GETTING STARTED WITH
INTERCULTURAL
LANGUAGE LEARNING
A RESOURCE FOR SCHOOLS

Based On Teachers' Ideas and
Experiences from the Asian Languages
Professional Learning Project

ABOUT THIS RESOURCE

Intercultural language learning (IcLL) provides knowledge, skills and values for our students that will enable them to use language in culturally aware and sensitive ways. They will understand that their cultures and languages are not static, and that the languages and cultures of others are not static either. They will be able to use these skills, values and knowledge to extend their capacities as second language users for useful, productive and meaningful engagement with other people and other cultures.

The purpose of this resource for schools is to bring the theory of intercultural language learning and the practice of it together so that teachers can see the impact of applying the principles of IcLL in the classroom and across the school. The experiences of teachers and schools involved in the *Asian Languages Professional Learning Project (ALPLP)* form the basis of this resource. The ALPLP was an initiative of the Australian Government Department of Education, Science and Training, funded through the Quality Teacher Programme. This resource also draws upon the comprehensive package of professional learning resources developed specifically for this project. The resources and further information regarding the ALPLP are available via the project website: **www.asialink.unimelb.edu.au/aef/alplp/**

Theory is important in education, and teachers participating in the ALPLP have valued the opportunity to engage with the thinking and explication of IcLL theorists. Their thinking is indicated in the text by this small set of keys.

We first look at the basic elements of IcLL theory and why it provides extended pedagogical models for teaching Languages in Australia. We then explore what IcLL looks like in practice through a number of short snapshots and longer descriptions of classroom IcLL activities integrated within discussions of the theory and principles of IcLL. All classroom descriptions have been indicated by a small classroom symbol.

CONTENTS

THE ASIAN LANGUAGES PROFESSIONAL LEARNING PROJECT (ALPLP)

The ALPLP supported the teaching of Asian languages through the development and delivery of an innovative professional learning programme focusing on Languages methodology, particularly intercultural language learning, and links across the curriculum. The project was managed by the Asia Education Foundation (AEF) in partnership with the Australian Federation of Modern Language Teachers Associations (AFMLTA).

AIMS

The ALPLP provided educators with opportunities to:
- improve their skills and understanding in Languages pedagogy, particularly IcLL
- become familiar with current research developments and resources in the field
- be able to apply new knowledge and understanding with confidence in the classroom and school
- strengthen connections between Languages programmes and other areas of the curriculum.

PROJECT IMPLEMENTATION

The ALPLP was delivered in each State/Territory to educators from the Government, Catholic and Independent sectors. Project implementation occurred in two Phases:

Phase 1: Languages Methodology

In Phase 1 teachers of Asian languages explored the concepts, principles and implications of IcLL in the Languages classroom. This Phase was offered to 349 teachers of Languages from all jurisdictions and Community Languages providers.

Phase 2: Supporting Asian Languages within Schools

Phase 2 focused on whole school support for Asian languages and on strengthening the connections between Languages and other areas of the curriculum, particularly though intercultural learning. This Phase was designed for teachers of Asian languages, school leaders and teachers of other curriculum areas and was offered to 60 schools nationally.

Each Phase consisted of:
- a two-day professional learning programme, focusing on intercultural language learning and connections to other aspects of the curriculum
- the opportunity to apply the skills and understanding gained through the programme and develop a classroom or school-based project. In Phase 1 teachers selected intercultural language learning approaches to investigate in the Languages classroom and in Phase 2 school teams implemented projects that increased support for Languages within the school and linked Languages to other curriculum areas through intercultural language learning
- a further one-day professional development programme in which the outcomes of school-based projects were presented to enable teachers and school teams to share approaches and learning.

A comprehensive package of professional learning resources including Resources for Implementation Teams and Resources for Participants was developed specifically for this project. The resources can be accessed via the project website: www.asialink.unimelb.edu.au/aef/alplp/

A team of writers, Julie Browett, Michelle Kohler and Lesley Harbon, from universities in three States was appointed to design the professional learning programme. The *Report on Intercultural language learning* (2003: Liddicoat, A.J., Scarino, A., Papademetre, L. & Kohler, M.) was a core document that informed the development of the project.

This resource draws extensively on the work of those members of the AEF, the AFMLTA, and academics that contributed to the ALPLP professional education programmes.

It also draws on the exploratory work of teachers and schools who participated in Phases 1 and 2 of the ALPLP, and who professionally and generously were willing to share their learning experiences with us all.

The leadership provided to the project, its implementation, its ongoing evaluation and the production of this resource by the ALPLP Project Manager, Anne Spencer, has been valued by all.

The ALPLP has been for many the beginning of a journey in implementing intercultural language learning more systematically in the Languages classroom and the school. It has been a valuable experience and our understanding will continue to be enhanced through professional learning and the work undertaken by teachers and schools.

ACKNOWLEDGEMENTS

This resource would not have eventuated without the ALPLP, which was the result of the expertise, collaboration, generous professional contribution and participation of an extensive number of teachers and colleagues committed to Languages education in Australia.

Integral to the success of the Project were the contributions of key academics, thinkers and writers in the field of intercultural language learning as well as key contacts and implementation teams who delivered the programmes in each State and Territory. The project management team provided leadership for the development of the project, its implementation and the production of resources. The contributions of all involved in the project are sincerely acknowledged.

Ultimately our students will benefit as they increasingly develop the understanding and skills to successfully interact within a diversity of languages and cultures.

WHAT IS INTERCULTURAL LANGUAGE LEARNING?

Intercultural language learning, IcLL, is a significant development from some traditional and current pedagogies for teaching languages. It connects the study of culture to language and linguistics learning and sees them as integrated and holistic. IcLL requires students to reflect on the knowledge and assumptions they make about their own cultures as well as of those of the target language. They also reflect on the ways that languages embody cultures and manifest culturally significant attitudes and behaviours. IcLL enables greater student participation in the direction the learning takes as well as in advising on its content and processes.

IcLL may require a significant pedagogical shift for some Languages teachers in Australia.

Intercultural language learning involves the fusing of language, culture and learning into a single educative approach. It begins with the idea that language, culture and learning are fundamentally interrelated and places this interrelationship at the centre of the learning process. This not only reformulates what it means to teach a language, but also provides new and richer ways of linking Languages to other learning areas. The concepts of 'language', 'culture' and 'learning' are therefore central to the design of the Languages curriculum, and importantly, of the curriculum as a whole.

Intercultural language learning involves developing with learners an understanding of their own language(s) and culture(s) in relation to an additional language and culture. It is a dialogue that allows for reaching a common ground for negotiation to take place, and where variable points of view are recognised, mediated and accepted.

Liddicoat, A.J., Scarino, A., Papademetre, L. & Kohler, M. 2003, *Report on intercultural language learning*, p.43. Canberra: Commonwealth Department of Education, Science and Training.

The use of English as well as the target language is more evident in IcLL classrooms to support processes such as analysing, making connections between and reflecting on one's own and others' cultures. Its purpose is to support target language learning and the extent of its use varies with different levels of language acquisition.

From: THE MCEETYA NATIONAL STATEMENT AND PLAN FOR LANGUAGES EDUCATION IN AUSTRALIAN SCHOOLS 2005–2008

Inter-cultural language learning contributes to the overall education of learners, developing in them the capabilities to:
— communicate, interact and negotiate within and across languages and cultures
— understand their own and others' languages, thus extending their range of literacy skills, including skills in English literacy
— understand themselves and others, and to understand and use diverse ways of knowing, being and doing
— further develop their cognitive skills through thinking critically and analytically, solving problems, and making connections in their learning.

Such capabilities assist learners to live and work successfully as linguistically and culturally aware citizens of the world (p.3).

EXPLICIT TEACHING OF CULTURE IS A CENTRAL PART OF LANGUAGE TEACHING

The ultimate goal of Languages teaching and learning is to be able to communicate in another language. Cultures shape the way language is structured and the ways in which language is used.

Cultural knowledge is not something that learners can just pick up. In fact, cultural differences may often go unnoticed by learners until they actually create a problem. If learners are going to develop their cultural knowledge about the target language group, they need to be helped, through explicit teaching, to notice when their culture is similar to or differs from that of others.

CULTURE IS INTEGRATED INTO OTHER LANGUAGE SKILLS, NOT A SEPARATE SKILL

Often culture has been considered to be some sort of fifth macro-skill, which is introduced once the skills of speaking, listening, reading and writing have been established. Quite often in language textbooks we see a separate section reserved for culture. However, these notes, while interesting, are not usually the elements of culture that learners typically experience difficulty with. When we use a language, we are involved in culture, whether we are speaking, listening, reading or writing.

At a global level the goals of intercultural language learning are as follows:
- understanding and valuing all languages and cultures
- understanding and valuing one's own language(s) and culture(s)
- understanding and valuing one's target language(s) and culture(s)
- understanding and valuing how to mediate among languages and cultures
- developing intercultural sensitivity as an ongoing goal.

