture. Entries that corresponded to the highest level “master level” cultural scripts (Ye, 2004) were presented first, with the connected entries following. The sub-headings were chosen based on smaller conceptual sub-domains. The specifics of what determined a sub-domain varied with the topic of the module, but for the most part they focussed on conversational contexts, such as in Module 8 “Personal Relations” where sub-headings include “Social ideals” “Making friends” and “Going out with friends”. Within each sub-heading, the structure is repeated—beginning with the highest-level scripts and then ending with the most specific entries referring to words and phrases.

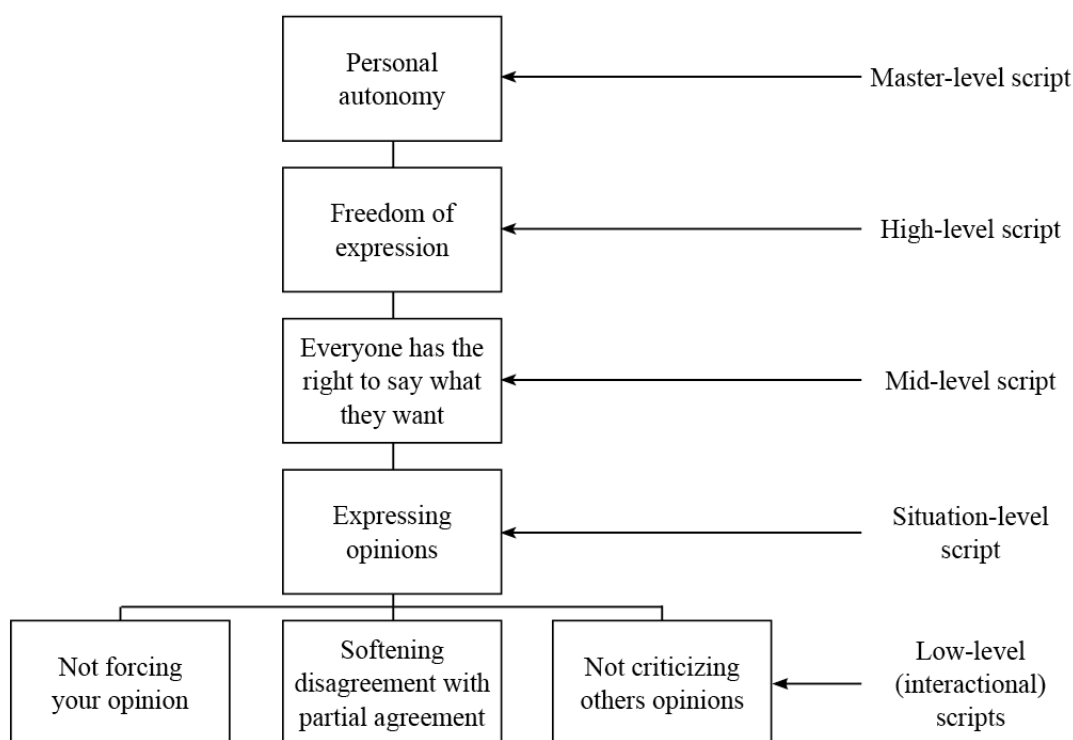


Figure 34 Chart illustrating the influence and relationships between different levels of cultural scripts (repeated from Figure 11).

This pyramidal structure is also reflected in the ordering of the modules within the dictionary. The modules were organised beginning with the generalised values which influence many aspects of interaction, then by specific social settings, followed by particular types of interactions, and finally particular ways of expressing ideas. The exception to this structure is the module ‘Cultural Keywords’, where the words are



grouped into related categories, but then are organised alphabetically within those categories.

### 11.3.5 The indices

Following the main body of the AusDICT are the Indices. The complexity of organising the dictionary and selecting the headwords warranted the inclusion of multiple indices in order to provide users with several access points to find the entries they are looking for. Finding the correct entry is in part difficult in this dictionary because of the non-traditional headwords in many entries.

The first index is an alphabetical index of each entry by headword. This index is for those users who know what entry they are looking for, and wish to link directly to it. It is also useful to users who do not know if the headword they are looking for is included in the AusDICT.

The second index presents the headwords grouped by their “part of speech” declaration. These are sorted into two different sections—the values, attitudes, and norms and then the more common parts of speech such as adjectives, nouns, and verbs. This index is beneficial for users who are looking for all of one category of entry, for example if they are gathering material on attitudes towards people in Australian English.

## 11.4 Entry structure

The structure of the individual entries in the AusDICT has been determined by the types of information included in existing dictionaries aimed at learners and different ways of using resources as proposed by teachers. The initial list of additional materials to include in the entries was long, and while all had pedagogical merits, I decided to keep the entries as straightforward as possible, in particular so that the information was maximally retrievable for teachers using the dictionary in time-poor situations. Some of the additional ideas are discussed in Chapter 12, however the possibilities are near endless and not every possibility is discussed.

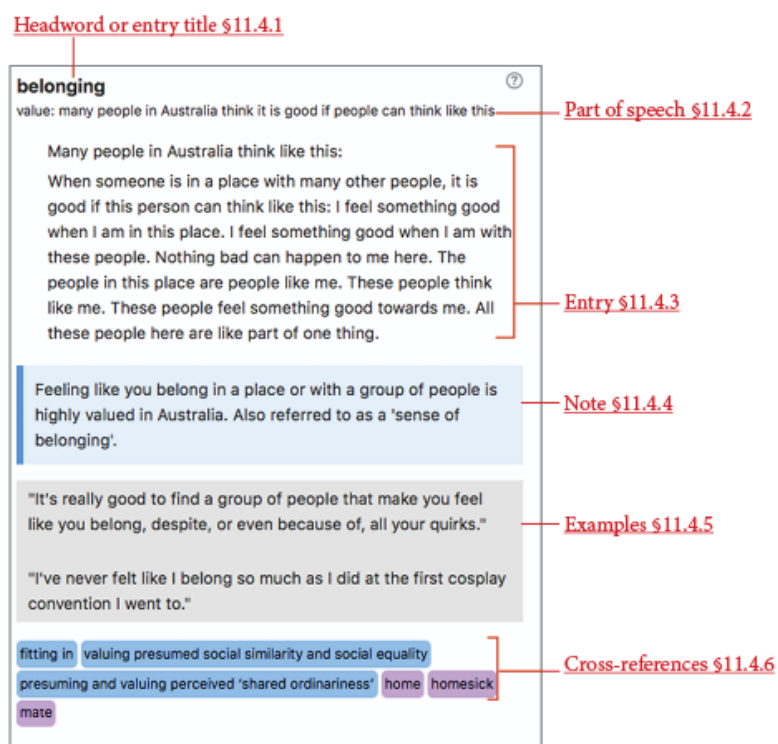


Figure 35 Example of an entry in the AusDICT, annotated to show the parts relevant to each subsection in this exegesis.

Figure 35 illustrates the different parts of the entry which this section will discuss and justify how the theory and principles explained in Chapter 4 have influenced the decisions made on each of these elements.

### 11.4.1 The “headword”

Arguably the most recognisable part of a dictionary—the headword—determines what a user searches for in a dictionary, as referred to in Figure 35. In this project, determining the most useful headwords for complex concepts and uncommonly expressed concepts was an important task. These were determined based on the existing composition titles, and in consultation with the teachers during focus groups. For each of the individual lexical items, the headword is listed on its own, followed by an example of usage. The simple example confirms the context for which the user is looking. In traditional dictionaries, there are many entries for each of the different senses of a word, under a single headword. In this dictionary however, there is only a single sense per headword, so the user must be able to determine immediately if the entry contains the information they are looking for. Where different senses of a word are given, they appear as separate headwords. As shown in Figure 36, entries which refer to words are also accompanied by a generic phrase to illustrate the context.

**whinge "X was whingeing"** ?  
 verb: someone does something

For some time, someone (e.g. Ken) was saying something like this "Something bad is happening to me."

Ken was saying it like people say things when they want to say something like this "Something bad is happening to me. I feel something bad because of this. I can't do anything. I want someone to know this. I want someone to do something because of this. I think no one wants to do anything. I want to say this many times because of this."

People think it is bad if someone does this often.

"I know I whinge too much. Thanks for listening to me."

"Val, stop whingeing. You need to come up with a plan and just do it."

doing something when something bad happens   tough attitude

anti-whingeing   whinger   sook

Figure 36 Example entry of "whinge" illustrating the headword and context information in "X was whingeing".

For the entries describing cultural content, a more complex headword must be described. These headwords are mostly descriptive of a concept and use several words to express the idea. In general, single words were avoided for explaining cultural values so that the cultural values would not be mistaken for definitions of lexical items. The cultural headwords are more difficult to look up for someone unfamiliar with the phrasing used in the dictionary, but they are also listed in the indices by first word, and in the index by parts of speech. In general, the user path to find these headwords will be through the tables of contents discussed in §11.3.1, as the conceptual domains are the most reliable entry for cultural values.

The headword is formatted in bold as per common lexicographical convention. As colour is used elsewhere in the dictionary, the text remains black here. The formatting of the word is simple, with no additional breakdown into syllables, phonetics, or other pronunciations aides. This decision was made in particular because the resource is aimed at teachers, not at the students themselves, and the equivalent information is available in myriad other sources. Because each entry is long for a dictionary entry, each headword is started on a new page.

#### 11.4.2 Parts of speech

A unanimous feature of learner dictionaries is the inclusion of the part of speech of the headword, as well as additional information about conjugations, plurals and derivative forms. For the AusDICT, I have kept the part of speech element (indicated in Figure 35), in the same terminology as is commonly used in language education and dictionaries (i.e. noun, adjective, verb, etc). However, to further contextualise the entries, the parts of speech have been broken down into sub-categories (such as noun: person) with the second part elaborated on in STE (i.e. (noun: someone of one kind). In

the case of cultural values and attitudes, the ‘part of speech’ component is interpreted to mean the ‘part it plays in speech’ which is notated as [value] [attitude] [norm]. Attitudes are divided further in the same way as the other parts of speech are. Each of the part of speech terms is explained for users in the introductory section (see §11.3.2). The ten parts of speech declarations are listed in full in Appendix V.

#### 11.4.3 The entry

The main body of the entry—or the definition—is the STE composition (indicated in Figure 35), as discussed in Chapter 9. It uses the same language, the same structure, and the same presentation. This includes the in-text examples such as the using of names, and examples for the vaguer references (e.g. if the composition states “This someone does something”, then it is followed by an example such as “e.g. writes a report”). These examples are not exhaustive by any means but will give teachers an indication of the types of activities indicated by the entry. The in-text examples are supplemented by the main examples for each entry, to be discussed in §11.4.5.

The entry is indented from the margin, to give it space between the headword and the other parts of the entry (such as the examples and the cross-references). This makes scanning easier for the user as the information is segmented.

#### 11.4.4 Notes

Some entries also include notes (indicated in Figure 35). This part of the entry is resultant from points of interest and points of confusion raised by the late-stage focus group when reviewing the AusDICT. For the most part, the notes point out common tripping points (such as when a composition says ‘can’ as a possibility, rather than ‘will’ or ‘does’ as a definite) or interesting contrasts with related terms, or a further discussion of the examples used.

The notes are formatted differently from the other content in the entry and are in text boxes which are shaded blue with a thick blue border on the left. This format was chosen because it is similar to note/information boxes in other publications aimed at English learners (such as the Longman Essential Activator) being familiar to users who have encountered such a feature before.

#### 11.4.5 The examples

Each entry is accompanied by several examples (indicated in Figure 35) which illustrate the usage and contexts of the word or concept. Because of the different types of entries, there were several approaches used in selecting the examples. As per the recommendations by Landau (2001) and Tomlinson & Masuhara (2013), I used examples of real usage where possible. To ensure that the examples were primarily current to the language teachers would be teaching in classes, for the most part, they were sought from the year 2000 onwards. A couple of examples come from earlier periods, but these were included because they either provided an interesting starting point for discussion for students, or because the example captured the usage of the entry. There are 692 examples in the AusDICT, an average of two examples per entry.

