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Prepared by the Research Centre for Languages and Cultures Education
at the University of South Australia
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Executive summary

This report addresses the interrelationship of languages and cultures in the learning, teaching, assessment, and evaluation of languages in Australian schools. That language cannot be separated from its social and cultural contexts of use is a critical dimension of understanding language in use. In this report the importance of this understanding is recognised. At the same time, intercultural language learning is highlighted as a goal since 'inter'-cultural implies engagement with, or back-and-forth movement across languages and cultures.

Building on the findings of a national survey, an analysis of frameworks and syllabuses currently being used Australia-wide and a comprehensive literature review, we provide a framework for designing curriculum for intercultural language learning. The framework includes advice to teachers and school communities, inviting them to reflect on their own practices in teaching languages.

The framework begins with a discussion of the concepts of 'language', 'culture', 'learning' and 'intercultural language learning'.

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. It involves the learner in the ongoing transformation of the self, his/her ability to communicate, to understand communication within one's own and across languages and cultures, and to develop the capability for ongoing reflection and learning about languages and cultures.

Intercultural language learning is captured in five principles which guide curriculum design and classroom interaction. They are: active construction, making connections, social interaction, reflection, and responsibility. These five principles provide a basis for teachers of languages to use in making choices and decisions in planning programs for student learning, teaching, resourcing, assessing to monitor and describe progress in learning over time and in evaluating and renewing the curriculum. The discussion of each dimension of the curriculum also includes a range of reflections and tasks to stimulate thinking and discussion among teachers. A set of exemplars with commentaries are included to illustrate intercultural language learning through student tasks and programs of work.

The report concludes with a set of implications for moving towards intercultural language learning that pertain to materials development, curriculum development, teacher professional learning, and research.

Ultimately intercultural language learning involves teachers developing an overall stance, a way of thinking and doing in relation to curriculum, teaching, learning, assessing, and evaluating languages, and encouraging such a stance in students, towards the development of intercultural sensitivity.

We consider that moving towards intercultural language learning will make a qualitative difference to students' engagement in learning languages in Australian schools.

Chapter 1: Introduction

1.1 *The brief*

As part of the National Asian Languages and Studies in Australian Schools (NALSAS) Strategy, a collaborative initiative of Commonwealth, State, and Territory Governments to support Asian languages and studies in all school systems, a report was commissioned on 'Infusing sociocultural dimensions into language programs'. The project was intended to address the second of the focus areas of the strategy, that is, 'teacher quality and supply' in the NALSAS Strategic Plan Phase 2 (1999–2002). Specifically, the plan identified the need to 'investigate and disseminate research on good practice for the integration of sociocultural elements into language teaching'. This integration is consistent with the National Goals for Schooling, 1999:

(that) all students understand and acknowledge the value of cultural and linguistic diversity, and possess the knowledge, skills and understanding to contribute to and benefit from such diversity in the Australian community and internationally.

The Research Centre for Languages and Cultures Education at the University of South Australia and the School of Languages and Linguistics at Griffith University were successful in winning the invitational tender to undertake the project.

Specifically, the brief required the project team to prepare an investigative report into ways in which the interrelationship of languages and cultures can be successfully integrated into languages teaching, learning and assessment in Australian schools. It also specified that the report:

- include a literature search of relevant Australian and international research and a review of sociocultural elements identified in existing Language Other Than English (LOTE) curriculum frameworks, syllabuses, and support materials developed by Australian education authorities;
- take account of consultation with government and non-government education authorities and relevant teacher professional associations and universities, in the context described above in the background information;
- develop a framework for understanding the complex relationship between languages and cultures within a range of language teaching contexts;
- explore possible outcomes of cultural understandings resulting from learning a second language;
- describe examples of good teaching practice that make explicit the cultural dimensions of language learning in a range of school contexts across all levels of schooling;
- provide advice to support teachers and schools in addressing cultural understandings through their language programs and across the broader school environment.

1.2 *Issues of terminology*

We note that in this report the curriculum area is referred to as Languages, rather than Languages Other than English (LOTE), highlighting a view that a learning area is best described by what it is, rather than what it is not.