Liddicoat, A.J., Scarino, A., Papademetre, L. & Kohler, M. 2003, *Report on intercultural language learning*, p.46. Canberra: Commonwealth Department of Education, Science and Training

UNDERSTANDING AND VALUING CULTURES FROM THE BEGINNING

We need to start teaching culture at the very beginning of language teaching, because even simple language conveys culture. Whether we think we are teaching culture or not, we are actually providing cultural information in classrooms. Language is not learnt in a cultural vacuum that can be filled in later, rather learners create their own cultural assumptions as they learn. Ignoring culture does not leave a vacant cultural space which can be filled in later. Rather, it leads to a cultural space which is filled by uninformed and unanalysed assumptions.

The person who knows only one language does not truly know that language. — Goethe

THE BILINGUAL SPEAKER AS THE NORM

Languages teaching has usually aimed at making the learner as much like a native speaker as possible. This is both an unrealistic goal, because we hardly ever achieve it, and an inappropriate one because it does not reflect the social and cultural reality of using a second language. When someone speaks in their second language, they do not abandon their own thoughts, feelings and values and assimilate themselves to the other culture. Instead of aiming for a native speaker norm, language teaching can more profitably aim for a bilingual norm: that is developing a speaker who is comfortable and capable in an intercultural context.

LANGUAGE ACQUISITION INVOLVES INTERCULTURAL EXPLORATION

Most learners have not had opportunities to learn about the way in which their own culture works and how their own language reflects their culture, and without this knowledge it is difficult to come to terms with a different culture. The most important cultural learning that can come about in the Languages classroom is that cultures are relative, not absolute. Exposure to another culture provides an opportunity for comparison with one's own culture, just as learning another language provides opportunities to develop metalinguistic awareness. A deeper understanding of one's own culture and the ways in which cultures vary may be a long-lasting outcome of Languages learning.

LEARNING HOW TO KEEP LEARNING

It is true that we cannot teach everything about culture. Cultures vary from person to person, from group to group, and over time. There is no way to transmit something as complex and dynamic in a classroom. What we can do in the classroom is help learners develop ways of finding out more about the culture they are learning by analysing their experiences and developing their awareness.

THE 'CULTURE' IN INTERCULTURAL

A knowledge of and engagement with the systems of culture are fundamental to being able to communicate successfully, and provide a basis for the ways in which speakers of a language establish shared meanings and communicate shared concepts and ways of seeing the world.

Liddicoat, A.J., Scarino, A., Papademetre, L. & Kohler, M. 2003, *Report on intercultural language learning*, p.45. Canberra: Commonwealth Department of Education, Science and Training.

IcLL draws upon the relationship between language and culture. New conceptions of culture demonstrate this relationship.

CULTURE

- culture is multifaceted, variable and dynamic
- culture is created through interaction rather than a pre-existing construct
- culture is fundamentally related to our understanding of who we are.

CULTURE LEARNING

- all learners already have a culture
- culture learning starts with learning that one's own viewpoint is culturally determined
- learning a new culture involves examining how the culture is constructed and enacted
- culture learning is an interaction between the existing culture and the new culture
- culture learning means reconsidering who we are: the 'third place' (see p.17 for more information)
- culture learning involves reflection on the self, the other and one's reactions to both.

CULTURE AND LANGUAGE

- language use is central to the construction and enactment of culture
- culture cannot be learnt independently of language nor can language be learnt independently from culture
- culture is learnt through language and through language use.

FIRST CULTURE(S)

- learners have pre-existing cultural knowledge
- learners view the world through their own culture
- learners' cultural practices are often invisible to them
- learners have stereotypical views of their own culture.

When I did it in English – it was through an English language perspective. Because of the way the in-depth task in Korean was structured I had to look at it from a Korean speaking community point of view.
— Secondary Student

THE CULTURE TO BE LEARNT

- learners have stereotypical views of the target culture
- the world view of the target culture may not coincide with learners' own culture
- practices of the target culture may seem deviant
- practices of the target culture are often more visible, but may be interpreted as individual rather than as cultural.

GENERAL ISSUES ABOUT CULTURE

- culture is constructed, reconstructed and transmitted by members of a group
- cultures are relative
- cultures frame our thinking about the world
- cultures frame our actions in the world: behaviour is cultural.

Source: Liddicoat, A.J. 2004, National training, Asian Languages Professional Learning Project Phase 1, Melbourne: Asia Education Foundation.

STATIC AND DYNAMIC VIEWS OF CULTURE

In a static view of culture

- culture is seen as facts and artefacts
- culture learning is the acquisition of information about a country and/or its people
- cultural competence is the recall of this information.

IcLL examines culture as a highly variable and constantly changing phenomenon, and emphasises a dynamic approach to culture.

In a dynamic view of culture

- culture is seen as practices, beliefs, attitudes
- culture learning is an engagement with these practices, beliefs, attitudes
- cultural competence is intercultural competence.

(For more information on static and dynamic views of culture see p.16.)

Language skills and cultural sensitivity will be the currency of the [new] world order.
— Major General Peter Cosgrove

WHY ARE TEACHERS USING IcLL?

There are many reasons why Languages teachers are integrating IcLL into their teaching. The following reasons have been stated by teachers who participated in the ALPLP project and are indicative of the current thinking of many educators around Australia.

THE THEORETICAL FRAMEWORK

Theory is important in education. The *Report on intercultural language learning* (Liddicoat, A.J., Scarino, A., Papademetre, L. & Kohler, M. 2003) informed the development of the ALPLP initiative. Teachers and schools involved in the project valued this theoretical framework as they did the expertise and input by respected academics who provide leadership to the Languages profession.

The Australian Federation of Modern Language Teachers Associations (AFMLTA) and Languages professional associations in each State and Territory have explored the value and difficulties of IcLL and have encouraged members to consider the benefits. Teachers feel that IcLL provides an impetus to their work. It also changes their view of themselves as language users.

> *I have just begun this journey. Every trip I make to Indonesia I will now 'see' with different eyes and 'hear' with different ears. When I act as a 'native speaker' in Indonesia, my antennae on my own culture will be 'tuned in' a way they never were before. My inter-cultural language has been significantly and irrevocably changed.*
> — Languages Teacher

A CONTEMPORARY RATIONALE FOR LANGUAGES

Teachers also feel that IcLL provides a contemporary, valid and achievable rationale for the learning of Languages in Australian schools. It does not aim to make the learner as much like a native speaker as possible. It is a way of including all students in Languages classes, providing them with essential knowledge, values and skills. They know these learnings are useful for the future of Australia.

STUDENT ENGAGEMENT

Almost all teachers involved in the ALPLP reported increased student engagement as a result of using IcLL approaches.

> *I believe retention rates in LOTE can be increased due to the potential for greater student engagement with IcLL.*
> — School Principal

In almost all cases, teachers reported that it was the connective aspects of cultural analysis that students engaged with. They were more interested in the similarities (though interested in the differences as well) between their own language and culture and that of the target language.

It also indicates a significant value of IcLL. The forms that this observed 'increased engagement' takes were varied but were marked by:
- increased interest in the target language (students wanting more of the target language)
- student participation in the analysis of culture, both their own and other cultures
- recognition by teachers of students' knowledge about their own culture
- students' capacity to independently research the target language culture (often using global information and communication technologies)
- greater use of English in Languages classrooms to support Languages learning for example, in analysing, making connections between and reflecting on one's own and others' cultures
- students applying their understandings of language and culture in considering them-selves and notions of the 'third place' (see p.18 for more information on the third place).

> *Today our lesson was a little different as we discussed issues about Indonesia rather than just learning the language. It wasn't more of just a teaching lesson, but more of a discussion lesson.*
> — Year 6 student

CONNECTING LANGUAGES TO ICT

Students in particular, and their Languages teachers report that IcLL draws on the use of ICTs. Researching cultural variation and contemporary linguistic and cultural expressions involves internet research, text messaging, emailing, the use of video conferencing and digital cameras. Students also like connecting as members of a globalised youth culture.

CONNECTING LANGUAGES TO OTHER CURRICULUM AREAS

Throughout the ALPLP Languages teachers worked within inter-disciplinary teams of teachers in planning and conducting intercultural learning. Teachers valued the collaborative approach, and for some primary school teachers the opportunity to become less pedagogically isolated. For others in secondary schools, connecting Languages to other KLAs was a new experience. They found the coming together to focus on curriculum and pedagogy extremely worthwhile.

Class teachers and other subject teachers have valued the chance to connect curriculum and teaching to make learning synergies for students. It is an opportunity to ensure that Languages learning is a core component of cultural studies approaches.

The most valuable aspect of working on IcLL for me was networking, in and out of our school, Years 1–7, two schools, six professionals chin-wagging.
— Class Teacher

CONNECTING WITH STATE AND TERRITORY CURRICULUM FRAMEWORKS AND PRIORITIES

Languages teachers explored and demonstrated the link between IcLL and the purposes and intended outcomes of systemic across-curriculum priorities such as literacy and essential learnings.