**"no worries!"** ?  
phrase: someone says these words

Something happened (you said something to me)  
I think about it like this: It is not a big thing. I don't feel something bad because of it. I don't want you to feel something bad because of it.

*"I thanked him for the tip. 'No worries.'" (Smith, 2000)*

*"I would have done it myself except that I come from around here and I'm trying to keep as low a profile as possible.' 'No worries. Uncle Dick told me your family have been up here for generations.'" (Parsons, 2013)*

*"Okay. Can you wait until either the cops or I get there? I might be an hour. And even if there are police available, they'll probably be at least that long.' Jo stifled a sigh [...] 'No worries. I'll photograph and document the wreckage.'" (Parry, 2015)*

she'll be right   saying thank you   good sport   easy going   laid back

Figure 37 The entry for "no worries" in the AusDICT showing examples for the phrase, drawn from media and cross-referenced with author and year.

**doing something when something bad happens** ?  
attitude: some people can think like this about something

When a person feels something bad, it is good if this person thinks: I want to do something because of this.  
When someone thinks like this, it is good if they do something because of this.

*"Sasha's car has broken down. Sasha feels bad because of this. Sasha thinks "I can do something now. I can fix some things. If I can't fix it, I can call someone for help." Because of this, Sasha looks at the problem, and then phones for some help."*

*"Alright then. They don't have any small boxes in stock in any of their stores, and I need it tomorrow. I will get the things to make them instead. It's more work, but I will have them like I need."*

she'll be right   tough attitude   anti-whingeing   battler   digger   whinge

Figure 38 Screenshot of the entry for "doing something when something bad happens" from the AusDICT showing two different types of examples (grey box). The scenario is in italics.

For the lexical items and phrases, examples were drawn from Australian media. As Landau (2001) points out however examples of real speech are often too difficult for lower levels of language ability. Accordingly, during the late-stage focus group, all of the participants indicated that the examples of real speech were good for their advanced classes, but they wanted something more suitable for all levels, such as simple constructed examples (in addition to the ones in-text) and scenarios to illustrate the meanings. As a result, in some places I have included constructed scenarios illustrating the composition, as well as constructed examples adapted from real life conversations, simplified examples from real speech and writing, and adapted phrases from social media. As described in Chapter 10, I used a custom search engine and manual searches to find real examples of speech and writing. Unfortunately, Australian English corpora were difficult to use for this purpose as they are not recent, not tagged for many of the search terms, or were difficult to use correctly. Because corpora for spoken language are not yet practical to use, examples of written language were also included.

Constructed scenarios (see Figure 38) were the most suitable type of example for the cultural values and attitudes entries. While other resources exist describing cultural interactions, none of them were suitable for this context, and all of them were too long for inclusion in such a dictionary.

Like the notes, the examples are also formatted with a different background, this time grey but with no border—to further differentiate it from the notes. Each example from a news article or other printed material has been cross-referenced (see Figure 37) to a source list in the back of the AusDICT, where each reference is given full bibliographic details. Where the news source is available online, it has been hyperlinked via permalink, so it is directly accessible to the user. As previously discussed, these news stories can potentially be the basis for in-class discussion about values and attitudes for higher-level classes. Constructed examples have no cross referencing, and scenarios are formatted in italics (see Figure 38).

#### 11.4.6 Cross-references

An important element of this dictionary is the cross-referencing. I decided to do this in three different types of tags—'related values', 'related words', and 'related phrases'. Each related term is provided as a hyperlink at the bottom of each entry. Because the AusDICT is an eBook, this means that the user only has to touch the entry to go to the relevant page. I used three different types of related terms in order to draw attention to the fact that some entries are definitions of specific terms ('related words' and 'related phrases'), while others are descriptions of invisible culture—expectations, reactions and other thought patterns ('related values'). They do not necessarily represent synonyms or antonyms, but rather words which are related to the current concept and enhance understanding.

**"that's not fair"** ?

phrase: someone says these words

I say "People can't do things like this. If someone does something like this, he/she does something bad."

If other people (in Australia) know about it, they will say the same because they all think about some things in the same way.

Many people in Australia think like this: at some times, someone wants something good to happen to them. Because of this, this person does something bad to someone else, not because this other someone did something bad. This is bad.

"Jesse only started here a month ago, and he's already got a promotion. That's just not fair."

"It's not fair if you give Jane help with her assignment, but you don't give Sasha help too."

"It's much easier to whip up a furore against a non-traditional woman than against a man.' It's not fair, Tess. It's so, so wrong.' I know it's wrong. But it's the way it is." (Parry, 2016)

that's fair

fair go

reasonable

Related phrases

Hyperlinked in yellow.

Related values or attitudes

Hyperlinked in blue.

Related words

Hyperlinked in purple.

Figure 39 Example of related terms in an entry – annotated for related words, related phrases, and related values

The ‘related words’ (as illustrated in Figure 39) are either derivations of the current headword or related through topic and domain. For example, “dobbing” is a headword in the module about Cultural Keywords, but a school-specific variant is listed in the module on Education. The two are cross-referenced to each other, but also to a range of different ideas such as “you don’t abandon a mate”.

Related phrases (as illustrated in Figure 39) are especially useful where both the value or attitude and an exemplar phrase are listed in the AusDICT—such as in the case of “asking guests to bring food to a gathering” and the phrase “bring a plate”. These ‘related phrases’ clarify the connection between the internal thought processes and intentions, and the external communication (and therefore interpretive needs).

On the other hand, the related values section (as illustrated in Figure 39) illustrates the reverse—which values are in play when something is said. In most cases, several values are being used at any time for any utterance. Explicitly articulating and drawing connections between different values in use is important because it illustrates the different considerations native speakers have in making utterances and is something that even native speakers are not necessarily aware of.

Of course, for all these related terms, it is impossible to be exhaustive, even within the AusDICT. All of language and culture is interrelated, so the relationships mentioned are determined by what is in the dictionary, what is relevant to the users, and what is necessary for understanding. Due to the several different pathways into the dictionary, the entries in each section were also cross-referenced to each other, despite their proximity and relationship being articulated by section headings. There are 1500 related terms in the AusDICT, an average of 4.5 terms per entry.

Each of these three types of related terms — ‘related words’, ‘related values’, and ‘related phrases’—are formatted as coloured hyperlink buttons at the bottom of each entry (see Figure 39). Each type has a different colour, which has been selected both for general aesthetic, and to ensure clarity for colour-blind users. Related values are blue, related words are purple, and related phrases are yellow. This colour-coding is described for users in the section of the AusDICT titled “How to Use this Book”.

## 11.5 Conclusion

This chapter has described the how the AusDICT is organised and discussed how the feedback from users have emerged in the creative process.

Users stated that they wanted a digital resource which was accessible, portable, and searchable. For the scale of this project, the most suitable digital format was that of an eBook. The eBook format required the development of skills in programming languages, and in ePub structures. Data management was achieved through the use of XML, a markup language designed to be customised for different products and designed for maximum useability across a range of different platforms. Choosing a data format which achieved this is essential in consideration of future projects and will be discussed further in Chapter 12.

The content of the dictionary successfully captures a broad range of topics and focuses on invisible culture and ways of interacting. The late-stage focus group felt that the strongest elements of the AusDICT were its connection of pragmatic norms and intercultural information to vocabulary, and the inclusion of situational and contextual variation. The focus group at that stage had some concerns regarding the clarity of instructions, which led to some changes—in particular the inclusion of more constructed examples and situations for lower learner groups, rather than just real speech, and including the quick reference guide.

While it was anticipated that the non-alphabetical ordering of entries could be problematic for users, this challenge was effectively remedied through the use of multiple pathways through the dictionary, including multiple tables of contents, indices, and the eBook-provided search function. Comments from the late-stage focus group indicated that the navigation through the dictionary was clear and effective.

By drawing on the three different theoretical fields for the making of the AusDICT, this project has resulted in a practical resource for ESL teachers. Through thorough use of user-based focus groups, user needs have been well represented and considered at every stage of this project, resulting in a resource which not only bridges the gap between research-based pedagogical theory and teaching practice in ESL classrooms but is also



appealing to its target users. The next chapter will bring all of these elements together to summarise this thesis.



## Chapter 12 Conclusion and future directions

### 12.1 Summary of exegesis

This thesis has shown that the principles of the Natural Semantic Metalanguage (NSM) approach to describing culture can be successfully applied to language teaching contexts. I have shown how, with adaptation, NSM and Minimal English can be adapted to a pedagogical tool—STE—which can be used to produce a teaching resource for teaching invisible culture, thus addressing the gap between research-based recommendations for language teaching, and lack of resources for teacher training. Recommendations by ESL teachers for language teaching highlight the need for teaching cultural and intercultural competence, and invisible culture, to language students in order to improve both language skills and personal outcomes for migrants. Yet the required frameworks and resources have been missing from the coalface of English language teaching. Throughout this exegesis I have explored the theoretical underpinnings required for undertaking the creation of such a resource and drawn on a number of different theoretical perspectives—lexicographic, applied linguistic, and language teaching—to develop a thorough resource which meets users’—English language teachers—needs.

In this final chapter, I will discuss this thesis as a whole (both the exegesis and the AusDICT) and review the contributions of this project to the fields of language teaching, lexicography, and NSM research (§12.2). I will also compare its achieved outcomes to the evaluative criteria set out in Chapter 7 (§12.3). As with any educational undertaking, empirical testing of the new resource is necessary to establish its effect in classroom use. In §12.4 I consider some options for testing the new resource, including further use of evaluative criteria in-use, as well as options for testing STE more broadly. I will then explore some of the potential future directions of this project, both in terms of the limitations of the project discussed in earlier chapters, and in terms of the possibilities in teacher education moving forward (§12.5). Some of the potential future directions include developing the AusDICT in its current format to include more content, both modules and entries. In response to some of the comments and suggestions from users during the focus groups, I then discuss user education and teacher training opportunities (§12.6) and different ways of increasing engagement with the teaching industry. Of course, the teaching profession is not limited to ESL teachers, but far broader. Finally, in §12.7 I propose ways in which the AusDICT and STE might be used outside of ESL contexts, in broader teaching, and in other types of communication for lower-level English learners and migrants.

### 12.2 Contributions of this thesis

The AusDICT itself represents a significant contribution to the field of NSM research because it explores the different considerations needed to apply NSM and Minimal English to education practice. It contributes to exploring the applications of cognitive and onomasiological lexicography through developing a resource aimed at a rarely-targeted user group and developing a user needs analysis for that group. In addition, it contributes to language teaching research as it explores a new pedagogy borne out of intercultural language teaching, and develops it into concrete, testable materials. In addition to these contributions, this thesis also contributes in several other ways.

This thesis is the pioneering work in developing a process for writing cultural scripts and explications (either NSM or Minimal English/STE). Throughout the writing of the AusDICT, I have created over 120 new compositions (including ones which were removed from the final dictionary) and standardised over 230 from previous publications. This process has been captured in part in Chapter 8, and the standardisation has been captured in Chapter 9 with the development of STE, and the Style Guide in Appendix V. While this style guide is not for NSM publications, it can be adapted and applied to Minimal English publications and can serve as a template for writing other Minimal English and NSM style guides.

The AusDICT introduces an additional 118 compositions (most of them cultural scripts) to the literature on Australian English. These compositions concentrate on areas previously not researched in NSM—. These compositions build on existing research, but also contribute research into new domains in Australian English, such as educational expectations and workplace culture. Naturally, each domain can be further expanded, but through this thesis, significant groundwork has been laid.

Furthermore, this project has illuminated the kinds of conceptual challenges which can be faced by using Minimal English in contexts outside of linguistics and academia. Noting that the intention for Minimal English is for it to be used for the general public (Goddard, 2017c) and for the creation of cross-translatable products in a range of fields and domains, knowing some of the difficulties which might be faced and how these can be resolved will be invaluable to those hoping to promote Minimal English on the global stage.