In the project brief there are references to 'sociocultural dimensions', the 'interrelationship of languages and cultures', 'infusing', 'integrat(ing)'. We also note that the original title refers to 'language programs' (with the word 'language' in the singular). There is considerable complexity surrounding the use of these terms. For this reason, we begin the elaboration of a

framework for designing curriculum for intercultural language learning with a discussion of the key concepts: 'language', 'culture', 'learning', and 'intercultural language learning' (see Chapter 3, Sections 3.1-3.3).

In addition, we highlight the following in relation to terminology:

1. Wherever possible we use the term 'languages' (plural) to indicate the plurality of the field.
2. That language cannot be separated from its social and cultural contexts of use is a critical dimension of understanding language in use. In this report we recognise the importance of this understanding, and at the same time highlight intercultural language learning as the goal, since 'inter'-cultural implies engagement with, or back-and-forth movement across languages and cultures.
3. The notions of 'infusing', and 'dimensions' in the original title of the project may suggest separation of language, culture, and learning. Our conceptualisation sees these as interrelated. For us, 'infusing' and 'integrating' is more than a process of 'adding' certain aspects or the bringing together of distinct realms. It is for this reason that we establish the integrative relationship by using the term 'intercultural language learning'. It involves, for the teacher, developing an overall stance in relation to his/her work as a curriculum designer and teacher. It is an overall orientation, a way of thinking and doing in relation to the curriculum, teaching and learning, and ultimately encouraging such a stance in students towards the development of intercultural sensitivity.

Chapter 2: Process of development and findings

2.1 Process of development

Data gathering and substantial analytic work were undertaken as a basis for developing a framework for designing curriculum for intercultural language learning. These processes included:

- A survey process
- A literature review
- An analysis of curriculum frameworks currently used by systems across Australia.

These processes were supplemented by discussion with the Project Advisory Group and local Teacher Reference Groups established in South Australia and Queensland (see Appendix 1 for membership). The work was also informed by a number of research projects being undertaken by the project team at the Research Centre for Languages and Cultures Education at the University of South Australia and the School of Languages and Linguistics at Griffith University.

The project team met five times throughout the life of the project for discussion of all aspects of the project.

2.2 Findings

The findings of the survey, the literature review, and the analysis of curriculum frameworks are presented in the sections which follow. These findings, taken together, provided the basis for the development of the framework for designing the curriculum for intercultural language learning, presented in Chapter 3.

2.2.1 Survey

A survey was conducted of managers for the Languages area in each state/territory from the government and non-government sectors, teachers, professional associations, and colleagues in the tertiary sector. The purpose of the survey was to (a) identify current understanding of key concepts in languages and cultures education and (b) canvass issues, priorities, and work in progress in relation to the integration of languages and cultures in language learning and across the curriculum. The survey protocol is included as Appendix 2.

The findings are summarised as follows:

- There is a wide range of understanding of the concepts of Language and Culture. For respondents from education systems, the understanding is related to the way in which the concepts are described in the local curriculum framework documents. Respondents from the tertiary sector provided responses reflecting the literature.
- The relationship between Language and Culture was seen by all respondents as 'intertwined', 'reciprocal', 'inseparable', 'inextricably connected'.
- Respondents saw connections between language learning and 'identity', 'multiculturalism', 'interdependence', 'literacy', and 'intercultural learning', with the distinction drawn by some respondents between overt and covert connections.
- Other concepts that were seen to be related to language and culture learning included: 'global literacies', 'intercultural competence', 'discourse', 'multiliteracies', 'hybridity', 'cultural knowledges', 'otherness', 'viewpoints', 'inclusivity'.