Most State and Territory curriculum frameworks include capabilities or learnings that are intended to be gained across the curriculum to develop meta-cognitive skills. Languages teachers believe, and have convinced colleagues, of the value of inter-culturality as a core 'capability' and outcome of school education.

As part of the ALPLP, Languages leaders in States and Territories explored ways that an IcLL approach will be incorporated into their curriculum development. Languages curriculum administrators in the States and Territories:
- support the curriculum and pedagogical shifts in Languages inherent in IcLL,
- have incorporated IcLL into their curriculum development plans, and
- believe that the pedagogies of IcLL represent a significant and fundamental improvement to the provision of Languages in schools.

CONNECTIONS WITH NATIONAL DIRECTIONS

All Ministers of Education have endorsed the *National Statement and Plan for Languages Education in Australian Schools 2005–2008* which highlights the intercultural benefits of Languages study for our students.

It argues that *education in a global community brings with it an increasing need to focus on developing inter-cultural understanding. This involves the integration of language, culture and learning. Inter-cultural language learning helps learners to know and understand the world around them, and to understand commonality and difference, global connections and patterns. Learners will view the world, not from a single perspective of their own first language and culture, but from the multiple perspectives gained through the study of second and subsequent languages and cultures. For learners who study their background or heritage language, it provides a strengthened sense of identity* (p.3)*.*

WHAT QUESTIONS DO TEACHERS HAVE ABOUT IcLL?

Some Languages teachers express a concern that IcLL may lead to a loss of time spent on important language learning, and that students aspiring to high levels of language proficiency will be disadvantaged. While English is used to support processes such as analysis and reflection, some teachers cite the use of English in Languages classrooms as a problem and express concern that Languages remain central.

The assessment of student learning in an IcLL approach needs to be further explored, explained and practised. Assessment of student learning, and not attitudes, remains to be fully described.

WHAT DOES IcLL LOOK LIKE IN THE CLASSROOM ?

INTERCULTURAL AND LINGUISTIC COMPETENCE

In theory...

The native speaker as a target norm is inappropriate in second-language acquisition. In many Languages classrooms the emphasis has been on seeking to achieve high levels of proficiency in the second language and communicative competence similar to that of a 'native speaker'. There are, however, significant variations in linguistic norms and linguistic competence among 'native speakers' of the same language. Second-language learners have different communicative needs from native speakers, and, as a result, the communicative competence they need to develop may be different from that required of a first-language speaker.

An IcLL approach places the 'intercultural speaker' as the target for second-language teaching and learning. In terms of interpretation, learners need to know what native speakers are doing in their communication and to have an understanding of the native language norms which allow for messages to be interpreted appropriately. For production, learners need to know how to produce language which is interpretable by native speakers, but which at the same time acknowledges their place as members of another culture. It also acknowledges identity issues which relate to their existing cultural frame of reference, as non-members of the target language community.

In classrooms...

Many schools compared schooling in Australia with the experience of students in the target language country. Many schools connected their students with 'native' speakers in order to improve linguistic knowledge and skills, and enhance cultural understanding.

Year 10 students in Darwin were required to combine the two learning activities in purposeful language/culture learning in order to prepare an article for the school magazine describing the similarities and differences between school life in Australia and Japan.

Firstly, they compared 1980's and present day experiences of schooling in Japan, realigning their views of Japanese student life. Then they compared past Australian schooling with contemporary realities. They were asked to prepare an article for the school magazine describing the similarities and differences between school life in Australia and Japan.

Their teacher then organised for the students to 'test' their research and opinions against the perceptions of Japanese exchange students visiting Darwin. This 'verification' process was conducted in Japanese. Students wrote out the questions they needed to ask in English first and brainstormed common vocabulary required. After putting at least 15 of these questions into

Japanese, they 'practised' asking their questions before interviewing the exchange students.

The interviews were conducted in pairs, mostly in Japanese, and students wrote up the results of their interviews in both Japanese and English. They shared their findings. Incidental information surprised them: commuting time and experience; the positive attitude of the Japanese students to schooling; particular uses of language that were inconsistent with the 'rules'.

One primary school teacher doesn't label objects with just 'nouns' in the target language. She always writes a sentence when making labels to show students how the target language works. She wants students to get a rich view of linguistic structures, and to make observations on the way the language works. 'This is a map of Indonesia', reads one sign, in Indonesian. Another states 'This is the Principal's office. It is next to the staffroom', in Indonesian. This 'labelling' combines with picture and word displays about various schools in Indonesia. Students have a constant visual and linguistic reminder of the similarities and differences of schools in Indonesia and Australia. In addition to learning the constructs as well as the vocabulary, they learn lots about cultural diversity.

INTERCULTURAL LANGUAGE USE

In theory...

At an individual level, the objective in intercultural language learning is developing the learner as a person who knows and communicates in two or more languages, and whose communicative needs and resources may differ from those of a monolingual user of those languages. Such a learner communicates interculturally using multiple perspectives to understand and create meaning. A person who can do this is not simply a language user, but also *an intercultural language user*.

Paige and Stringer (1997) identify a five-element model for such learning:
- learning about the self as a cultural being
- learning about culture and its impact on human language, behaviour and identity
- culture-general learning, focusing on universal intercultural phenomena, including cultural adjustment
- culture-specific learning, with a focus on a particular language and culture
- learning how to learn about language and culture.

Intercultural language learning means moving well beyond a static approach to learning isolated facts about an individual culture, and involves learners in analysing and understanding 'the self', communicating and understanding communication, and developing skills for ongoing learning.

In classrooms...

Junior secondary students were set a task. Imagine you are in Japan. You catch the wrong train and you get lost. You have left your mobile on the train. The people you meet want to be helpful. How do you feel? What can you do? How do you use the Japanese that you have and other communicative skills, to explain your needs to a person who is keen to help you?

Students researched and drew a map of a rural town in Japan, and wrote out their scenarios using Japanese and English dialogue and describing hand gestures and other non-verbal communication. They also imagined and described the language and non-verbal communication of their Japanese helper. Students were asked to predict the language and cultural skills and knowledge they would need to cope with such situations on the ground.

Primary school students responded to the question: do you think Indonesian people have the same concept of 'home sweet home' as you do? After thinking about 'self' and varying cultural views of 'home' evident in the classroom, students gathered a host of pictures representing Indonesian homes. Using this photo gallery, and Indonesian language related to homes, students made judgements about Indonesian concepts of home. Indonesian guests were interviewed, in English and Indonesian, about the photos and their interpretations of varying cultural concepts of home in Indonesia. Students matched their judgements against these perceptions.

Primary school students learning Vietnamese in a market-garden area of South Australia undertook a study of food and its production in Australia and in Vietnam. The discussion of Vietnamese names of foods engaged the class, many of whom speak Vietnamese at home. Sub-cultural variations were discussed as was an intriguing linguistic question about families who migrated from Vietnam. Many children found their families not only had multiple perspectives of culture in Vietnam, but that their 'family' language might be related to 'self' as well as a national language.

CULTURE AND STEREOTYPING

In theory...

For Kramsch (1999), engaging in culture learning involves engaging with the complexity of identity and the development of an understanding of the situated *nature of identity*. All learners have perceptions about their own culture which are usually to some degree stereotyped and which differ from the 'reality' of their own culture, which is often generalised and sometimes mythologised. An example of such a mythology is the predominance of images of the bush in perceptions of Australian culture, in spite of the very high level of urbanisation that exists in Australia's cultural 'reality'. In addition, learners are likely to have some perceptions of the target culture, again often the result of stereotypes. Learners will also have perceptions of themselves as individuals and perceptions of others which have been developed through their socialisation in their primary culture. Kramsch (1999) argues that understanding another culture involves exploring all of these possibilities:

• how the learner's culture views itself and the other culture
• how the other culture views itself and the learner's culture
• how the learner's identity as self and as other is culturally constructed.

In classrooms...

Several schools examined the ways that target language countries were engaged with the 2004 Olympics. They included language learning particular to the Olympics and to sport. They also looked at the popular sports of countries and the cultural relationship between sport and national identity, making comparisons with Australia. They analysed cultural responses to sport and compared target language cultures and diverse Australian experience.

One class was asked to consider why Indonesia was the only country not to broadcast the Olympics live. The class began by analysing Indonesian broadcast and electronic media reporting of the Olympics and some reasons given in Indonesia as to why the Olympics were not broadcast. Using critical literacy skills gained in English they evaluated these statements and their meanings and looked at popular Indonesian sports and their representation in the Olympics. After using the 'de Bono hats' method of consid-ering all sides of the issue in making judgements, they prepared a statement in Indonesian as an athlete expressing an attitude to the decision.