This project has also shown how the principles of NSM and Minimal English can be used in a language teaching context—not only for the teaching of vocabulary, but also for teaching pragmatics, norms, values, and attitudes. While the principles of NSM have long been in agreement with the stated goals of intercultural language teaching, they have never been applied, and never systematically so. In the previous study (Sadow, 2018), I showed that the NSM approach was initially difficult for teachers to relate to but with some adjustments, teachers recognised their own teaching practices in the approach. This thesis has taken those findings and developed a version of Minimal English specifically for language teaching, which uses the same principles of NSM, but makes room for the specialised context of language teaching, and the aims and preferences of teachers.

There have been numerous papers on teaching culture in language classrooms, many of which list principles and learning outcomes for students (see discussion in Chapters 2 and 3), but few which detail the explanatory and pedagogic steps required for teachers in classrooms. This thesis has contributed to bridging this gap through providing not only the theoretical argument, but also the teacher training materials and the classroom lesson plans for teaching invisible culture using STE. In this way, this thesis has moved from theory to practice in a tangible and consistent way, illustrating how such a bridge can be widened in future research.

Moreover, the AusDICT is a creative concept, as well as a creative work. It is a pioneering product in a new type of dictionary—a dictionary of invisible culture in STE. Regardless of the content of the dictionary, the AusDICT can function as a model for future resources in this type. This thesis as a whole is the foundational work in this

type and can be used as a template for future researchers, provided they are trained in NSM and can work with teachers. The XSD and XSLT files provided in Appendices VII and VIII provide technical support for future endeavours.

### 12.3 Meeting the evaluative criteria

The evaluative criteria discussed in Chapter 7 formed the basis for continuous alignment to the goals of the project. As discussed in Chapter 9 and 10, the late-stage focus group used the evaluative criteria to evaluate a draft of the dictionary, after which several changes were made in accordance to the suggestions. The form for the evaluation is included in Appendix III, and the averages of the evaluation are provided in §8.5.8.

From these evaluations, it is clear that the resource has broadly met its goals. Its overall score was 2.0 across all criteria, meaning that it met its goals “most of the time” at its draft stage. With the further clarity and revision between the beta version (version 0.8) and the release version (the present version, 1.0), one would expect that the final score of the evaluative criteria would be higher.

Interestingly, one of the evaluative criteria was “uses examples of real speech”. While this was an initial goal in creating the dictionary, the participants in the late-stage focus group indicated that they would like more constructed examples targeted towards their lower-level classes. So in improving “cater to the needs of all learners”, the other criterion would be less well scored.

While many of the criteria were very student-focussed, it was apparent in both the initial and the late-stage focus groups that the teachers’ focus was always on their students, and that regardless of the criteria or the target audience for the resource (being teachers, not students), they evaluated it based on the use they would be able to find for it with their students. This is an important consideration to remember when developing future resources for ESL teachers and classrooms.

### 12.4 Testing the AusDICT and STE

An important future stage for these materials is to evaluate the effectiveness of the materials and the teacher training provided by them in the outcomes for students. As discussed in Chapter 3, there are numerous strategies for evaluating materials in use, one of which is through the use of evaluative criteria not unlike those discussed above (also in Chapters 7 and 8). While this process can be time consuming and costly (Tomlinson 2012b), it would be of great benefit to the research community to conduct such an evaluation on these materials.

In addition to testing the AusDICT further, the teaching materials based on STE should be investigated thoroughly in terms of student outcomes. This could be done through in-use and post-use evaluations by teachers using the materials in classes to investigate whether the learners had achieved the anticipated outcomes from using the materials.

Apart from criteria-based methods for evaluation, these materials can also be tested via control groups and test groups, and skills testing models. This model would test to see if the materials themselves had any effect on the students’ acquisition or awareness of

invisible culture in Australian English. For materials aimed at such a resource gap in ESL teaching, there would need to be several different test groups, including at least one other with explicit instruction in invisible culture to compare the effects of any explicit instruction vs. the STE materials.

## 12.5 Developing the AusDICT

Although it is pioneering work, naturally the first edition of any new work, such as the AusDICT, will not be perfect. However, first editions lay the foundation for future editions, which can be greatly improved iterations. Therefore, the obvious path for future development is to continue engaging with ESL teachers in order to further refine and expand on the content of this dictionary. The appendices have been provided in full detail to facilitate future work building on this thesis.

The design-based research approach described in Chapter 8 was essential to this project as it engaged with user needs and developed the unique approach to the presentation of the materials. This approach should be continued throughout subsequent development of the AusDICT, ideally on a bigger scale. Engaging with more teachers in additional types of institutions across a wider geographical area would add value to the AusDICT and teaching materials, as they would then be able to be developed more effectively for different target groups. In engaging with these teachers across a broader sample, it would be more possible to collect data on the types of information, entries, and modules which needed to be included and expanded on in the dictionary.

### 12.5.1 Expanding the content

During the editing process of the AusDICT, several modules on important subjects were removed due to issues with the level of detail available in materials, or a lack of scope to conduct research in these areas. Some of these modules, such as “Visiting the Doctor” and “Family Relationships” are areas where language learners struggle with the conventions and expectations and would therefore be of immense value to the AusDICT. In order to accurately create entries for the dictionary in these areas, ethnographic and qualitative research would need to be undertaken in each. The qualitative research would involve attitudinal interviews, with interlocutors on both sides of the interactions, as well as further discussions with teachers and learners to pinpoint the kinds of difficulties they have in those specific contexts.

Within the scope of this project, it was impossible to capture all of the possible cultural scripts, norms, and ways of interacting in society. One particular area that has not yet been addressed but would be useful to future developments of this project is a further elaboration of the context triggers to engage different registers or ‘levels of politeness’—such as specific sets of cultural scripts aimed at engineers talking to clients vs. CEOs, or advisors talking to politicians vs. security guards.

There are also opportunities to include further examples of keywords and values for English for Specific Purposes students who may need particular types of interactional norms for specialised interactions—such as doctor-patient interactions, from a doctor’s perspective.

Furthermore, some examples of similar or comparable scripts and explications in other languages would be useful to help teachers in comparing the given compositions with other values in other languages (ideally, students' home languages). This would allow teachers to have a better idea of the cultural norms of their students, before the students needed to discuss them in classes. While there is some benefit to the teachers in eliciting these norms from students through conversations, it is always preferable to have an informed background.

Within the scope of this project, I was unable to include all currently written compositions relevant to Australian English. As such, only the ones most relevant to cultural norms and values were included. This resulted in more than 400 compositions being omitted from the finished product. Many of the explications would be useful in language classrooms to discuss the differences between near-synonyms. The explications themselves could be used as discussion points in classroom debate about the most appropriate word to use; or starting points to discuss similar yet not-quite-the-same words in students' first languages (e.g. where the dictionary translation does not quite fit); or even as exercises themselves, where students compare a number of explications for 'synonyms' and have to match the words to their explications. Explications for these kinds of words could be grouped together into resources for vocabulary items on similar topics to the AusDICT.

Some explications elaborate on meaning differences between syntactic alterations (Goddard & Wierzbicka, 2009). Exploring these alterations as a classroom topic would be possible through using explications embedded in example sentences and highlighting the elements which changed based on the syntax.

### 12.5.2 Additional languages

Apart from these compositions aimed at specific uses of English, there are further varieties of Australian English that could be recorded in the AusDICT. Aboriginal Australian English scripts for interaction could be used in language classrooms to give a fuller picture of the variety in Australian languacultures. In the same way, scripts for Greek-Australian English, Mandarin-Australian English or any other could illustrate the rich migrant influence on Australian society. As mentioned in §11.7, these elaborations on the set of interpretive backdrops available in Australia are useful not only for learners of Australian English, but all people in Australia, regardless of cultural or language background.

In addition, because STE is designed for maximum translatability, the AusDICT could be easily translated into other languages, for targeting low level learners, or even foreign language classrooms.

### 12.5.3 Adding elements to entries

The elements of each entry, as presented in the AusDICT and discussed in Chapter 10, represent only a small subset of the possibilities, especially considering the unique target audience of teacher for this resource. Two additional possibilities are discussed here.

One effective method for making classroom exercises relevant to both teachers and students from a large range of backgrounds is through the use of popular media, including movies, music, television shows, social media, graphic novels, and the news. In the particular case of teaching intercultural interactions, clips from television shows, movies and news footage would all be of assistance in illustrating the different cultural norms in use, providing they were well chosen. Including hyperlinks to resources such as these on each entry would again improve the dictionary and target it further for classroom use.

Another possibility for demonstrating the interactions in real conversation would be through including audio files of conversations, which could stand alone as examples, or be incorporated into classroom materials as listening exercises.

#### 12.5.4 Targeting learners

The AusDICT for this thesis has been teacher-focussed, but in developing this dictionary into the future, a learner-focussed version would be a sought-after resource. Like this project, developing a resource for a different audience requires engagement with that audience, and much trialling and testing. However, because the needs of teachers are so inherently tied to the needs of students, there is a closer fit between the current AusDICT and a learner-centric version. In a learner-centric dictionary, some changes to the structure and content would need to be made. In particular, the content in the module structure would not be as retrievable for language learners, who are more likely to require such a dictionary for decoding their experience. For this function, semantic and pragmatic fields would still be organisationally useful, but orienting the entries with the utterances, and then leading into the values and attitudes would be more useful. In addition, drawing on Sadow (2018), the adaptations of cultural scripts could be useful for a learner-focussed dictionary, as each entry could be phrased in terms of either “when someone says X to me” or “when I want to say X to someone”—depending on the decoding or encoding function of the resource.

Furthermore, this project has focussed on teachers of adult students, yet developing materials aimed at younger students and their teachers would also be beneficial to the language teaching profession. Again, some alterations to the resource would need to be made, particularly around relevant topics for discussion (e.g. the workplace module might be less relevant, but the proposed family relationships module might be essential). There are, of course, more target groups of students than just those discussed here.

To develop the teaching materials further, the example worksheets would need to be expanded upon into lessons and unit plans. After this, they could be developed into a course book for ESL classrooms in Australia. With the addition of more vocabulary and grammar-focussed materials, a course book focussing on ethnographic skills and knowledge for ESL learners in Australia would fill a sizeable gap within the teaching materials market in Australia.

#### 12.5.5 Future formats

As discussed in Chapter 8, the ideal format for this resource for teachers was the smartphone application, as they were able to use this during class time to address



students' questions. The current data format is able to be adapted to an application format, either a web application or on a smartphone. With an application format, innumerable elements could be added either aimed at teachers or learners. For teachers this could be features such as: the ability to submit their own entries, or additional resources for particular entries; automated worksheet creation; testing strategies; or the previously mentioned community of practice, to name a few. For learners, these features could include practice spaces, collaboration spaces, templates for writing their own entries for their language, or a comparison function. The possibilities are innumerable, and the most needed and beneficial ones would only be determined through further user research.

## 12.6 Teacher engagement and training

In addition, as mentioned in the focus groups (Chapter 8), teachers are unfamiliar with the principles of NSM and requested further instruction in the approach. While the "Introduction to the dictionary" and the "How to Use This Book" sections ameliorate this lacuna to some degree, face-to-face training and workshopping is always preferable to teachers as part of their professional development calendar. Developing professional development workshops for teachers around this resource would be an ideal way of both continuing this engagement with ESL teachers to improve the dictionary, but also fulfil the big picture aims of this thesis in improving how invisible culture is taught in classrooms, by delivering the produced materials to teachers who can act on it.

Several teachers throughout this research discussed a number of ways they would like to see these resources become more available to them. First, through training programs like those mentioned above. Second, through online training programs, either in STE specifically, or more broadly in invisible culture. Third, through the implementation of a community of practice, centred around a blog or other online platform, where teachers using this approach would be able to engage with each other and offer their own perspectives on examples they had used and activities they had done with the materials.