- With regard to how language and culture are incorporated in practice, respondents indicated that this is at the 'very early stages' in the schools sector; tertiary respondents suggested that they are integral in theory and in practice, operationalised in assessments, tasks and research projects. Some respondents drew a distinction between primary and secondary programs, suggesting that there is a stronger focus on culture in the primary years of school. Other respondents reported that work in the area had begun through professional development, recognising that teachers have 'different levels of understanding'.
- Suggestions for improvement in incorporating language and culture in practice included: the use of key teachers; the development of materials; the provision of professional development opportunities; developing ways of assessing such learning; opportunities for professional dialogue and through syllabus development. A suggestion was made that particular attention also be given to cultures of learning for international students.
- In relation to teacher education programs, respondents suggested awareness-raising programs for teachers as well as principals. In general respondents felt that language and culture learning were not included sufficiently strongly in teacher education programs.
- Suggestions for improvements in relation to teacher education programs included: the need for more resources for intensive programs; the need for classroom-based research; the need for more theoretically informed discussion; the need for exemplars; the need to work in language level groups. One respondent suggested that a course in intercultural learning should be 'a compulsory component of all teacher education programs'.
- Issues identified included: lack of resources for both materials development and professional learning; lack of models; 'change-weary teachers'; 'lack of knowledge and understanding' on the part of teachers; 'unfamiliarity with theoretical moves'; assessment; a lack of shared understanding of the nature of culture.
- Priorities relating to the integration of language and culture included: development of successful models; reports on classroom-based research; the development of resources; the development of ways of assessing intercultural learning; research into practice; professional development; assessment authorities to review their syllabuses.
- In citing work in progress respondents mentioned the work of Chantal Crozet, Anthony Liddicoat and the Focus Schools and other projects led by the Research Centre for Languages and Cultures Education.
- In providing other comments, respondents suggested that work in this area should be national and that there was the expectation that the present project would yield valuable support.

2.2.2 Literature review

The literature review which follows has informed the development of the framework for designing the curriculum for intercultural language learning presented in Chapter 3.

Approaches to culture in language teaching

It is possible to identify four broad groupings of approaches to teaching culture in language (Crozet & Liddicoat, 2000; Crozet, Liddicoat, & Lo Bianco, 1999). These groupings represent different views of the nature of culture, different levels of concern for the relationship between language and culture, and different understandings of the place of culture in languages education.

High culture: The most traditional paradigm for teaching culture as a part of modern language teaching can be seen in the teaching of the high culture, especially literature. Within

this paradigm cultural competence is viewed as control of an established canon of literature, which can be measured in terms of the breadth of reading and knowledge about the literature. This paradigm also seems to be associated with a view of the nature of language learning which had minimal expectations of using the language for communication with native speakers. The relationship between language and culture in this paradigm may be quite tenuous. Culture is seen as residing primarily in the text itself, which is supported through the language of the text. The primacy of the text over the language leads to a view in which much of the valued cultural knowledge can be obtained from the text, even in translation, with knowledge of the original language serving to give a deeper appreciation of the text and the artistry of the text. Kramsch (1995a) argues that much of this approach to teaching began by focusing on an idea of a universal culture transmitted through classical languages to which all educated Europeans should have access, rather than on individual cultures of individual languages. She argues that the move from universal culture to national culture came about in a context in which language itself lost its perceived cultural value and became seen as a tool for later accessing national literatures, as embodiments of unique cultural knowledge.

Area studies: This view of culture sees sociocultural learning as learning about the history, geography, and institutions of the target language country. Cultural competence in this case comes to be viewed as a body of knowledge about the country. Area knowledge is seen as background for understanding language and society. However, this paradigm implicitly seems to view contact with another culture as a matter of observation, in which the learner knows about the country but remains external to it. The relationship between language and culture remains tenuous in such a view, and language here is primarily used for naming events, institutions, people, and places.

Culture as societal norms: This paradigm became very strong in the 1980s as a result of work by anthropologists such as Gumperz (1982a; 1982b) and Hymes (1974; 1986). This approach seeks to describe cultures in terms of the practices and values which typify them. In this approach, cultures are seen as favouring 'direct' or 'indirect' ways of speaking, as organising texts in particular valued ways (however, see Wierzbicka, 1985; 1986; 1991 for a critique of this approach). Within this paradigm cultural competence is knowing about what people from a given cultural group are likely to do and understanding the cultural values placed upon certain ways of acting or upon certain beliefs. This view of cultural competence is a problem for language learning, because it leaves the learner primarily within his/her own cultural paradigm, observing and interpreting the words and actions of an interlocutor from another cultural paradigm. One further criticism that can be made of this paradigm is that it tends to present cultures as relatively static and homogeneous (Liddicoat, 2002b). This in turn leads to a possibility of stereotyping the target culture, especially in contexts in which culture learning and language learning are widely separated and the possibilities for interactions between speakers are limited.

Culture as practice: This paradigm for teaching culture sees culture as sets of practices, that is, as the lived experience of individuals (Geertz, 1973, 1983). Such a view of culture of necessity sees action as context-sensitive, negotiated and highly variable. In this paradigm, cultural competence is seen as the ability to interact in the target culture in informed ways. The target for the language learner is to develop an intercultural perspective in which the native culture and language is made apparent alongside the target culture. With this knowledge the learner needs to develop an intercultural position, which can form a basis for ongoing development of intercultural communicative skills. It is this approach to culture which underlies much current work on the place of language teaching and which forms the basis on which the following discussion will focus.