A class in a Victorian primary school took a 'third place' look at school culture: the common and particular aspects of school culture across four schools. Learners looked at their own school, another Australian school that was quite different and two very different schools in Japan. Through email contact with students in the other three schools, they soon discovered that they could not describe the schools, or their nationalities, in 'them' and 'us' terms; each school was similar and unique. Through this activity, the class also discovered they needed a lot more Japanese than they had. They realised that their school culture could be changed, and undertook to do some improving.

A different group of primary school students looked at a video about an Indonesian school and Indonesian school report forms. They analysed differences and predicted meanings of Indonesian words that they had not yet learned. Some were easy like *matematika* and *sosial*. Using the Indonesian format, they wrote reports on themselves, in Indonesian. One aspect of this task that they found challenging was that the report required them to compare their learning with other students and to 'rank' themselves.

A distance education teacher was surprised to find that his students in outback Western Australia saw similarities in the linguistic and cultural aspects of shopping for them and Japanese people. His students learned the common and traditional greetings and responses used by Japanese in shopping. These were not typical of Australia, but students argued that there were great similarities with shopping at their local town store, where greetings and conversation were expected.

CULTURAL CONSTRUCTION

In theory...

A number of models for intercultural teaching have the following common features:
- exploration of the target language and culture and of learners' own language and culture
- discovery of the relationship between language and culture
- developing conceptual and analytic tools for comparing and understanding cultures
- developing a reflective capacity to deal with cultural difference and to modify behaviour where needed.

Such learning implies that there are interactive opportunities for learners to explore the culture they are learning through exposure to the practices and understandings of members of the target culture. An IcLL approach emphasises that *it is possible to understand another culture only by comparing it with one's own*. Intercultural language teaching, however, does not assume that students know their own culture, in fact, because our cultural practices are largely invisible to us, we do not usually see them as cultural and constructed. As a result, in order to learn about another culture we need to learn about our own culture at the same time by comparing our own culture with the target culture.

In classrooms...

Senior secondary students, back from a home-stay visit in China worked with their teacher on a unit that examined the cultural and linguistic aspects of 'love'. The students felt that the girls in their host families were more 'naïve' about love and sex, than Australian teenagers were. Yet Chinese pop music is replete with boy-bands whose songs are about love and hint at sex.

They examined the lyrics of one Chinese boy-band CD: every lyric was about love. The same boy-band starred in a popular teenage soap on Chinese television. They watched several episodes: several situations were about boy-girl love but the words about love were totally absent. Why were they in the songs and not in the TV script? What appear to be the linguistic, cultural and situational aspects of expressing adolescent love in China?

What about Australian songs and soaps? The students examined these briefly and drew comparisons with the Chinese ones. Students went deeply into their own personal, linguistic and cultural experiences of teenage love. Their pre-conceived views of Australian practice were at variance with their actual experience. Australian teenage boys did not appear to say the love words spoken in song and in soaps. How did they express love? How did this expression 'translate' into Chinese, and compare with Chinese cultural experience? How would we like the expression of love to be?

One school's students of Japanese looked at recycling at both a community and school level. In SOSE they learned about the Kyoto Agreement and about recycling in Australia and in the school's local council area. They searched the web for information in English and Japanese.

In Japanese they learned vocabulary and grammar related to rubbish and recycling. They examined Japanese packaging and calendars that indicate recycling days. The attitude to, and processes for, recycling were quite different. Why should the Japanese be more rigorous about recycling? Why do they have a more extensive language for it than English has? Would some of the Japanese processes work in our local council area? How would we change that? The students decided that some of the Japanese processes should be adopted in their school.

STATIC AND DYNAMIC VIEWS OF CULTURE

In theory...

Some Languages curriculum and pedagogies see culture as unvarying and composed of discrete, concrete facts that can be taught and learnt. Such models of culture can be characterised by a static view of culture (Liddicoat 2002). The *static view of culture treats cultural knowledge as either facts or artefacts*. Students are expected to learn information about a country or people, their lives, their history, their institutions, or their customs or about the cultural icons these people have produced, such as their literature, their art, their architecture, or their music. A result of this orientation is that the cultural component becomes self-contained and is often very remote from the language itself. Moreover, the cultural component may be further separated from language by being taught and presented in the students' first language rather than in the target language. Although there may be some place for cultural facts in a Languages curriculum, it is more important to study culture as a process in which the learner will eventually engage rather than as a closed set of information that he/she will be required to recall (Liddicoat 2002).

IcLL examines *culture as a highly variable and constantly changing phenomenon, and emphasises a dynamic approach* to culture (Liddicoat 2002). Culture is seen as sets of variable practices in which people engage in order to live their lives and which are continually created and re-created by participants in interaction. These cultural practices represent a contextual framework that people use to structure and understand their social world and communicate with other people. As such, culture is not about information and things; it is about actions and understanding. In order to learn about culture, it is necessary to engage with the linguistic and non-linguistic practices of the culture and to gain insights into the way of living in a particular cultural context. Cultural knowledge is not therefore a case of knowing information about the culture; it is about knowing how to engage with the culture. It is important that the scope of culture learning move beyond awareness, understanding and sympathy, and begin to address the ways in which culture learning will be practised by learners. Cultural knowledge is, therefore, not limited in its use to a particular task or exercise, but instead it is a more general knowing which underlies how language is used and how things are said and done in a cultural context. As such, it resembles very closely other types of language knowledge.

In classrooms...

Junior secondary school students in Victoria studying Korean examined celebrations in Australia and Korea. Students looked at Christmas gift-giving in Australia. They surveyed a range of students in the school and compiled their data to inform a class discussion. They were surprised at the range of presents received by students at Christmas; they had assumed their tradition was the norm. They considered reasons for the variations in Australian cultural expression through gifts. They then read their textbooks' explanation of the Korean Moon Festival and gift-giving. They visited popular English language Korean websites. All presented a static view of cultural expression.

They needed to go deeper. They also needed more language to look at Korean websites. Their teacher skilfully directed them to sites with a mix of Korean and English and used these sites to develop useful Korean reading and writing skills.

They came across a school website with an English speaking exchange teacher who put them into direct contact with Korean students. Part Korean, part English emails indicated that there was a range of gift-giving at the Moon Festival in contemporary Korea. They had, of course, only obtained that school's students' views; perhaps a rural school may have provided different sets of responses. But they had a greater understanding that culture, like language is dynamic.

Students at a primary school in Queensland looked at bedroom design here and in Japan. They spoke with Japanese students and saw photos of bedrooms. They were not the bedrooms of tourist brochures. Nor were their own! They spoke with architects and designed a 'cross-cultural' bedroom using Japanese language to explain their thinking.

THE 'THIRD PLACE' AND 'NOTICING'

In theory...

The ultimate goal of IcLL is not to assimilate learners into the target culture, but for learners to develop for themselves an intercultural position that moves beyond their own culture, but is not always like the target culture. This position is often called the 'third place' (Kramsch 1993, Crozet et al. 1999). It is a higher-order level of intercultural learning than merely learning about a culture and comparing it to one's own.

The third place is a position between the two cultures from which one can interact comfortably with people from the other culture while maintaining one's own identity.

It is more than merely learning about a culture and comparing it to one's own. It is the ongoing development of skills to effectively negotiate the differences and enhance mutual understanding between the first and the target languages and cultures and a reflective capacity to deal with cultural difference and to modify behaviour when needed.

Key processes in which learners are involved are:
- doing
- thinking
- noticing
- comparing
- reflecting.

In classrooms...

Many students of Indonesian, at all levels of schooling, examined Islam as part of their work in IcLL. The history and varied cultural and social practices related to Islam provided a focus for considering similarities and differences. Some students looked at the linguistic relationships among Arabic, Indonesian and English. Students compared Australian and Indonesian under-standings of Islam and many made visits to Mosques, where they were able to converse with and question clerics. They needed to choose language sensitively in these circumstances. For many, it involved new understandings about Islam and, more significantly, a greater capacity to engage with cultural difference.

I feel now a little confused. Mainly because [Muslim Indonesians] worship their god differently to [how] we do and yet their god is very much the same as ours.
— Year 7 Student

Thinking about 'food' and the serving of food provided a means for students to reflect on the sensitivities required when negotiating the differences between the first and second places. Some junior primary school students were asked to research and choose the menu of a fictional Japanese restaurant in their rural town.

Students soon decided that the food would have to meet the local needs as well as the needs of Japanese tourists passing through. It was to be a 'third place' restaurant; Australian but Japanese. The healthiness and essential nature of Japanese food should be maintained but the servings would need to be bigger. The menu would have to be in both Japanese and Australian, with pictures like the Japanese menus they had examined. The fictional restaurant ended up becoming a reality: in the school, teachers cooking, students dressed appropriately serving and explaining the food, for one night only!

Students were able to reflect how the similarities and differences of Australian and Japanese food traditions and expectations had shaped their responses to the situation.

USE OF 'AUTHENTIC TEXTS'

In theory...