The ideal place for this research is within the ESL teacher training programs themselves. Each of the teachers in the workshops acknowledged that this content and methodology had never been part of their teacher training, and that any knowledge on the subject was gleaned through subsequent professional development. Knowledge of teaching invisible culture has been shown throughout this thesis to be invaluable to students and a missing element in language classes. All ESL teachers should be armed with knowledge of invisible culture and tools for teaching it, before they are confronted with the reality of their time-poor classrooms.

## 12.7 Beyond ESL education

While this thesis details the development and applications of STE to an ESL teaching context, this is not the only context where STE can be applied. Teaching intercultural awareness and cultural intelligence is an under-taught area in schools globally but is now being promoted more intensively. In Australia, skills relating to these two areas now appear in the national curriculum. Clearly, methods for teaching these skills in culturally appropriate ways are needed. The STE framework can provide a way to defamiliarise the familiar, therefore providing an equal footing for discussion of home culture and cultural variation. Knowledge of one's own culture and cultural

predispositions is an essential part of intercultural competence, for speakers of any language, as illustrated in Byram's (1997) *savoir* 'Knowledge of self'.

In addition to teaching intercultural competence to a broader audience, STE can be used to discuss any complex topic. As it is designed to make the complexities of difficult-to-explain topics explicit, it can be used to discuss and describe complex issues such as consent and inclusion. In contrast to other material in the AusDICT, these topics would describe more idyllic interactional norms and social values, rather than the current reality. Both are extremely complicated topics, with many interdependences of awareness, knowledge, and skills. However, because STE is designed to break this down, it can be used to address such sensitive topics in a way that other methods cannot do. Naturally, being able to use STE for this purpose requires the materials to be created for this topic, and research to be done as to that should be taught to students—keeping in mind the large variety of possible experiences and backgrounds.

## 12.8 Concluding remarks

This thesis has described the theoretical basis, reasoning and process for creating a cultural dictionary of Australian English, using the principles—clarity, cross-translatability, and defamiliarisation—of the Natural Semantic Metalanguage and Minimal English approach to language and cultural description. Adhering to these principles, this thesis has developed a framework in response to the needs of teachers for pedagogical use—Standard Translatable English (STE). STE functions as a bridge between cultures and languages, and permits the explanation of complex concepts in simple, cross-translatable language. *The Australian Dictionary of Invisible Culture for Teachers* (The AusDICT), the creative component of this thesis, is a compendium of relevant cultural values and interactional norms, and the relationships between them, for teachers to use in educating their students. This dictionary has been developed in close consultation with those teachers to ensure that it provides a suitable resource which can ultimately be applied to classroom practice. To facilitate this application, I have also created several examples of classroom activities to complement the dictionary.

Every teacher that I met throughout the course of this research was heavily invested in improving outcomes for their students. Their engagement with my project was based on a desire to improve their own practice and to be able to give their students every opportunity in Australia. Whether or not they were aware of it at the beginning of the focus group, by the end they recognised that invisible culture played an essential role in ensuring their students—usually new migrants to Australia—were able to find a sense of belonging in their new communities.

This thesis has shown that the key to developing cultural and intercultural awareness and competence in students lies not only at the level of classrooms, but crucially at the level of teacher education and training. By providing the teachers with appropriate training, tools, and resources—and not just the principles—then students are most likely to be able to see and understand invisible culture, and therefore progress towards the social and economic outcomes they desire.



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# Appendices



## Appendix I Survey

Note that question 1 was the agreement to participate in the survey, and questions 22 and above were regarding volunteering for the focus groups.

Teaching Culture in ESL Contexts

Section 1 (of 2)

2. What are your qualifications as an ESL/ EAL/D teacher?

3. How long have you been teaching ESL/ EAL/D for?

4. Do you have any additional teaching experience?

Yes

No

If yes, please explain

5. What institution (e.g. institution, school, company, college etc.) do you usually teach at/with?

6. What kind of institution is it?

7. Where in Australia are you located? (city, state)

8. What age group do you usually teach? (select more than one if applicable)

Preschool

Primary

Secondary

Adult

Additional information

9. What level of English do you usually teach?

10. Where do your students most commonly come from? (feel free to list as many countries as you wish)

11. How long have your students been in Australia?

12. What languages do you speak? (please also comment on your level in them)

13. Do you speak a LOTE as your first language?

Yes

No

If yes, which one?

14. In your experience, what are some Australian words/idioms/concepts that your students have difficulty with? (e.g. they often have questions regarding 'shouting someone something') Please give examples.

15. In your experience, what ways of interacting do your students often have difficulty with? (e.g. they often have trouble understanding when someone disagrees with them). Can you describe any instances?

16. Have they reported any instances of miscommunication? Please give examples

17. Have you observed any instances of miscommunication? Please give examples

18. Are there any cultural values in Australia that your students have difficulty with/questions about? (e.g. prioritizing work over family) Please give examples.

19. Is there anything else that your students have difficulty with in Australian English?

20. Is there anything that your students find very easy about Australian English? (see previous questions for areas this could relate to. Please feel free to write more than one answer.)

21. What existing cultural resources do you consult when you would like to explain a way of interacting (e.g. expressing opinions)?



## Appendix II List of topics raised by teachers in the survey

This is an initial grouping of the survey responses into connected concepts and approximate modules.

1. Values and attitudes (things people in Australia can think)
  - a. "Battler"
    - i. Digger
    - ii. Mateship
    - iii. Larrikin
  - b. Personal autonomy
    - i. Freedom of expression
    - ii. Freedom of speech
  - c. Easy going
    - i. Laid back
    - ii. "No worries"
    - iii. "She'll be right"
  - d. "tall poppy syndrome"
    - i. Big-noting yourself
    - ii. Dobbing
  - e. Experience being more important than possessions
  - f. Fairness
2. Conversational Rules (How to say things to someone)
  - a. Turn taking
  - b. Interrupting
  - c. (Greetings)
  - d. (Leave taking)
    - i. "We must have coffee some time"
  - e. (Terms of address)
    - i. To teachers
    - ii. Use of first names
    - iii. Service encounters
      1. "Dear"
      2. "Darl"
      3. "Love"
3. Work
  - a. Rules and expectations at work
    - i. Being on time
  - b. Being able to take leave
    - i. "Chuck a sickie"
  - c. "Give you a heads up on something"
  - d. "You need to get up to speed"
  - e. Receiving feedback (and giving it)
    - i. "I suggest that you..."
4. Education
  - a. Being responsible for yourself
    - i. "Dobbing"
  - b. Expectations in classes



- i. Being on time
    - ii. Talking in classes
  - c. Understanding assessment requirements
    - i. “analyse”
    - ii. “Discuss”
    - iii. “Show”
    - iv. “Compare”
  - d. Asking follow up questions
  - e. Responding as an individual
  - f. Mixed gender classrooms
  - g. Asking for help (not losing face when you do so)
- 5. Family
  - a. Respect for elders
  - b. Relationship between parents and children
    - i. Independence
- 6. Social life (Doing things with people I feel something good towards)
  - a. Staying inside (i.e. having people over for dinner/staying in with family instead of going out somewhere)
    - i. Asking people to bring food to a gathering
      - 1. “Bring a plate”
  - b. Being private
  - c. People don’t “drop in”
  - d. Value on friends rather than family
    - i. Relying on nearby friends rather than far away family
  - e. “what did you get up to last night?”
  - f. People I feel very good towards (romantic relationships)
    - i. Sex before marriage
- 7. Humour (People can laugh when someone says something like this)
  - a. Irreverence
    - i. Mocking authority
    - ii. Sarcasm
    - iii. Laughing at bad situations
    - iv. “Shock value”
  - b. Jocular abuse
    - i. Rubbishing your mates
    - ii. “Taking the piss”
    - iii. “to stir”
    - iv. laughing with, not laughing at
  - c. Laughing at yourself
    - i. Not taking things too seriously
- 8. Expressing opinions (How to say what I think)
  - a. Expressing opinions
    - i. Softening opinions
      - 1. “I reckon”
    - ii. Understatement
    - iii. Asking for someone’s opinion
      - 1. “What do you reckon?”
  - b. Responding as an individual

- c. Giving advice
  - d. Agreeing/disagreeing with negative questions
- 9. Emotions (Saying how I feel)
  - a. Sook
- 10. Insults (Saying something bad to someone)
  - a. Types of insults/criticism allowed
    - i. Defamation
  - b. Severity of insults
  - c. "Fuck off"
  - d. "Shut up"
- 11. Compliments (Saying something good to someone)
  - a. Personal compliments (e.g. body, clothing, looks)
  - b. Compliments on work



## Appendix III      Focus group materials (initial focus groups)

### A. Focus Group Protocols

90 – 120 minute workshop

Ensure participants have these documents prior to the workshop:

1. Information Sheet
2. Consent Form
3. Demographic Survey
4. Introduction to Method
5. Workshop material

#### **1. Introduction (2 mins)**

Who I am, and what this project is about

#### **2. Warm up (10 mins) Taboo**

Using simple language, explain these concepts to your partner, for them to guess:

- Lie
- Smile
- Frustration
- Blue
- Democracy
- Love (for a significant other)

#### **3. Explanation (8 mins)**

What I'm trying to do is create explanations for invisible culture (values, attitudes, beliefs) that rely on simple language. I'm also trying to create a way of presenting this information that is useful for teachers.

When I say Invisible culture, what do I mean?

What is NSM/STE, and how does it work?

#### **4. Q & A (5 mins)**

#### **5. Brainstorm (10 mins)**

What do you do at the moment?

What would you like in a resource?

#### **6. Share (15 mins)**

Ideas from the questions given before the workshop – first reactions to the materials

#### **7. Workshop materials (10 mins)**

In pairs (if enough people), choose one example and use the suggestions from the sharing session to alter and make it useful.

#### **8. Create an activity (20 mins)**

In the pairs (or 3's if enough people), create an activity to teach one of the examples to a class you'd normally teach. (Example class: Mixed gender, mixed nationality & L1 group of young adults [19 – 25] in an advanced course, newly arrived in Australia – aiming to start Uni)

#### **9. Discuss (10 mins)**

**e.g.:**

Do you think this activity would be successful? Why/why not?

Do you find the materials easy to work with?

What would you need to be able to use these resources?

How many scripts/examples would you need? etc

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## B. Workshop 1 – Expressing opinions

Below you will find the initial scripts that we will be using to express some ideas. Please use the space on this page to write your notes and reactions to each of the scripts. Please consider these questions while making notes:

1. Did I understand the script?
2. Where did I get lost?
3. What was really clear?
4. What is missing?
5. What is there, but unnecessary?
6. What would I need to teach this to my students?
7. How can I use this in an activity?
8. Is this useful to me?
9. What words would I want to teach my students to fill in the “say something like this” sections?
10. Are there any important ideas (scripts) that are missing?

Together, these scripts form the set that I will be using to discuss expressing your opinion in Australian English.

<p><b>1. Personal autonomy</b>            [Many people in Australia think like this:]            When someone does something, it is good if this someone can think like this: "I am doing this because I want to do it"</p>	
<p><b>2. Freedom of expression:</b>            [Many people in Australia think like this:]            If I think something about something I can say: "I think about it like this"            Everyone can do this</p>	
<p><b>3. Everyone has the right to say and do what they want:</b>            [Many people in Australia think like this:]            When someone says to me about something: "I think about it like this"            If I don't think the same            I can say to this person: "I don't think the same"</p>	
<p><b>4. Expressing opinions:</b>            [Many people in Australia think like this:]            When I want to say to someone "I think like this about something"            It is good to say something like this at the same time "I don't know if you think the same"</p>	

<p><b>5. Softening disagreement with partial agreement:</b>  [Many people in Australia think like this:]  When I want to say to another person about something: “I don’t think the same [as you]”  It is good to say something like this at the same time: “I think the same [as you] about some of these things,  I don’t think the same [as you] about all these things”</p>	
<p><b>6. Not forcing your opinion:</b>  [Many people in Australia think like this:]  When I say to another person about something:  “I think about it like this”  I can’t say something like this at the same time:  “You have to think the same”</p>	
<p><b>7. Not criticizing others’ opinions:</b>  [Many people in Australia think like this:]  When a person says to me about something “I think about it like this”  I can’t say something like this to this person:  “It is bad if a person thinks like this”</p>	

## C. Workshop 2 – Australian Humour

Below you will find the initial scripts that we will be using to express some ideas. Please use the space on this page to write your notes and reactions to each of the scripts. Please consider these questions while making notes:

1. Did I understand the script?
2. Where did I get lost?
3. What was really clear?
4. What is missing?
5. What is there, but unnecessary?
6. What would I need to teach this to my students?
7. How can I use this in an activity?
8. Is this useful to me?
9. What words would I want to teach my students to fill in the “say something like this” sections?
10. Are there any important ideas (scripts) that are missing?