In reality these approaches to culture do not represent alternatives, but rather a solid approach to culture should integrate a range of different understandings of culture as a core component of language education. Many problems with earlier models of teaching

sociocultural knowledge lie in the limited perspectives taken on culture which led to a narrow view of culture with limited usefulness for ongoing learning or for communication.

One problem for the integration of culture into language education has been that many of the early models on which culture learning is based see culture as unvarying and composed of discrete, concrete facts that can be taught and learnt as factual information (Brooks, 1975; Lafayette, 1978; Nostrand, 1974). This approach to culture is a problem for language teaching because it omits key elements of cultural knowledge that are important for intercultural communication, such as underlying value systems, cultural variability within target language communities, the role of the individual as a creator and enactor of culture, and the ways in which language and culture interact in the creation of meaning (Paige, Jorstad, Siaya, Klein, & Colby, 1999).

This model of culture can be characterised as a static view of culture (Liddicoat, 2002b). 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.

It has been argued that a teaching program which emphasises the dissemination of elements of cultural information places limitations on the learning of culture (Crawford-Lange & Lange, 1984; Liddicoat, 2002b). The main reason identified for this limitation is the representation of culture is as a closed, final and fixed phenomenon and the teaching imparts no learning which can assist learners to understand and participate in cultures as they change in different times, places, and contexts. Moreover, such an approach ignores the range of cultural possibilities that exist within a society, to focus instead on a perceived cultural norm for some dominant group (e.g. middle class, adult, male) and may establish stereotypes of the culture (Crawford-Lange & Lange, 1984). Although there may be some place for cultural facts in a language 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, 2002b).

Emerging models of culture for language education view culture as a highly variable and constantly changing phenomenon. Moreover, individual members of a culture enact the culture differently and pay different levels of attention to the cultural norms which operate in their society; interactions within a cultural context have the potential to reshape the culture (Paige et al., 1999). As a process of developing intercultural competence, the learner needs to decentre from his/her own culture (Byram, 1989; Kramersch, 1993a). This can only happen as the result of a deliberate process of teaching which brings to the students the sorts of exposure they need to begin the decentring process and the skills and knowledge to understand and interpret these experiences in order to achieve decentring. The study of language exposes learners to another way of viewing the world as it develops flexibility and independence from a single linguistic and conceptual system through which to view the world (Byram, 1989; Kramersch, 1993a).

This view can be characterised as a dynamic approach to culture (Liddicoat, 2002b), which views culture 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 (Kramersch, 1993a; Liddicoat,

1997a). 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. Carr (1999) argues that learners need to become 'interculturally competent players as well as sensitive observers' and the role of culture learning is to provide a framework for productive dialogue between old and new understandings.

In a dynamic view of culture, cultural competence is seen, therefore, as intercultural behaviour. It is the ability to negotiate meaning across cultural boundaries and to establish one's own identity as a user of another language (Kramsch, 1993b). 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.

A core belief in new approaches to the teaching of culture is that language does not function independently from the context in which it is used (Byram, 1988; Kramsch, 1993a). Language is always used to communicate something beyond itself and is at the same time affected by the context in which it is found. The cultural context therefore affects the ways in which language is shaped by participants in a particular interaction, at a particular time and in a particular setting. People who share the same general set of cultural practices share an understanding of the meanings that are associated with language as it is used for communication and their language use is shaped by these shared understandings. Successful communication happens because of a shared understanding of context, regardless of how well individual participants know each other (Heath, 1986).

In intercultural communication achieving understanding in communication is possible only to the extent that there is a shared understanding of context. Gudykunst and Kim (1992) argue that there are two types of context that need to be considered in intercultural communication. The first is *external context*, which refers to the setting in which the communication occurs and the ways in which this setting is understood by participants. For example, interactions may vary in terms of their perceived formality, depending on whether they happen in a work or a social context. The extent of divergence between the settings will vary for different cultures. The second is *internal context*, which refers to the cultural understandings that participants themselves bring to the interaction. Such understandings can be as basic as perceptions of appropriate physical distance, appropriate body contact, appropriate duration of the interaction, appropriate topics, and so on.