Authentic texts and resources are resources from the target language and culture that are indicative of that culture in 'action; for example, entry tickets, maps, menus, newspapers, magazines, etc.

In choosing any resources, including authentic texts, teachers consider:
- How is IcLL treated?
- How is cultural information interrelated with the target language?
- How is cultural information interrelated with communication?
- How are contemporary and traditional culture presented?
- Are multiple perspectives of target language and culture presented?
- Are the resources interculturally sensitive and free from stereotype, bias and ethnocentricity?
- Do the resources challenge learners and extend their sociocultural and linguistic development?

In selecting or adapting authentic resources for classroom use, teachers also consider authenticity of:
- *Purpose*: the resource is interesting and engaging for learners
- *Task*: the learners respond to the resource in an authentic way
- *Conditions*: the learners' use of the text reflects how it would be used in the real world.

In classrooms...

The cultural aspects of food have been considered in IcLL classrooms. Menus in the target language have proved useful 'authentic texts' for classroom study. Menus from Australia have provided a cultural base for comparison and consideration of similarities and differences, the use of language, and the cultural functions of food.

Junior primary students have examined menus that largely present themselves in pictures with minimal text. Why is 'rice' not mentioned on a Japanese menu? Is 'bread' mentioned on an Australian menu? What do cultures take for granted about what a menu will tell you?

Primary school children have compared multi-national fast-food outlets' menus in Australia and in Indonesia and looked at what is the same and what is different. Students consider what they can translate from the menus and then 'predict' meanings of unknown language use from pictures and their understanding of the fast-food menu format.

Secondary school students examined applying for a job in a fast-food restaurant in Indonesia. The teacher downloaded the application form from the web. Cultural and social differences were obvious in terms of equal opportunity and working conditions. These were analysed. Students were required to complete the form in Bahasa Indonesian.

Rural and remote students learning by distance mode learned a popular Indonesian song about a teenage boy who is content with his rural existence and compares it to life in Jakarta. What is the purpose of this song? Why would such a song be popular? How does the language of the song relate to culture? Are there Australian equivalent songs? Would such a song translate into Indonesian?

One class examined the current week's teenage magazines from the target language country. Included were items of great interest to the students and the news was very current. Students wanted to know what the articles were saying. 'I need to know, NOW, Miss.'

The national anthems of Australia and of other countries proved fruitful authentic texts for IcLL. Students analysed the use of language in anthems and their cultural and national purposes.

PUTTING THE PRINCIPLES OF IcLL INTO PRACTICE
– A HOLISTIC APPROACH TO TEACHING AND LEARNING

In the sections that follow, each of the key principles of IcLL described in the table below is further explained. Current classroom examples and teachers' work in IcLL from the ALPLP are used to show how the principles of IcLL can be implemented in working towards a more holistic approach.

ACTIVE CONSTRUCTION	Learning involves the purposeful and active construction of knowledge within a socio-cultural context.
MAKING CONNECTIONS	Learning is based on previous knowledge and requires challenges to initial conceptions that learners bring. The challenges lead to new insights through which learners make connections, to reorganise and extend their existing framework of knowledge.
SOCIAL INTERACTION	Learning is social and interactive.
REFLECTION	Learning involves becoming aware of the processes underlying thinking, knowing and learning through conscious awareness and reflection.
RESPONSIBILITY	Learning depends on learners' attitudes and dispositions to learning.

It is possible to make direct correlations between principles of intercultural language learning and pedagogy across the curriculum. For example:

- the principle of *Active Construction* can be linked to incorporating '… graphics and other visuals as images or conceptual maps to demonstrate relationships'
- the principle of *Making Connections* can be manifest in '… building connections across texts and contexts'
- the principle of *Social Interaction* can be lived out by way of '… multiple examples from different contexts, exploring more than one culture, conceptual systems, sets of values, recognising mutual responsibilities'
- the principle of *Reflection* can include '… reflecting critically on one's own attitudes, beliefs and values'
- the principle of *Responsibility* involves '… developing awareness of the ethical uses of knowledge'.

Liddicoat, A.J., Scarino, A., Papademetre, L. & Kohler, M. 2003, *Report on intercultural language learning*, pp.64–65. Canberra: Commonwealth Department of Education, Science and Training.

The following sections explain these principles in more detail and give examples of the ways that teachers involved in the ALPLP have used them to support IcLL in their classrooms.

IcLL is more than the sum of its parts and teachers' understanding of its intentions and nature in a holistic way is more significant than methodological components and techniques. Teachers who have a holistic approach will achieve intercultural language learning with their students, covering its aspects as they occur and are relevant.

Some longer examples of holistic applications of IcLL in Australian schools are included as illustrations of what committed Languages teachers and their schools can achieve.

PRINCIPLES OF IcLL: ACTIVE CONSTRUCTION

What is ACTIVE CONSTRUCTION?

GENERAL PRINCIPLE	APPLICATION IN LANGUAGES LEARNING	ELABORATION
Active Construction Learning involves the purposeful and active construction of knowledge within a socio-cultural context of use.	Exploring language and culture through active engagement. Developing a personal, intercultural space with multiple dimensions.	**LEARNERS** • use language purposefully in a range of tasks in which they discover and create meaning in interaction with people, texts and technologies • develop personal ways of responding to linguistic and cultural difference • explore the culturally conditioned nature of human behaviour. **TEACHERS** • support students in making connections in their learning • encourage interaction with peers and others • encourage 'noticing' • give time for formulating questions, observing, discovering, discussing and experimenting • select/design tasks that stimulate student interest and extend their thinking about language and culture.

Students at Margate Primary School in Tasmania have been actively engaged in exploring the language and culture of Japan through a study of rice. Their teacher programmed a series of lessons where students have:
• talked about food in Australia and been introduced to the notion of food 'staples'
• discussed and recorded their perceptions about food in Japan
• learned the Japanese words for rice and other foods
• considered the reasons why the Japanese have different words for raw and cooked rice
• thought about Australian foods that have different words for uncooked and cooked versions, eg pig/pork, wheat/flour/bread
• examined restaurant menus from Australia and Japan and guessed at meanings of Japanese words and discussed why 'rice' does not appear on the Japanese menus but does on the Australian menus.

Subsequent activities involved looking at the use of rice as a staple or complementary food in other languages and cultures: Spain, China, Italy, North Africa, Middle East etc. These learning activities occurred in other curriculum places and across the school. Culminating in a rice festival extravaganza!

Students spent a lot of time questioning, in English, and making connections both with what they knew, about Australia and Japan, what they speculated might be common among Australian and Japanese families and restaurants, and then checking their speculations against information that they could glean through observation, communication and research.

Teachers at Birrong Girls High School in NSW, coordinated their teaching to support their school's Years 7/8 IcLL programme. The Japanese and History teacher planned a connected curriculum programme that would encourage deeper learning in both subject areas.

The teachers wanted to embed language acquisition within the context of a changing culture and demonstrate to their students that language and culture are not static. They hoped this combined

historical and linguistic approach would support true intercultural understanding.

Whilst they wanted to work as a team, the two teachers wanted to take into account each other's subject expertise as well as maintain the integrity of the disciplinary knowledge of their respective learning areas. They constructed a joint programme where each other's lessons would dovetail and students would gain knowledge and understanding in one subject that was immediately applicable and relevant in the other.

In Japanese, the students undertook a unit of study, *About me, about you* and looked at the following language functions:
• greetings
• asking for and giving name/age
• discussing zodiac signs
• the Japanese writing system.

In History, the students were concurrently learning about ancient and medieval Japan, with a focus on:
• origins of Japan
• daily life of men and women
• civics and citizenship
• rights and freedoms
• beliefs and values
• impact of significant people and events
• the legacy of ancient/medieval Japan.

The two teachers worked in drawing together some themes across the two learning disciplines. One of these was about the Japanese writing system, and its linguistic development over time and the way that it reflects cultural positions. The use of the personal pronoun 'I' and its implications in Japanese is an example of this focus. The role of women in society and the ways that women's roles are reflected in the language and in the calligraphy is another example.

Another theme was the historical development of rites of passage (*seiji no hi*) and the importance of numbers and age, especially 20 years of age. The third theme related to the origins of the zodiac system in Japan and its place in the Japanese belief system. It examined why asking for, and giving, your zodiac details is culturally as well as linguistically important in Japanese.

Teachers at Augusta Park Primary School in South Australia, a locally funded school participating in the project, adapted an IcLL approach for their students learning a local Indigenous Language, Adnyamathanha. The school is working with the community to revitalise the language. Students worked with community leaders to record the names of local plants and their use as food in Adnyamathanha. They had to construct written Adnyamathanha in some cases because the words had not been written down before. They collected the Latin and Australian common names for the plants as well and discussed the language similarities and differences. Concurrently they set up an edible plant walking trail round the school with signage, and developed digital materials recording plant and food names and cultural uses.

PRINCIPLES OF IcLL: MAKING CONNECTIONS

What is MAKING CONNECTIONS?