These scripts are intended to capture some of the key ideas that are embodied in Australian Humour.

<p><b>1. “Jocular abuse”</b>          people know that at some times it is like this in Australia:          Someone says some bad things about someone else (to this someone else) for some time          He/she says it like people often say such things when they think something bad about someone else          When this someone says these things, he/she doesn’t say it because he/she thinks like this about this someone else          He/she thinks like this at this time: “this is someone like me, I feel something good towards this someone, this someone can know this, because of this, I can say bad things like this about this someone”          When people hear things like this, they can feel something good, like people feel at many times when they want to laugh</p>	
<p><b>2. “Irreverence”</b>          people know that it is like this in Australia:          Many people think like this about some things: “this is something very good, very few other things are like this, people can’t say something bad about something like this”          It is very bad if people think like this at all times          Because of this, it can be good if some people sometimes say some bad things about something like this          It is good if they say it because they want people to laugh</p>	



<p>When people say some things like this, they know that some people can feel something bad because of it, they know that some people can think something bad about them because of it They don't want not to do it because of this, this is very good</p>	
<p><b>3. Easy going (this someone is easy going)</b> this someone is someone like this: he/she often thinks like this about other people: "other people can do many things as they want, like I can do many things as I want, this is good" because of this, he/she often feels something good, like people can feel when they think like this at the same time he/she doesn't often think like this about other people: "this someone is not doing something as I want, this is bad" because of this, he/she doesn't often feel something bad, like people can feel when they think like this about other people many people think like this: it is good if someone is like this</p>	
<p><b>4. laid back (this someone is laid back)</b> this someone is someone like this: he/she doesn't often think like this: "something bad can happen to me, I can't not do something because of this" because of this, he/she doesn't often feel something bad, like people can feel when they think like this at the same time he/she often thinks like this: "I can do many things as I want, this is good" because of this, he/she often feels something good, like people can feel when they think like this many people think like this: it is good if someone is like this</p>	
<p><b>5. Mary takes her job (studies, etc.) too seriously.</b> this someone (i.e. Mary) often thinks about something (i.e. her job, studies) like this: "this is something not like other things, I can't not do many things because of this" when she thinks like this, she doesn't think like people think about something when they want to laugh at the same time this is bad</p>	

## D. Workshop 3 – Australian Attitudes

Below you will find the initial scripts that we will be using to express some ideas. Please use the space on this page to write your notes and reactions to each of the scripts. Please consider these questions while making notes:

1. Did I understand the script?
2. Where did I get lost?
3. What was really clear?
4. What is missing?
5. What is there, but unnecessary?
6. What would I need to teach this to my students?
7. How can I use this in an activity?
8. Is this useful to me?
9. What words would I want to teach my students to fill in the “say something like this” sections?
10. Are there any important ideas (scripts) that are missing?

These scripts are intended to capture some of the key ideas that Australians have about the way society should work and the way they, and other people, should behave.

<p><b>1. Personal autonomy</b> [Many people in Australia think like this:] When someone does something, it is good if this someone can think like this: "I am doing this because I want to do it"</p>	
<p><b>2. Freedom of expression:</b> [Many people in Australia think like this:] If I think something about something I can say: "I think about it like this" Everyone can do this</p>	
<p><b>3. Valuing presumed social similarity and social equality</b> [Many people in Australia think like this:] it is good if people can think like this about many other people: "this someone is someone like me I am not someone above this someone, this someone is not someone above me"</p>	

<p><b>4. Discouraging wanting other people's admiration.</b>  [Many people in Australia think like this:]  it is bad if someone thinks like this:  "I want other people to think about me like this: 'this someone is someone very good, this someone is not like other people'"</p>	
<p><b>5. Sarah is easy going</b></p> <ol style="list-style-type: none"> <li>This someone (i.e. Sarah) is someone like this:</li> <li>She often thinks like this about other people: "other people can do many things as they want, like I can do many things as I want, this is good"</li> <li>Because of this, she often feels something good</li> <li>At the same time she doesn't often think like this about other people: "this someone is not doing something as I want, this is bad"</li> <li>Because of this, she doesn't often feel something bad, like people can feel when they think like this</li> <li>Many people (in Australia) think: it is good if someone is like this</li> </ol>	
<p><b>6. Matthew is laid back</b></p> <ol style="list-style-type: none"> <li>This someone (i.e. Matthew) is someone like this:</li> <li>He doesn't often think like this: "something bad can happen to me, I can't not do something because of this"</li> <li>Because of this, he doesn't often feel something bad, like people can feel when they think like this</li> <li>At the same time he/she often thinks like this: "I can do many things as I want, this is good"</li> <li>Because of this, he often feels something good</li> <li>Many people (in Australia) think: it is good if someone is like this</li> </ol>	

## Appendix IV      Focus group materials (late-stage focus group)

### **Questions for AusDICT beta readers**

1. What do you think about the way this book is arranged? Could you find what you were interested in?
2. What did you think the aim of the book was? Do you think it achieves that aim? What could help it to achieve that aim (even) better?
3. Was the book personally useful to you? Can you think of people it would be useful to? How might you use it?
4. Were any sections unclear or confusing? What could I do to make them better?
5. Were any sections particularly good? Why do you think that is?
6. Would you recommend this book to a friend or colleague?
7. Who do you think this book was written for?

### **Notes**

This version of the book is still in draft stages. Please feel free to point out any links that don't work or parts that don't make sense.

All modules and sections will have the brief orienting introduction as indicated by “key values and attitudes” and “mateship”.

Examples are still in the process of being added, your feedback is greatly appreciated.

Below is a scoring rubric.

1=Always; 2=Most of the time; 3=Some of the time; 4=Rarely; 5=Never

	1	2	3	4	5
To what extent does the project provide materials which will:					
- Engage learners affectively?					
- Engage learners cognitively?					
- Provide an achievable challenge?					
- Help the learners to personalise their learning?					
- Provide opportunities to use the target language in actual communication?					
- Cater to the needs of all learners?					
- Help the learners to develop skills to continue learning outside of the classroom?					
Are the instructions:					
- Clear to teachers?					
- Clear to learners?					
- Easy to follow?					
In the dictionary:					
- To what extent do the examples use real speech?					
- To what extent is situational and contextual variation included?					
- To what extent does the AusDICT explain cultural reasoning for norms?					
- To what extent does the AusDICT connect pragmatic and intercultural information to vocabulary?					
- Do the materials provide sufficient information to teachers on norms and pragmatics?					
- Does the AusDICT present material relevant to student's everyday lives?					
- Does the AusDICT provide teachers with enough information to teach?					
- Does the AusDICT encourage an understanding of the connectivity of norms?					

## Appendix V      STE Style guide—for the AusDICT

### A. Standard Translatable English

#### i. Words

STE in the AusDICT uses the main base of words from NSM, plus a number of molecules, resulting in 127 words. More words can be added to this defining set if they are explicated in the AusDICT and are central to the meaning of other concepts.

a drink	few	people
a long time	food	place
a short time	for some time	quickly
above	good	say
after	government	see
alcohol	hair	shoes
all	hand	sick
arm	happen	side
as	have	small
Australia	head	smile
bad	hear	some
be (someone/something)	here	someone
be (somewhere)	house	something
because	how (to do something)	student
before	I	talk
behind	if	teacher
below	inside	the same
big	kill	themselves
body	kind	there is
both	know	thing
bring	laugh	think
buy	like (something is like something else)	this
can	little	time
cars	live	touch
check	living things	trees
child	look (good)	true
cities	many	two
class	maybe	university
classrooms	me	very
close (to something)	moment	want
clothes	more	way
country	move	wear
day	much	week
die	name	when
do	near	where
drink	night	why
during	not	words
eat	nothing	work
else	now	write
eyes	one	year
face	or	you
far	other	
feel	part	

Some other suggestions of Minimal English words which could potentially be included if needed:

| air                                      | family                                      | meat                                      | skin

around	father	medicines	sky
at night	feathers	men	sleep
at the bottom	film money	metal	smooth
at the top	fingers	month	snake
be born	fire	moon	snow
be called	fish	moose	soft
be on something	flag	mosquitoes	soldier
bicycle	flat	mother	south
bird	flies	mountain	sport
blood	flood	mouth	stand
boat	flour	music	stars
bomb	glass	newspaper	stone
bones	go/went	north	storm
book	gold	nose	sugar
border	grass	nurse	sun
brain	ground	oil	sweet
breasts	grow	paper	tail
breathe	gun	passport	take (someone somewhere)
buffalo	hard	petrol	teeth
burn	health	phone	telephone
buy/pay	heart	photo	television
camel	heavy	pig	the earth
capital	hold	pipe	the law
cat	horse	plane	thin
city	hospital	plastic	thread
clock	hour	play	train
cloth	hungry	poison	tree
coal	husband	radio	village
corn	ice	read	vote
country	in front of	rice	war
cow	in the middle	river	water
creature	iron	road	week
desert	island	round	west
doctor	jungle/forest rain	rubber	wheat
dog	key	salt	wheel
drought	knife	school	wife
during the day	know (someone)	science	wind
ears	learn clean	sea	wings
earthquake	leather	second	wire
east	legs	seeds	women
education	lie	sharp	wood
egg	long	sing	wool
engine	make	sit	yams

## ii. Phrasing

See syntax of NSM for general syntax rules, with these adaptations.

**not-do = (don't) have to do**

(e.g. he can not-do it = he doesn't have to do it/they can't not-do it = they have to do it)

This change from the NSM to STE is also generally accepted in Minimal English literature and does not lose any meaning between the two forms.

**say something like this: = say:**

(e.g. someone says something like this: "I don't want you to do it." = someone says: "I don't want you to do it.")

In NSM, the section “something like this” is significant because it determines that these are not the exact words used in the utterance. In STE however, one of the goals was to reduce the number of times ‘something’ was used, as this was identified as causing confusion amongst teachers and obscuring their understanding of the composition.

#### **feel something bad = feel bad**

(e.g. Because of this, this someone can feel something bad = because of this, this someone can feel bad)

As with the above, while the ‘something’ serves a specific purpose in NSM explications and cultural scripts—namely that of generalising the feeling beyond the Anglo implications of guilt— teachers felt the the addition of ‘something’ did not add anything to the overall meaning that they would be communicating to their students.

#### **thinks like this:**

(e.g. Someone can feel like this when this someone thinks like this: “Something bad can happen now. I don’t want this.”)

This phrasing has been retained from NSM, as it demonstrates the general thought pattern, rather than the specific thought of the person.

#### **at many times = often**

This is a common phrasing change within NSM, where ‘often’ is seen to be an allolex of ‘at many times’. There is no loss of meaning between the two forms.

### iii. Formatting

Lines start with capital letters, and finish with full stops. Quotation marks begin with capital letters and end with full stops inside. Thoughts and dictums inside quotation marks are indicated with single quotation marks, again with capital letters and full stops inside.

#### **This someone thinks like this: “Someone can do something if they want to.”**

Note: capital letter to start, colon, double quotation marks, quotation marks begin with capital letters, same line for dictum after colon, full stop at the end, full stop inside quotation marks.

All sections following colons should be on the same line as the colon.

### iv. In-line examples

#### **Names**

(e.g. Matthew)

Names belong in the body of the explication at the first iteration of ‘someone’ but not in the headword or in the part of speech phrase.

#### **Other**

(e.g. someone says something not true (e.g. bats are reptiles))

These examples should be placed where an example of the type of ‘something’ should be expanded upon. Only a single example is needed, unless there are several distinct types of ‘somethings’ which should be exemplified. Examples should be as short as possible, 1-3 words in general.



## B. The Dictionary Entries

### v. The headwords

Each headword begins with a lowercase letter, except where a proper noun or a place name.

#### word “context for the word”

(e.g. dob in “someone dobbed someone else in”)

The context for the word should illustrate the usage being defined and should be reflected in the entry itself.

#### “phrase”

(e.g. “she’ll be right”)

Phrases have double quotation marks around them, indicating that it is the phrase being defined by the entry as in an NSM explication.

#### value

(e.g. communication, don’t be a dick)

With no quotation marks, this indicates that it is the value or attitude being described (corresponding to the NSM cultural script), rather than the term being defined (as in an NSM explication). Where the value corresponds to actual words spoken the entry should end with a phrase such as “when people say these words, they want to say...”

### vi. Parts of speech

value: many people in Australia think it is good if people can think like this

attitude: some people can think like this about some other people

attitude: some people can think like this about something

norm: when it is like this, it is good to do some things

noun: a person of one kind

noun: a place of one kind

noun: something

adjective: a kind of person/place/something

phrase: someone says these words

saying: someone says these words because they can say something else with them

## Appendix VI Teaching materials

Materials presented are examples of the kinds of materials which can be produced using STE, and do not relate to one another, except where titles match.

# MY CULTURAL KEYWORD LESSON PLAN

### Lesson objectives:

Students can recognise how language reflects the way they think.

Students can explain elements of concepts important to their identity.

Students can evaluate differences between words with similar meanings in two languages.

### Introduction:

Words that we use every day can show us something about the way that we think about the world. Some words show us how we think about people, some how we think about places, and some how we think about things. Every language has words like this, and every language's words are different. In this lesson, you will find out more about words that are important to you, and compare them to words that are important to speakers of Australian English.

### Activity sequence:

#### 1. My cultural keyword worksheet

Get students to complete the worksheet 'My Cultural Keyword' individually. Try to get students who speak the same language to focus on different cultural keywords.

#### 2. Discussion

Ask students to say something about their cultural keyword and how it is different from the translation into English. Why is that word important for them?

Choose two entries from Module 2 of the AusDICT for discussion.

How do these words translate into the languages of the class?

How are these words important in Australian English?

How do these words show how people think about the world?

### AusDICT references:

All of Module 2: Cultural Keywords

mate

tall poppy

# MY CULTURAL KEYWORD

Illustrate a situation where it is used:



Write it out:

---

---

---

---

---

---

My word:

---

Three sentences where it is used:

---

---

---

---

---

What it means:

---

---

---

---

---

What I think when I say it:

---

---

---

---

How I feel when I say it:

---

---

---

---

**I FEEL**

good

bad

What I think someone else feels when I say it:

---

---

---

---

**THEY FEEL**

good

bad

# PUBLIC TRANSPORT

## LESSON PLAN

### Lesson objectives:

Students are aware of different ways of behaving.

Students can describe behaviours they observe, in terms of their cultural significance.

Students can evaluate the differences and similarities with behaviours from their own cultures.

Students can assess the appropriateness of different behaviours for different spaces.

### Introduction:

Behaviour on public transport is different all over the world. It can be different between cities, between forms of transport, or even between times of day. Behaviour in public spaces can tell us a lot about what is considered polite and unacceptable in a society. In this lesson you will reflect on your own expectations for behaviour on public transport, observe and describe people's behaviour on a form of transport, and write some rules for what you saw.

### Activity sequence:

#### 1. Pre-task discussion

What is catching public transport like at home?

Do people talk on public transport? Why? What do you think if someone does the opposite?

Imagine you are sitting on a crowded bus, and all the seats are taken. Would you give your seat to anyone? Who? Why?

#### 2. Ethnography of public transport

Get students to catch a form of public transport and report back on their observations of behaviour. The worksheet is provided to prompt students.

#### 3. Group work

Form students into groups of four, ask them to compare their observations on public transport, and construct scripts for behaviour. The worksheet is a guide.

#### 4. Comparison and discussion:

Discuss the scripts of each group. Ask each group to comment on the scripts for other groups.

What surprised them about the way people behaved?

What was the same as what they were used to?

How did they feel on the transport

### AusDICT references:

Politeness

Making requests

Being friendly

# PUBLIC TRANSPORT BEHAVIOURAL SCRIPTS

**It is good if people** \_\_\_\_\_

---

---

**Because** \_\_\_\_\_

---

---

---

---

---

---

---

---

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---

---

---

**People want** \_\_\_\_\_

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---

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---

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**If I want something like this to happen:** \_\_\_\_\_

---

---

**It is good if I:** \_\_\_\_\_

---

---

**It is bad if I:** \_\_\_\_\_

---

---

**It is not good if people** \_\_\_\_\_

---

---

**Because** \_\_\_\_\_

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---

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---

---

**People don't want** \_\_\_\_\_

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---

---

---

---

---

**If I want something like this to happen:** \_\_\_\_\_

---

---

**It is good if I:** \_\_\_\_\_

---

---

**It is bad if I:** \_\_\_\_\_

---

---

# PUBLIC TRANSPORT OBSERVATION

PAGE 1

Type of transport:

Day, date and time of trip:

Time spent travelling:

Sitting or standing?:

Number of passengers:

Description of passengers (e.g. older/younger/children, male/female):

Could you see any rules? What were they?:

Where were passengers sitting? Where did new passengers sit?:

Did the passengers talk to each other? When did they/didn't they?:

# PUBLIC TRANSPORT OBSERVATION

PAGE 2

What were passengers doing? (e.g. listening to music, reading, talking on the phone):

How did passengers behave? (Did they make eye contact, move in a particular way?):

Would you describe any of the behaviour you saw as polite or unacceptable?:

If it was unacceptable, how did other passengers react?:

How was the trip different to one at home?

# CLASSROOM CULTURE BINGO

## I THINK LIKE THIS:

- |   | Don't know               | Not true                 | True                     | Very true                |
|---|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. Teachers are someone above me.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. It is good if I don't say things in class.                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. It is good if I think the same as my teacher.                          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. It is good to call a teacher by their first name.                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. It is good if I often say many things to other students in class time. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. I want the teacher to tell me what I should think.                     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. If I think something different to someone, it is good if I say it.     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

## FIND SOMEONE WHO:

(Write their name in the box)

Thinks the same as me on [1]	Thinks something different to me on [6]	Thinks the same as me on [5]	Thinks something different to me on [2]
Thinks the same as me on [6]	Thinks something different to me on [7]	FREE	Thinks the same as me on [2]
Thinks something different to me on [3]	Thinks the same as me on [3]	Thinks something different to me on [4]	Thinks the same as me on [7]
Thinks something different to me on [5]	FREE	Thinks the same as me on [4]	Thinks something different to me on [1]

**REFLECT:** Discuss how schools are different in Australia, and in other countries. What do you like? What don't you like?



# TALKING TO BOSSES

**1. READ** Read the two cultural scripts for giving and interpreting feedback at work.

[A] I *suggest* you do X  
I say this now: "It can be good if you do this.  
It can be good if you think about it."  
I think like this: "Maybe you will do it after  
this, I don't know. I know that if you  
want not to do it, you can not do it."

[B] How to interpret suggestions  
Many people in Australia think like this:  
When someone says something like this to  
me "I think it can be good if you do it. I  
think it can be good if you think about  
it."  
This person can want to say something like  
this with these words "I want you to do  
it."

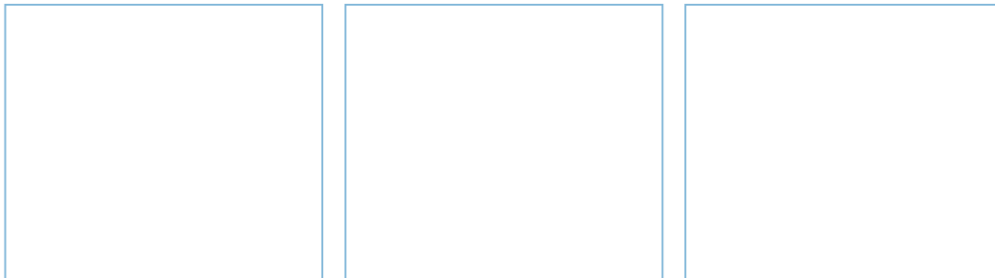
**2. DISCUSS** Discuss with your partner how these two scripts might interact between an employee and a manager.

**3. THINK** Write down some examples of language that might be used – discuss what each person wants to say by using that sentence.

Manager: *I suggest you review this report  
before you send it to the board.*

Employee: *Thanks for the suggestion, I'll  
think about it.*

**4. PLAN** Draw a comic of a conversation between a manager and an employer. Include what each of them thinks, says, and does.



**5. PRACTICE** Practice your conversation with your partner. Perform it for the class.

**6. REFLECT** Discuss how this conversation is different or similar to conversations you would have somewhere else.

## Appendix VII XML Schema Document (XSD)

```
<?xml version="1.0" encoding="utf-8"?>
<xs:schema xmlns:xs="http://www.w3.org/2001/XMLSchema"
elementFormDefault='qualified'>
  <xs:element name='dictionary'>
    <xs:complexType>
      <xs:sequence>
        <xs:element maxOccurs='unbounded' ref='chapter' />
      </xs:sequence>
    </xs:complexType>
  </xs:element>
  <xs:element name='chapter'>
    <xs:complexType>
      <xs:sequence>
        <xs:element ref='chaptertitle' />
        <xs:element ref='chapterintroduction' />
        <xs:element maxOccurs='unbounded' ref='section' />
      </xs:sequence>
      <xs:attribute name='chapterid' use='required' type='xs:integer' />
    </xs:complexType>
  </xs:element>
  <xs:element name='chaptertitle' type='xs:string' />
  <xs:element name='chapterintroduction' type='xs:string' />
  <xs:element name='section'>
    <xs:complexType mixed='true'>
      <xs:choice maxOccurs='unbounded'>
        <xs:element ref='entry' />
        <xs:element ref='sectionintroduction' />
        <xs:element ref='sectiontitle' />
      </xs:choice>
      <xs:attribute name='sectionid' use='required' type='xs:integer' />
    </xs:complexType>
  </xs:element>
  <xs:element name='entry'>
    <xs:complexType>
      <xs:sequence>
        <xs:element ref='entrytitle' />
        <xs:choice minOccurs='0'>
          <xs:element ref='context' />
          <xs:element ref='secondtitle' />
        </xs:choice>
        <xs:element ref='ref' />
        <xs:element minOccurs='0' ref='nsm' />
        <xs:element ref='ste' />
        <xs:element minOccurs='0' ref='note' />
        <xs:element minOccurs='0' maxOccurs='unbounded'
ref='example' />
        <xs:element maxOccurs='unbounded' ref='relatedterm' />
      </xs:sequence>
      <xs:attribute name='entryid' use='required' type='xs:integer' />
    </xs:complexType>
  </xs:element>
  <xs:element name='entrytitle'>
    <xs:complexType mixed='true'>
      <xs:attribute name='originaltitle' use='required' />
    </xs:complexType>
  </xs:element>
  <xs:element name='context' type='xs:string' />
  <xs:element name='secondtitle' type='xs:string' />
  <xs:element name='ref'>
    <xs:complexType mixed='true'>
      <xs:attribute name='type' use='required' type='xs:NCName' />
    </xs:complexType>
  </xs:element>

```

```

    </xs:complexType>
  </xs:element>
  <!--The nsm element is designed to record original NSM explications and
  cultural scripts which need to be linked to the STE versions.-->
  <xs:element name='nsm'>
    <xs:complexType>
      <xs:sequence>
        <xs:element maxOccurs='unbounded' ref='newline' />
      </xs:sequence>
    </xs:complexType>
  </xs:element>
  <xs:element name='ste'>
    <xs:complexType>
      <xs:sequence>
        <xs:element maxOccurs='unbounded' ref='line' />
      </xs:sequence>
      <xs:attribute name='category' use='required' type='xs:NCName' />
      <xs:attribute name='partofspeech' use='required'
type='xs:NCName' />
    </xs:complexType>
  </xs:element>
  <xs:element name='line'>
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    </xs:complexType>
  </xs:element>
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      <xs:attribute name='author' />
      <xs:attribute name='date' />
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    </xs:complexType>
  </xs:element>
</xs:schema>