GENERAL PRINCIPLE	APPLICATION IN LANGUAGES LEARNING	ELABORATION
Making connections Learning is based on previous knowledge and requires challenges to initial conceptions that learners bring. The challenges lead to new insights through which learners make connections, to reorganise and extend their existing framework of knowledge.	Comparing languages and cultures and drawing connections and building the relevant bridges between home and target language and culture. Comparing existing knowledge of language and culture against new input.	**LEARNERS** • develop ways to re-think their initial conceptions, to transform themselves (identity) and their knowledge • combine learning of language and culture with learning across the curriculum • develop a growing understanding of language, culture, and values and their interdependence. **TEACHERS** • begin tasks with understanding that learners bring from home or their local community; draw upon the diversity of their learners • provide scaffolding through interactive questioning, instruction, resources, technologies • offer alternative explanations • encourage learners to observe, predict, compare, explain, integrate, inquire • encourage interaction and connections across texts and contexts • show learners how bridges are made.

Many schools have sister school relationships with schools in other countries. These relationships provide personal connections among students and teachers through letters, emails and telephone contact. They assist learners to make connections, extend their knowledge in analysing culture and stereotyping.

Leeming Primary School in WA set up video conferencing between groups of students from their school and from a school in Japan. This work was undertaken through the Language Discovery Project, a non-profit organisation working with educators to build an online language-learning community: www.languagediscovery.org.

Students identified the sorts of information they wanted to convey about themselves and what they wanted to know about the students in the Japanese school. They considered issues about 'self' including the perceptions of them by others: family members, friends, fellow students.

The students thought about, and wrote about their fears and hopes as well as the things they were good at and not so good at. This writing was in Japanese.

Students had to identify the language skills they would need to elicit this sort of information from their Japanese colleagues. They had to find out about Japanese sensitivities and frame their questions in culturally appropriate ways and in some cases not ask questions they wanted to ask at all.

Year 7 students at Sunnybank State School in Queensland researched and prepared materials that would orientate Chinese visitors to Australia and to their school. Their IcLL programme was linked to Art and students had to think about Chinese and Australian symbols as well as Chinese and English language.

They encountered the stereotypical nature of symbols as well as language, when they came to make explanatory posters. The students learned to use Global IME so that they could use ICTs in making their posters. They went on an excursion to a Buddhist temple. Chinese native speakers and Chinese background speakers in the school were surveyed and assisted students with language selection and use. They interviewed Chinese migrants to Australia about their experiences.

Once students had prepared a range of posters that would be useful for inclusion in a book, they undertook an analysis of the linguistic and cultural features evident in them. They considered stereotypes and the ways images are conveyed. They accepted that 'making connections' in interculturally sensitive ways involved a lot of work and a lot of learning!

Students at the Chung Wah Chinese School in Western Australia used a study of the language, art, celebrations and customs of New Year to build bridges between the school and home learning of Chinese. As part of this work they linked learning about language and art of the zodiac to personality traits. Students were asked to extend the tradition by finding an animal that more suitably described themselves. They described themselves in Chinese.

They also looked at celebrities that had a mixed Chinese/other national background and their language use and the way they incorporate Chinese cultural values. They looked at William Hung from American Idol and discussed him within their families. They looked at themselves and their mix of values, traditions, cultures and behaviours.

PRINCIPLES OF IcLL: SOCIAL INTERACTION

What is SOCIAL INTERACTION?

GENERAL PRINCIPLE	APPLICATION IN LANGUAGES LEARNING	ELABORATION
Social Interaction Learning is social and interactive.	Communicating across linguistic and cultural boundaries and recognising them as boundaries and why they are constructed. Communicating about linguistic and cultural difference and similarity. Engaging with new conceptual systems through language.	**LEARNERS** • engage in interactive talk and questioning with the teacher and others through which they are encouraged to notice forms, processes, and strategies in the context of tasks • work towards reciprocal relationships, directly exploring more than one culture, conceptual systems, sets of values, linguistic and cultural boundaries; seeing their own and others' cultures in a comparative light • recognise that social interaction is central to communication. **TEACHERS** • promote social involvement of all learners • value and promote discussion, thinking, inquiry, experimentation • listen to and build upon student responses • guide conversation to include learners' views, judgements, rationales • draw upon multiple ideas, knowledge, beliefs, values, behaviours.

The students at Mount Lilydale Mercy College in Victoria who study Japanese have engaged in IcLL programmes that emphasise reciprocal relationships as part of language learning.

Their Japanese teacher has a strong understanding of the nature of, and importance of, social interaction. She believes that *one of the most important responsibilities of a Japanese teacher is to enable her students to have opportunities for real experience and exchange with people from the Japanese native speaking community both in Japan and within Australia. This is important for students in improving skills in essential language learning. What is more important is that it enhances the students' motivation to engage in intercultural activities by forming shared personal experiences with Japanese people.*

In 2004, the teacher and her students prepared for a visit of Japanese students studying in Australia at a College within the University of Melbourne. A 'getting-to-know-you-day' was planned for the school. The teacher worked with her counterpart from the college to ensure that interaction between the students at the school and the Japanese college was planned with useful purposes for both groups. They wished to avoid a sense that one group was 'taking' from the other and realised that both groups needed tasks to complete or the interaction could be awkward.

The school students undertook significant language learning in preparation for the visit and they researched Japanese culture, listing those things that they wanted to discuss with the students from Japan. The Japanese students were interested in how the students in the school would explain Australian culture. Students across the school had a range of tasks.

Year 7 students, for example, had to:

- prepare a poster to give to their partner that represented something about Australian culture
- prepare an *uchiwa* (fan) which was partially decorated (the other part of the fan was to be decorated by the Japanese visitors on the day of the visit)
- prepare a short speech of self introduction
- prepare a 'show and tell' item about Australian culture, and
- understand the importance and process of gift giving and exchange in Japanese culture.

The Japanese students brought gifts and a set of research questions for their course. Although much of the visit day was 'contrived', the atmosphere was relaxed and productive and the learning for both groups was evident. There were demonstrations of how to put on a *kimono*, traditional children's games, Australian Rules football and Japanese soccer, tongue-twisters in both languages, dancing and calligraphy. Friendships were formed and addresses exchanged.

I thought it was special to meet my Japanese person because it will help me to feel comfortable around people from other countries…

Saori was very happy and loved to laugh. She thought our pencil cases were too big and that theirs, which were small, were the right size…

We exchanged cards and started asking each other questions. Jun explained what each of their pictures were…

I think this experience has taught me a lot about Japan and taught the Japanese people a little more about Australia…

— Year 7 students
Mount Lilydale Mercy College

A follow-up day was held, this time, at the university college with the Japanese students acting as hosts. Similar preparation occurred and further purposeful activities decided on by both groups that would extend cultural and linguistic knowledge of Japanese and English.

The focus of the day visit was computer training. This involved introduction computer games, on-line questionnaires in both Japanese and English, use of mobile phones, *emoji* (i-mode picture symbols) as well as general conversation. They played charades and other group games. There were PowerPoint presentations on Japanese life, and emailing of greeting cards. It put the study of Japanese into another dimension.

Students at Darwin High School in the Northern Territory worked across Year levels. Year 12 and Year 8 students combined in a response to the Tsunami by organising a fund-raising lunch using Indonesian cuisine. The IcLL task linked the Indonesian, Home Economics, and VET Hospitality curriculum areas, and challenged their preconceptions, both linguistically and culturally.

The Year 12 students researched the recipes and the links between food, language and cultural life in Indonesia. Year 8 students helped research the recipes and learned the language associated with food. Students prepared a menu in English and Bahasa Indonesian. They prepared posters advertising the luncheon in English and Indonesian. Students prepared a PowerPoint presentation explaining the lunch, its purpose and explaining the nature of and reasons for the menu. The meal was cooked, eaten... and enjoyed!

PRINCIPLES OF IcLL: REFLECTION

What is REFLECTION?

GENERAL PRINCIPLE	APPLICATION IN LANGUAGES LEARNING	ELABORATION
Reflection Learning involves becoming aware of the processes underlying thinking, knowing, and learning through conscious awareness and reflection.	Reflecting critically and constructively on linguistic and cultural differences and similarities, and questioning dichotomies. Reflecting critically and constructively on their own intercultural behaviour. Articulating the multiple dimensions of their own intercultural space and identity.	**LEARNERS** • reflect critically on language, culture, knowing, and learning • develop the capability to reflect on and engage with difference, developing ways of modifying behaviour • monitor their own production and the effects of their own production on others • question stereotypes • develop a metalanguage for discussing the relationship between language and culture • understand the need for that metalanguage development. **TEACHERS** • encourage new learning through language and about language • promote reflection on linguistic and cultural concepts • create an intercultural space for engaging with cultures, without students abandoning their primary culture(s) • discuss goals, processes, judgements with learners • provide clear and accurate feedback • foster the development of intercultural sensitivity.