```

## Appendix VIII XML transform code for the main eBook file

### (XSLT)

```
<?xml version="1.0" encoding="UTF-8"?>
<xsl:stylesheet xmlns:xsl="http://www.w3.org/1999/XSL/Transform"
xmlns:epub="http://www.idpf.org/2007/ops" version="1.0">
  <xsl:key name="related" match="entry" use="@entryid"/>
  <xsl:variable name="smallcase" select="'abcdefghijklmnopqrstuvwxyz'"/>
  <xsl:variable name="uppercase" select="'ABCDEFGHIJKLMNOPQRSTUVWXYZ'"/>
  <xsl:template match="/">
    <html>
      <head>
        <meta http-equiv="Content-Type" content="text/html; charset=UTF-
8"/>
        <link href="AusDICTcss.css" type="text/css" rel="stylesheet"/>
      </head>
      <body>
        <xsl:apply-templates/>
      </body>
    </html>
  </xsl:template>
  <xsl:template match="dictionary">
    <h1 id="startcontent">The Dictionary</h1>
    <xsl:apply-templates select="chapter"/>
  </xsl:template>
  <xsl:template match="chapter">
    <h2 class="chapter">
      <xsl:attribute name="id">chapter<xsl:value-of select="@chapterid"/>
    </xsl:attribute>
    <xsl:apply-templates select="chaptertitle"/>
  </h2>
  <xsl:apply-templates select="chapterintroduction"/>
  <xsl:apply-templates select="section"/>
</xsl:template>
  <xsl:template match="chaptertitle">
    <xsl:value-of select="."/>
  </xsl:template>
  <xsl:template match="section">
    <h3 class="section">
      <xsl:attribute name="id">section<xsl:value-of select="@sectionid"/>
    </xsl:attribute>
    <xsl:apply-templates select="sectiontitle"/>
  </h3>
  <xsl:apply-templates select="entry"/>
</xsl:template>
  <xsl:template match="sectiontitle">
    <xsl:value-of select="."/>
  </xsl:template>
  <xsl:template match="entry">
    <h4>
      <xsl:attribute name="id">
        <xsl:value-of select="@entryid"/>
      </xsl:attribute>
      <xsl:attribute name="class">
        <xsl:value-of select="ste/@category"/>
      </xsl:attribute>
      <xsl:choose>
        <xsl:when test="ste/@category = 'word'">
          <xsl:apply-templates select="entrytitle"/>
          <xsl:apply-templates select="context"/>
        </xsl:when>
      </xsl:choose>
    </h4>
  </xsl:template>
</xsl:stylesheet>
```

```

        </xsl:when>
        <xsl:when test="ste/@category = 'value'">
            <xsl:apply-templates select="entrytitle"/>
        </xsl:when>
        <xsl:when test="ste/@category = 'phrase'">
            "<xsl:apply-templates select="entrytitle"/>"
        </xsl:when>
    </xsl:choose>
    <!--Help button here-->
    <a href="quickRef.html#quickRef1" class="help"?</a>
</h4>
<p class="pos">
    <xsl:choose>
        <xsl:when test="ste/@partofspeech = 'adjective'">
            adjective: a kind of person/place/something
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'adjective_person'">
            adjective: a kind of person
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'adjective_emotion'">adjective:
someone feels something</xsl:when>
        <xsl:when test="ste/@partofspeech = 'noun'">
            noun: something
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'noun_person'">
            noun: a person of one kind
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'noun_thing'">
            noun: something
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'noun_place'">
            noun: a place of one kind
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'value'">
            value: many people in Australia think it is good if people can
think like this
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'attitude_people'">
            attitude: some people can think like this about some other people
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'attitude_person'">
            attitude: some people can think like this about another person
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'attitude_thing'">
            attitude: some people can think like this about something
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'attitude'">
            attitude: some people can think like this
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'norm'">
            norm: when it is like this, it is good to do some things
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'phrase'">
            phrase: someone says these words
        </xsl:when>
        <xsl:when test="ste/@partofspeech = 'verb'">
            verb: someone does something
        </xsl:when>
        <xsl:otherwise>
            ERROR
        </xsl:otherwise>
    </xsl:choose>
</p>
<xsl:apply-templates select="ste"/>
<xsl:apply-templates select="note"/>

```

```

    <div class="exampleset">
      <xsl:apply-templates select="example"/>
    </div>
    <div class="related">
      <xsl:apply-templates select="relatedterm">
        <xsl:sort select="@class"/>
      </xsl:apply-templates>
    </div>
  </xsl:template>
  <xsl:template match="entrytitle">
    <xsl:value-of select="."/>
  </xsl:template>
  <xsl:template match="context">
    "<xsl:value-of select="."/>"
  </xsl:template>
  <xsl:template match="ste">
    <div class="entry">
      <table>
        <xsl:apply-templates select="line"/>
      </table>
    </div>
  </xsl:template>
  <xsl:template match="line">
    <tr>
      <td>
        <xsl:value-of select="."/>
      </td>
    </tr>
  </xsl:template>
  <xsl:template match="relatedterm">
    <xsl:for-each select="key('related', @entryid)">
      <a>
        <xsl:attribute name="href">
          #<xsl:value-of select="@entryid"/>
        </xsl:attribute>
        <xsl:attribute name="class">rel<xsl:value-of
select="ste/@category"/>
        </xsl:attribute>
        <xsl:value-of select="entrytitle"/>
      </a>
    </xsl:for-each>
  </xsl:template>
  <xsl:template match="example">
    <p class="example">
      <xsl:attribute name="class">
        <xsl:value-of select="@kind"></xsl:value-of>
      </xsl:attribute>
      "<xsl:value-of select="."/>"<xsl:apply-templates select="@sourceid"/>
    </p>
  </xsl:template>
  <xsl:template match="@author"><xsl:value-of select="."/>,
  </xsl:template>
  <xsl:template match="@date"><xsl:value-of select="."/>
  </xsl:template>
  <xsl:template match="@sourceid">
    <a class="exampleSource"><xsl:attribute
name="href">exampleSources.xhtml#<xsl:value-of select="."/></xsl:attribute>
    (<xsl:apply-templates select="../@author"/><xsl:apply-templates
select="../@date"/>)
    </a>
  </xsl:template>
  <xsl:template match="note">
    <p class="note">
      <xsl:value-of select="."/>
    </p>
  </xsl:template>

```

```
</xsl:template>
<xsl:template match="chapterintroduction">
  <p class="introduction">
    <xsl:value-of select="."/>
  </p>
</xsl:template>
<xsl:template match="sectionintroduction">
  <p class="introduction">
    <xsl:value-of select="."/>
  </p>
</xsl:template>
</xsl:stylesheet>
```

Appendix IX      Reference list of publications from which  
explanations and cultural scripts were drawn

**Entries from previous publications**

1. ... you! (Wierzbicka, 1991, p. 249)
2. ability to express opinions (Goddard & Ye, 2014, p. 82)
3. acquaintance (Ye, 2016, p. 126)
4. addressing one's superior by first name (superior's perspective) (Farese, 2017, p. 308)
5. addressing people whom one does not know well by first name (Farese, 2017, p. 305)
6. against constraining others' opinions (Wierzbicka, 2006b, p. 55)
7. against exaggeration (Wierzbicka, 2006b, p. 30)
8. against forcing opinions on others (Wierzbicka, 2006b, p. 55)
9. against imposing one's will on someone else (Wierzbicka, 2012, p. 132)
10. against imposing your opinion (Wierzbicka, 2006b, p. 94)
11. against needing to have the same opinion (Wierzbicka, 2006b, p. 56)
12. against preventing someone from doing something that they want to do (Wierzbicka, 2012, p. 132)
13. against taking over what someone else is doing (Wierzbicka, 2012, p. 131)
14. against 'direct criticisms' (Wierzbicka, 2012, p. 130)
15. against 'ordering people about' (Wierzbicka, 2012, p. 128)
16. angry (Wierzbicka, 1992, p. 141)
17. anti-bullshit (Wierzbicka, 2012, p. 142)
18. anti-whingeing (Wierzbicka, 2002, p. 1199)
19. apologise (Wierzbicka & Goddard, 2013, p. 172)
20. ask (Wierzbicka & Goddard, 2013, p. 162)
21. Australia is a great place to live (Rowen, 2017, p. 72)
22. avoid coming across as too serious (Cramer, 2015, p. 84)
23. avoiding direct requests (Goddard, 2010, p. 109)
24. bastard (Wierzbicka, 1997a, p. 223)
25. bastard, a (Wierzbicka, 1997a, p. 221)
26. battler (Wierzbicka, 2002, p. 1198)
27. beginning a conversation (Jordan, 2017, p. 45)
28. being considerate of others (in conversation topics) (Jordan, 2017, p. 56)
29. being literal (Wierzbicka, 2006b, p. 30)
30. being sarcastic (Goddard, 2006, p. 85)
31. bloody (Wierzbicka, 2002, p. 1187)



32. bogans (Rowen, 2017, pp. 66-69)
33. bugger (Wierzbicka, 1997a, p. 226)
34. bugger! (Wierzbicka, 1997a, p. 226)
35. bullshit (Goddard, 2006, p. 78)
36. bullshit! (Kidman, 1993)
37. bush, the (Bromhead, 2011, p. 456)
38. can you/could you/would you do X? (Wierzbicka, 2006b, p. 53)
39. chat (Wierzbicka, 1997a, p. 208)
40. christ! (Goddard, 2015, p. 200)
41. co-operative interruption in English (Peeters, 2000, p. 212)
42. collaboration (Wierzbicka, 2014, p. 108)
43. colleagues (Wierzbicka, 1997b, p. 91)
44. common sense (Wierzbicka, 2010, p. 351)
45. common sense ethics (Wierzbicka, 2012, p. 127)
46. communication (Goddard, 2009b, p. 18)
47. compassion (Wierzbicka, 1992, p. 145)
48. consideration of others in expression of opinions (Mullan, 2010, p. 263)
49. cooperation (Wierzbicka, 2014, p. 104)
50. cunt (Kidman, 1993)
51. cunt of a ... (Kidman, 1993)
52. damn you! (Goddard, 2015, p. 202)
53. damn! (Goddard, 2015, p. 201)
54. deadpan jocular irony (Goddard, 2017)
55. defiance, rebelliousness, and larrikinism (Wierzbicka, 2002, p. 1196)
56. depression (Wierzbicka & Goddard, 2013, p. 223)
57. did you have a good weekend? (Peeters, 1999, p. 254)
58. discouraging feelings of 'specialness' (Goddard, 2012a, p. 116)
59. discouraging wanting other people's admiration (Goddard & Cramer, 2017)
60. discourse interaction in English (Peeters, 2000, p. 196)
61. do X! (Wierzbicka, 2006b, p. 53)
62. dob in (Wierzbicka, 1997a, p. 213)
63. doing something when something bad happens (Wierzbicka, 2002, p. 1198)
64. easy going (Goddard & Cramer, 2017)
65. ending a conversation (Jordan, 2017, p. 51)
66. everyone has the right to disagree (Wierzbicka, 2006b, p. 94)
67. expressing opinions calmly (Wierzbicka, 2006b, p. 47)
68. expression of negative feelings (Wierzbicka, 2002, p. 1205)

69. expression of positive feelings (Wierzbicka, 2002, p. 1205)
70. facts (Wierzbicka, 2006b, p. 43)
71. faithfully representing facts (how it happened) (Wierzbicka, 2006b, p. 44)
72. faithfully representing facts (what happened) (Wierzbicka, 2006b, p. 44)
73. favouring being able to "see the funny side" of many situations (Goddard, 2009a, p. 40)
74. favouring 'non-interference' (Wierzbicka, 2012, p. 132)
75. first name address (Farese, 2017, p. 302)
76. formulating requests as questions (Wierzbicka, 2012, p. 134)
77. formulating requests as suggestions (Wierzbicka, 2012, p. 134)
78. freedom (Goddard & Ye, 2014, p. 83)
79. freedom of expression (Wierzbicka, 2006b, p. 93)
80. freedom to not do things (Wierzbicka, 2012, p. 128)
81. friendly (Cramer, 2015, p. 72)
82. friendly speech acts (Ye, 2016, p. 126)
83. frustrated (Hārābor, 2012, p. 136)
84. fuck off! (Kidman, 1993)
85. fuck you! (Goddard, 2015, p. 202)
86. fuck! (Goddard, 2015, p. 197)
87. fucking (Goddard, 2015, p. 208)
88. fucking (Goddard, 2015, p. 205)
89. gendered attitudes to use of swear words (Goddard, 2015, p. 209)
90. get fucked! (Kidman, 1993)
91. get the hell out of here! (Goddard, 2015, p. 204)
92. goddamn (Goddard, 2015, p. 206)
93. got (Wierzbicka, 2006b, p. 178)
94. had (Wierzbicka, 2006b, p. 176)
95. happiness (Wierzbicka & Goddard, 2013, p. 105)
96. happy (Goddard, Taboada, & Trnavac, 2019, p. 9)
97. having 'pride' in Australia (Rowen, 2017, p. 75)
98. having restraint in discourse (Peeters, 2000, p. 204)
99. hedging in expression of opinions (Goddard & Ye, 2014, p. 82)
100. holding your own opinion (Wong, 2004, p. 242)
101. homesick (Wierzbicka, 1992, p. 122)
102. honour (Wierzbicka, 1992, p. 221)
103. how about doing X? (Wierzbicka, 1991, p. 216)
104. how to avoid imposing your opinion (Wong, 2004, p. 242)
105. humility (Wierzbicka, 1992, p. 193)

106. I think versus I know (Wierzbicka, 2006b, p. 37)
107. I'm fucked (Kidman, 1993)
108. I'm going to kick/punch the shit out of X (Kidman, 1993)
109. insult (Wierzbicka & Goddard, 2013, p. 178)
110. intrusive interruption in English (Peeters, 2000, p. 212)
111. irreverence (Goddard & Cramer, 2017)
112. it's my place, I decide what can happen" (Wierzbicka, 2012, p. 135)
113. it's my place, I decide what can't happen (Wierzbicka, 2012, p. 135)
114. it's my place, I decide what other people can do (Wierzbicka, 2012, p. 135)
115. Jesus! (Goddard, 2015, p. 199)
116. jocular abuse (Goddard, 2017, p. 92)
117. jocular deception/provocation (Goddard, 2017)
118. joining in a conversation with other people (Jordan, 2017, p. 47)
119. justifying what you think (when you think something bad) (Wierzbicka, 2006b, p. 100)
120. keeping a conversation going (Jordan, 2017, p. 45)
121. laid back (Goddard & Cramer, 2017)
122. love it or leave it (Rowen, 2017, p. 77)
123. loyalty (Wierzbicka, 2013, p. 8)
124. made (Wierzbicka, 2006b, p. 181)
125. making an offer (Karimnia, 2012, p. 282)
126. meeting up with someone whom you haven't seen for a while (Jordan, 2017, p. 37)
127. mind (Goddard, 2008, p. 79)
128. miss (Wierzbicka, 1992, p. 123)
129. miss (Wierzbicka, 1992, p. 123)
130. negative response to an offer (Karimnia, 2012, p. 283)
131. nice (Waters, 2017, p. 42)
132. nice (Waters, 2017, p. 49)
133. no worries! (Cramer, 2015, p. 34)
134. not being forced to do something (Wierzbicka, 2006b, p. 52)
135. not criticizing someone else's opinion (Wierzbicka, 2006b, p. 94)
136. not forcing others to do things for you (Wong, 2004, p. 235)
137. not forcing someone to do something (Wong, 2004, p. 234)
138. not giving commands (Wierzbicka, 2006b, p. 25)
139. not giving negative commands (Wierzbicka, 2006b, p. 25)
140. not imposing on others (Wong, 2004, p. 234)
141. not saying 'I know' (Wierzbicka, 2006b, p. 17)
142. obligation to answer questions (Wierzbicka, 1991, p. 102)

143. offering a choice (Wierzbicka, 2012, p. 134)
144. offering explanations for requests (Wierzbicka, 2012, p. 134)
145. perception of autonomy (Wong, 2004, p. 236)
146. personal autonomy (Wierzbicka, 1991, p. 80)
147. presuming and valuing perceived 'shared ordinariness' (Goddard, 2012a, p. 115)
148. projecting presumed social similarity and social equality in interaction (Goddard, 2012b, p. 1040)
149. projecting presumed solidarity in interaction (Goddard, 2012a, p. 116)
150. proud (of something) (Wierzbicka, 1992, p. 197)
151. prove (Wong, 2018, p. 26)
152. put pressure on (Wierzbicka, 2006a, p. 58)
153. reasonable (Wierzbicka, 2006b, p. 114)
154. recommend (Wierzbicka & Goddard, 2013, p. 165)
155. responding to 'how are you?' (Wierzbicka, 2012, p. 142)
156. rubbishing (Goddard, 2006, p. 83)
157. rude (Waters, 2012, p. 1057)
158. sarcasm (Wierzbicka, 2002, p. 1203)
159. saying sorry (Wierzbicka, 2012, p. 140)
160. saying thank you (Wierzbicka, 2012, p. 140)
161. saying what you want (Wierzbicka, 1991, p. 91)
162. saying 'how are you?' (Wierzbicka, 2012, p. 142)
163. security (Levisen, 2012, p. 131)
164. sense of autonomy (Wierzbicka, 2012, p. 135)
165. shit (Kidman, 1993)
166. shit (Kidman, 1993)
167. shit! (Goddard, 2015, p. 197)
168. shout (Wierzbicka, 1997a, p. 210)
169. shout (Wierzbicka, 1997a)
170. showing negative emotions (Wierzbicka, 2002, p. 1205)
171. shy (Al Jallad, 2010, p. 33)
172. sick and tired (Wierzbicka, 1992, p. 150)
173. social harmony (Peeters, 1999, p. 249)
174. softening disagreement with partial agreement (Wierzbicka, 2006b, p. 94)
175. someone takes themselves too seriously (Goddard & Cramer, 2017)
176. soul (Wierzbicka, 1992, p. 38)
177. stranger (Ye, 2016, p. 126)
178. suggest (Wierzbicka & Goddard, 2013, p. 164)

179. suggestive approach to influencing others (Wierzbicka, 2006a, p. 47)
180. swear words (Goddard, 2015, p. 193)
181. talking to someone when you feel bad (Jordan, 2017, p. 33)
182. talking to strangers (Wierzbicka, 2006b, p. 307)
183. tall poppy (Peeters, 2004, p. 86)
184. tall poppy syndrome (Peeters, 2004, p. 87)
185. telling the teacher what happened (Jordan, 2017, p. 28)
186. thank (Wierzbicka & Goddard, 2013, p. 1)
187. that's fair (Wierzbicka, 2006b, p. 151)
188. that's not fair (Goddard & Ye, 2014, p. 84)
189. The Spirit of Australia (Rowen, 2017, p. 74)
190. thinking before you speak (Wierzbicka, 2006b, p. 100)
191. told (Wierzbicka & Goddard, 2013, p. 162)
192. tolerance of other opinions in expressing your own (Wierzbicka, 2006b, p. 56)
193. tough attitude (Goddard, 2006, p. 71)
194. turn taking (Wierzbicka, 1991, p. 81)
195. understanding 'helpful suggestions' (Wierzbicka, 2006a, p. 51)
196. unreasonable demands and expectations (Wierzbicka, 2006b, p. 131)
197. unreasonable requests (Wierzbicka, 2006b, p. 130)
198. usage of swear words (Wierzbicka, 2002, p. 1196)
199. using 'helpful suggestions' to avoid a directive (Wierzbicka, 2006a, p. 51)
200. using sarcasm (Wierzbicka, 2002, p. 1204)
201. using swear/curse words in high solidarity situations (Goddard, 2015, p. 210)
202. valuing presumed social similarity and social equality (Goddard & Cramer, 2017)
203. violence (Wierzbicka, 2014, p. 103)
204. wanker (Stollznow, 2003, p. 9)
205. wanting to do something friendly with someone you don't know well (Jordan, 2017, p. 39)
206. weekend (Peeters, 2007, p. 88)
207. when to change the topic of conversation (Jordan, 2017, p. 43)
208. where (who, what, etc.) the hell....? (Goddard, 2015, p. 203)
209. whinge (Wierzbicka, 1997a, p. 215)
210. whinger (Stollznow, 2003, p. 4)
211. who/what the fuck... (Kidman, 1993)
212. why don't you do X? (Wierzbicka, 1991, p. 212)
213. wowser (Stollznow, 2003, p. 6)
214. you ...! (Wierzbicka, 1991, p. 233)

215. you don't abandon a mate (Wierzbicka, 2002, p. 1171)

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## Appendix X List of compositions written specifically for the

### AusDICT

The 118 compositions are listed in alphabetical order by title.

1. addressing teachers
2. addressing women at work
3. admitting you don't understand
4. ahh, what the hell
5. analyse
6. annual leave
7. are you shitting me?
8. asking follow-up questions
9. asking for someone's opinion
10. asking people to bring food to a gathering
11. be quiet!
12. be reasonable
13. becoming better friends with someone
14. being friendly
15. being funny
16. being on time
17. being on time
18. being polite
19. belonging
20. big-noting yourself
21. bloke
22. body language in conversations
23. boss/manager
24. bring a plate
25. classroom discussion
26. compare
27. contrast
28. critical thinking cultural script
29. dick, a
30. different types of questions
31. digger
32. discuss
33. do you mind if I...
34. dobbing - in school
35. don't "drop in
36. don't be a dick
37. don't take things (jokes) personally
38. expression of emotions
39. fair go
40. fitting in
41. for fuck's sake
42. freedom of speech

43. friend
44. fuck it
45. fucking hell
46. gender equality
47. give you a heads up on something
48. good sport
49. good work ethic
50. having different opinions
51. having dissenting opinions
52. he is a bastard
53. helping as a guest
54. he's gone all shy
55. home
56. how to make a big request
57. how to make a reasonable request
58. humble
59. I can't be fucked
60. informality in classrooms
61. introducing myself
62. it is good to ask questions
63. it pisses me off
64. larrikin
65. laughing at bad situations
66. laughing with not laughing at
67. make yourself at home
68. mate
69. mateship
70. mixed gender classrooms
71. mocking authority
72. modest
73. not losing face when asking for help
74. outback, the
75. overlapping speech
76. please
77. positive response to an offer
78. proud
79. public holidays
80. reckon
81. reflect
82. relying on nearby friends rather than far away family
83. rude(ness)
84. saying please
85. self mockery
86. self-driven learning
87. service encounters
88. she'll be right
89. shock value
90. show how

91. shut up!
92. sick leave
93. sickie
94. sook
95. taking an offering to someone's house
96. taking the piss (out of)
97. talking in classes
98. talking to acquaintances to be friends
99. teacher's role in a classroom – primary and secondary
100. teacher's role in a classroom – university
101. telling someone when you are not on time
102. tolerance of other people's opinions
103. touching people
104. understanding a teacher's general teaching style
105. understatement
106. using phones in classes
107. value of friends
108. we must have coffee some time
109. what did you get up to last night?
110. what do you reckon?
111. when to get the teacher's attention
112. when to hug
113. when to respond more to 'how are you'
114. when to 'kiss' cheeks
115. who you can do jocular abuse with
116. women in positions of authority
117. you give me the shits
118. you need to get up to speed (on)