Years 5 and 6 students learning Korean at St Andrews PS in NSW have used a simple questioning technique for reflection and analysis. In comparing aspects of Korean and Australian culture, students were asked to record:
• what's the same?
• what's different?
• what's interesting?

Students looked at Sport in Australia and Korea and the ways that sport shape and reflect national identity. In one activity students watched a World Cup soccer match played in Korea and made notes on the crowd and its behaviour using their three reflection questions. Using their notes to compare crowd behaviours across the two coun-tries they analysed cultural reasons for these. They then looked at the cultural diversity of Australian crowds.

> *I learned a lot about what Koreans do when they watch a soccer match. I think people in Korea are nice. They pick rubbish up after the match and are sad if Korea loses. They don't boo the other team. Unlike Australia.*
> — Year 5/6 student

Students have used the same reflective questioning technique in the learning of Korean and in relating it to the learning of English. One

area they have looked at is the Korean writing system. They have related it to the script used for English and to other scripts, particularly those of languages used by children in the school.

Linguistic structures of Korean and English have also provided learners with opportunities to make comparisons and judgements.

Korean is simpler than English and Korean is easier with more vowels and less consonants. — Year 5 student

This approach has also led students to reflect on other linguistic and cultural similarities and differences between Australia and Korea, including:
• belief systems
• clothes
• stories and folk tales
• male-dominated societies
• currencies
• geography
• kite making.

They made a list of questions, in Korean and English, that they would like to ask students in Korea to help them understand more deeply. Once these were posted on a monitored internet site, they shared, compared and analysed responses.

At Harvey Senior High School in Western Australia, students have been explicitly taught the skills of self-reflection. Self-reflection was made a priority for Year 8 and 9 Japanese. Each week students were required to complete reflective writing focusing on the following focus pointers:
• in Japanese I can now…
• I learnt to do this by…
• specific language learning strategies I used include…
• now I would like to learn how to…
• I would probably learn this most effectively by…
• how do things I have learned about Japanese language and culture and compare to their equivalents in my language and culture?

The teachers at the school wanted the students to become more reflective, autonomous and responsible for their own Japanese language learning. They introduced self and peer assessment into their classrooms.

Within their IcLL programme, students undertook self-directed research projects that required them to compare aspects of Japanese and Australian life and to create presentations of this information. They had to use Japanese and could individually practice their oral skills with a Japanese exchange assistant as part of their preparation. They were also asked to use the skills of IcLL in analysing language. A group of Year 9 students 'noticed' patterns of verb conjugation.

At Adelaide High School in South Australia, Years 10 and 11 students embarked on a cross-curriculum study to 'understand culture through the use of film and food'. The study extended across languages, Chinese, Italian, Greek and English.

The school has almost 70% of its students from non-English speaking backgrounds. The student body was surveyed about the special occasions that take place in their culture and the foods linked to those occasions. A Japanese exchange student visited the groups and discussed with them her view of Australian culture and language use.

The survey results were collated and students analysed the range and types of cultural practices. They related these to the language they were learning and the cultural practices of that language. This included English and an analysis of Australian cultural practices.

Films that linked the language and food were selected ('Eat, drink, man, woman'; 'A touch of Spice') and students analysed and wrote about the cultural practices in the films relating to food, the relationship of these practices to language and similarities and differences that had emerged from the study undertaken.

Students were thus presented with rich opportunities to analyse interculturality and the representations of cultural diversity and 'third places' they had encountered.

PRINCIPLES OF IcLL: RESPONSIBILITY

What is RESPONSIBILITY?

GENERAL PRINCIPLE	APPLICATION IN LANGUAGES LEARNING	ELABORATION
Responsibility Learning depends on learners' attitudes and disposition towards learning.	Accepting responsibility for contributing to successful communication across languages and cultures. Accepting responsibility for developing an intercultural perspective.	LEARNERS • seek and respond to feedback on their own learning • take responsibility for their own learning • show willingness to interact with people from diverse languages and cultures • develop awareness of the validity of diverse value and conceptual systems • recognise the need to decentre from their own cultural perspective • understand the naturalness of multiple perspectives. TEACHERS • support the setting of personal goals • foster engagement with difference • foster awareness of generalisations (i.e. 'cultural reductionism') • foster co-operative learning • develop awareness of the ethical uses of knowledge • encourage self-monitoring and self-assessment • demonstrate understanding through personal attitudes and behaviours.

Taking a 'connected curriculum' approach teachers at Loreto Junior School in South Australia asked their Year 7 students: how do you show acceptance and rejection of other cultures?

They introduced the terminology and meanings of IcLL to their students. Learning in Chinese was referenced to other teaching areas and other teachers. The SOSE teacher taught concepts of 'culture' and the skills of cultural analysis. Students analysed their own and their classmates' cultures.

In English lessons, students worked on ways of presenting non-stereotypical views of Australia to people in China. They took this work to Chinese lessons where they translated their English and reflected on its intercultural appropriateness.

The teachers organised for Chinese visitors to speak in Mandarin at assemblies with translators. It was important for the teachers that students heard the language in their school context and engaged with the concept of translation. There were cultural benefits for the whole school. The students used their learning to write about making judgements about other cultures. They made presentations on what they had learned at an assembly using Chinese with translations in English.

At St Luke's Grammar School in Dee Why in NSW, a Year 8 Indonesian class, asked if they could find out more about Islam – an outcome of students comparing Australian and Indonesian travel brochures as authentic texts within the IcLL approach. The interest in Islam emerged from a

study of the descriptive use of Indonesian language in Indonesian in-country travel brochures.

Students were keen to know why so many Indonesians were interested in visiting holy Islamic sites and mosques. As they knew almost nothing about Islam, they allocated a week to learning more about Indonesian Islam. As part of this work they visited a mosque in Sydney with an Indonesian cleric.

Their Indonesian teacher describes what happened following the visit…

We have had a great week. One of my quiet students asked the most interesting questions yesterday at the Mosque: 'Is it alright if I believe some of your things and some of my own?' Ahmed answered him with 'Of course, that's what lots of us do. As long as it doesn't conflict with your own beliefs then I think a little from somewhere else is fine…' The student seemed quite happy with that and looked comfortable about the question he'd asked.

The student feedback on the visit and the learning about Islam was better than I could have imagined and blew me and other teachers away. The kids said some incredible things.

Here are some examples …

- *I was so surprised to see that a lot of what they believe is so like Christianity.*
- *I feel so sorry that I judged all Muslims in a certain way but that is just what I got from the news and everywhere lately.*
- *I was really interested to see how normal it was.*
- *I don't look at them the same way now.*
- *Now I understand what it might be like to be a Muslim in Australia.*

The students then talked about how to share their understanding with the rest of the school and set about preparing different forms of presentations under the heading: *Opening our eyes to the beliefs of others.*

Some students made a short video on the intercultural learning journey of the class with interviews. Other students are preparing displays and models using Indonesian and English. All made a presentation at a school assembly. They also compiled a useful, if limited group of resources in Indonesian that are related to Islam in Indonesia.

Teachers at St Francis of Assisi Primary School in the ACT aimed to incorporate responsibility as a concept in their students by encouraging awareness of the naturalness of multiple perspectives. They linked language learning to Studies of Asia, using Asia Education Foundation materials to develop concepts of Asia and contemporary life in Asia.

One area of focus was family structure. This included elemental language learning in Vietnamese, Chinese, Indonesian and other Asian cultures. Students researched their own and other Australian family structures and cultures.

Each student demonstrated ways that they dealt with intercultural difference through exploration, reflection and self-assessment.

INTERCULTURAL LANGUAGE LEARNING AS A WHOLE SCHOOL INITIATIVE

The aims of Phase 2 of the ALPLP were to increase support for Asian languages within schools and to increase connections between languages and other learning areas by developing intercultural language learning as a whole school initiative. Phase 2 was designed and offered to school teams, comprising teachers of languages and other learning areas and school leaders.

Through participating in the ALPLP, several schools are implementing intercultural language learning as a whole school initiative to develop students' knowledge, skills and attitudes to successfully interact within a diversity of languages and cultures.

In addition to changes in content and pedagogy, many schools are reviewing organisational aspects such as structures that enable Languages teachers to plan with other teachers in curriculum teams.

The following are examples of innovative programmes from three schools:
- Clare Primary School, South Australia
- South Hobart Primary School, Tasmania
- Macarthur Anglican School, New South Wales.

CLARE PRIMARY SCHOOL, SOUTH AUSTRALIA

Clare Primary School, in country South Australia, set about a holistic approach to the implementation of IcLL. The school teaches Japanese at all year levels and has promoted Languages to its school community through its LIFE (Language Is For Everyone!) programme.

The Principal provided leadership to the school's Languages initiatives. Committed leadership and a committed team of teachers led to the planning of a new sustainable intercultural language learning programme.

IcLL provided a new whole of school pedagogical focus for improving the learning of students by connecting Japanese language learning to the cross-curriculum essential learnings of the SA curriculum framework.

As a result of participation by the principal and teachers in the ALPLP, the school held a two-day, pupil-free, staff conference of IcLL and work-shopped its integration into the curriculum and practices of the school. An implementation plan was developed that covered curriculum, peda-gogies, school culture, policies and processes. Staff have been given the opportunity to learn Japanese at weekly 'spotlight' staff development afternoons. The school community has been engaged and is involved and enthusiastic.

The staff and the students are aware of the sorts of learnings that will be expected and evidenced through an IcLL approach and the value of the learning achieved.

Our whole school has a vision and a rationale for connecting intercultural language learning across the curriculum and across the school.
— Clare PS Teacher

Curriculum connections were established between languages and literacy and across the essential learnings incorporating, in particular, Identity, Interdependence and Communication.

Junior primary classes linked their focus on family and learning the literacies associated with family structure and interaction with Japanese. A simple, parallel-learning structure, creating connections and developing meta-cognition skills was established. Examples of this included:
- writing about *my family* in English and writing about Japanese families in Japanese
- saying greetings in Japanese and English and comparing their usage
- using texts about grandparents, here, and in Japan
- illustrating big books in English and Japanese
- talking about the differences and similarities between Japan and Australia, and
- thinking about 'self', 'identity' and 'interdep-endence' from an intercultural perspective.

Other classes are undertaking similar parallel curriculum work. One group has undertaken an extensive study of postcards; their purposes, structures, messages and the language used on them. Students researched Japanese postcards as well and discovered a significantly different purpose, usage and expectation about them.

Using the internet, they learnt more about the illustrative aspects of Japanese postcards and considered the use of electronic and digital postcards. Students compared the grammatical formalities of letter writing in Japanese and English. Students wrote postcards to students in Japan. They analysed the similarities, differences and idiosyncrasies of both languages and postulated their cultural origins. They learned a lot!

To find out more, visit the Clare Primary School website: *http://www.clareps.sa.edu.au*

SOUTH HOBART PRIMARY SCHOOL, TASMANIA

IcLL: PROVIDING A CURRICULUM FOCUS

The IcLL project was extremely successful and it has become very evident that the teaching of culture is embedded in even the simplest language acquisition and that intercultural learning allows students to reflect on their own changing and variable cultures.

Students were engaged in cultural learning by inquiring into the lifestyles of Indonesians and reflecting on Australian habits. They were engaged in, and focused on, looking at both the English and Indonesian language. They were encouraged to make connections between their language and Indonesian.

Students have been able to make informed comments, express their opinions and reflect on their own culture. They realise that there are differences within their own culture as there are in Indonesia, a country, like theirs, that is changing…

— Language Coordinator, South Hobart PS

South Hobart is an inner city school having 125 students from K-6. The Indonesian coordinator and teacher has worked hard promoting Languages Learning in the school and students from Year 2 have been involved in a Languages programme though the whole school has joined together for special language events and Indonesian celebrations.

Teachers worked together to implement an across-school, across-curriculum topic exploring the diversity of Indonesia through language, literature and the visual arts.

The planning was placed within the Tasmanian Essential Learnings Framework. Several staff participated in the ALPLP and received training and professional learning in IcLL. All teachers worked with the Indonesian teacher to plan and present programmes to students. It was decided to include junior primary classes in the programme as well.

Upper primary students 'tutored' the younger students in Indonesian and made big books and other useful resources for the junior primary classes. This had a by-product of extending the interest and engagement in the Indonesian programme for the older students. It also cemented Indonesian vocabulary and grammar.

In addition to the learning activities undertaken, which varied from class to class, there were whole school 'tuning in' activities. Classes presented displays of their learning, and there were assemblies involving singing and food. There were activities to support victims of the tsunami in Aceh. There were also some common learning tasks undertaken by all classes; all watched and discussed the same videos on Indonesian life.

Junior primary students focused on learning about each other, with learning about Indonesian children and Indonesian names and language for family members and family life. One class linked Balinese children's names to numeracy and counting. Children in Bali are given names according to birth order. They worked out their 'Balinese name' based on their birth order, and made a mask with that name on. Whenever they donned the mask, they spoke simple Indonesian.

The students looked at simple Indonesian stories and folktales and considered their structure and insight into Indonesian life. They needed more and more Indonesian language as they wanted to say and do more and more complex things. Many taught their parents at home. Parents requested a vocabulary and phrase guide so they could extend communication in Indonesian at home.

I felt the IcLL work might be detrimental to my Prep/1 students who would be overwhelmed with getting used to full-time school, getting used to routines and rules and this would be too much too soon. I was very wrong.

They are so young and many are unaware of what country they live in… I was not convinced that this unit would have any relevance to them. I was very wrong.

I created an Indonesian display for the first day of school and was convinced the parents would be very negative… All feedback was encouraging, so once again I was very wrong.

— Teacher, Hobart South PS

Upper and middle primary students undertook learning activities that would enhance their understanding of cultural diversity, explore similarities and differences between Australian and Indonesian values. They concentrated on analysing the ways that folk tales, stories, factual texts and the visual arts disseminate cultural and linguistic information.

After collecting a range of Indonesian authentic texts and artefacts they made displays to illustrate some thinking and research on culture and language, including Indonesian visual art and puppetry.

Students expressed a wish to know more about the geography of Indonesia, particularly in relation to the tsunami.

Learning activities included an Indonesian rap song. Students enjoyed transferring the language learned in the rap to conversational role plays. They also discussed the cultural aspects of gesture and compared cultural gesturing. Following these exploratory activities, students pooled their knowledge about Indonesian language and culture to carry out some analyses using a 'Positives, Minuses and Interesting' (PMI) approach.

The students showed they were able to draw broad conclusions of differences and similarities between the cultures of Indonesia and Australia. Their intensive Indonesian language learning programme gave the students a clearer under-standing of the lifestyles of Indonesia.

To email the school use:
south.hobart.primary@postoffice.tased.edu.au

MACARTHUR ANGLICAN SCHOOL, NEW SOUTH WALES

YEAR 11 STUDENTS AS RESEARCHERS

In different cultures people speak differently, not only because they communicate using a different linguistic code, that is a code of different lexicon and grammar, but more importantly because they have different ways of using this code. (Wierzbicka 1991:67)

Learning a foreign language, therefore, involves a great deal more than learning the literal meaning of the words, how to put them together, and how to pronounce them. We need to know what they mean in the cultural context in which they are normally used. And that involves some understanding of the cultural and social norms of their users (Holmes 1992:305).

Pragmatics is concerned with the way understandings are reached as a result of the interrelationship between language use and the social or cultural context in which it is being presented.

Pragmatic competence allows an individual to decode and encode utterances (including their inference), and to interpret and convey utterances in a range of contexts… it enables an individual to connect what is said to what is mutually understood… In order to interpret or infer meaning from the context in which utterances are made, an individual must combine linguistic, cognitive and social rules (Bates 1976:2).

— Handout for Year 11 students
Macarthur Anglican School

A group of teachers at Macarthur Anglican School on the rural outskirts of Sydney planned an IcLL unit of work that would teach a small class of Year 11 students the nature and purpose of IcLL and recruit them as 'action-researchers' to prepare resources useful to other students of Indonesian working in an IcLL approach. The team who participated in the ALPLP was led by the Indonesian teacher who is also a member of the school leadership team, and included teachers with expertise in ICT, ESL and English.

At the same time, it was intended that the students would gain increased linguistic knowledge and skills and significant capabilities in intercultural understanding and communication as a result of their investigations and work.

The project undertaken was focused on an examination of 'family' and in particular, the importance of family in constructing and expressing 'identity'. With the assistance of the teaching team, students designed and undertook a survey eliciting information on how families are constructed in Australia and their significance in how individuals see themselves.

Students examined authentic texts from Indonesia and Australia with representations of family life, including family magazines, advertisements, and Indonesian primary school textbooks.

Students brought a critical literacy perspective to the analysis of these texts in terms of social and cultural significance and purpose. Through this work they gained a deep understanding of the potential and real differences in Australian and Indonesian views of family and of the ways that social views are formed.
Working with the Indonesian texts helped prepare them for their concurrent investigation that involved interviewing Indonesians on video, in Indonesian, about their personal views of family.

The students decided that the interviews should cover a range of Indonesians in terms of age, sex, religion and island of birth. Fortunately, the local Indonesian community helped find a range of Indonesians able and willing to be interviewed by the students at the school.

The students conducted the interviews and analysed them for commentary about family and its relationship to personal identity. They also analysed the language use, for example the use of higher order pronouns to refer to parents, and the cultural and linguistic features of language use shaped by the island of birth. These were rich considerations leading to significant metacognitive understandings. They have compiled their research into an impressive resource available for use by other students.

To find out more, visit the school website:
www.mas.nsw.edu.au

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