Culture interacts with language at a number of levels, some of which can be thought of as being close to 'pure' culture others are closer to 'pure' language (see Figure 1).

or just a set of facts' (Carr, Commins, & Crawford, 1998), an understanding of how culture works at a more micro and dynamic level is necessary.

Jayasuriya (1990) suggests that to understand the relationship between culture and individual behaviour one needs to think of culture as a blueprint for action as 'the manifest culture revealed in individual behaviour is selective, and not necessarily representative of a historical cultural tradition in its abstract form'. Individuals select from this cultural blueprint in order to act appropriately, but not reductively, in different social contexts within the same culture. This notion of selective cultural behaviour recognises that although an individual's use of language is to a certain extent 'bound' by his/her native cultural blueprint, he/she is also capable of creating a personal unique expression in communication. Interestingly, when teachers and language learners express their mistrust of 'cultural stereotypes' they show their intuitive knowledge that an individual is at the same time 'part of and beyond the culture he/she is born in'.

Intercultural competence as part of language proficiency

The starting-point for understanding interculturality as a part of language proficiency lies in an examination of the notion of 'communicative competence'. This term has slightly different uses in different areas of linguistics and applied linguistics (Hymes, 1987).

In sociolinguistics and anthropological linguistics, the contexts in which the term 'communicative competence' was first introduced, communicative competence can be defined as 'what a speaker needs to know in order to be able to communicate appropriately within a particular speech community' (Hymes, 1986; Saville-Troike, 1989).

The development of the notion of communicative competence originally lay in the context of formulating a definition of language competence, which moved beyond Chomsky's (1965) view that language competence consisted solely of the ability to form any and all of the grammatical sentences of a language. Chomsky's view of language competence was believed to be inadequate because it included only a knowledge of grammatical rules and said nothing about the conditions of use in which those rules were applied in order to communicate and to interpret linguistic messages.

When children acquire their first language, they acquire the culturally specific rules of language selection and interpretation as part of their primary socialisation into the speech community into which they have been born and of which they are members (Saville-Troike, 1999).

The emphasis in communicative competence, as the term is used in second language acquisition, on the code of the language has proved a problem for language teaching and learning. Although communicative competence has been defined as 'the intuitive grasp of social and cultural rules and meanings that are carried by any utterance' (Stern, 1983: 229), it has often effectively differed very little from the Chomskian grammatical definition in its application. This has created a tension that applied linguistics has sought to resolve by introducing the terms 'intercultural (communicative) competence' (Buttjes and Byram, 1991; Liddicoat, 2002b), 'transnational communicative competence' (Baumgratz, 1987) or 'cultural competence' (Nostrand, 1991). The terms are basically interchangeable and seek to recapture a definition of language competence for second language teaching and learning which restores a fuller understanding of what is meant by 'what a speaker needs to know to participate in a speech community'.

Second language learners have different communicative needs and, as a result, the communicative competence they need to develop may be different from that required of a first language speaker of the language, and the native speaker as a target norm is inappropriate in second language acquisition (Byram, 1989; Crozet & Liddicoat, 1999; Kasper, 1997; Kramsch, 1999; Saville-Troike, 1999). Kramsch (1999) argues that the very concept of

native speaker is out dated and inappropriate given the large-scale variations in linguistic norms and linguistic competence among 'native speakers' of the same language (Davies, 1991; Widdowson, 1994).

Rather than a focus on the native speaker as the target norm, many researchers now argue that the focus should be placed on the 'intercultural speaker' as the target for second language teaching and learning (Byram & Zarate, 1994; Kramsch, 1998; Liddicoat, Crozet & Lo Bianco, 1999). This has meant a rethinking of the nature of language competence for second language learners in two main ways: first, language competence needs to be seen as more than a simple construct which covers perception and production in the same way and second, it needs to move beyond grammatically based understandings of competence.

Various researchers have argued that there is a need for different models of communicative competence for production and interpretation of a second language (Crozet & Liddicoat, 1999; Kasper, 1997; Saville-Troike, 1999). 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, however, the situation is more complex, and it may be the case that 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. Taking a slightly different approach, Kramsch (1998) argues that learners need to develop a native-speaker like competence in understanding the pragmatic force associated with linguistic structures (Thomas (1983) pragmalinguistic competence), but should have choices about whether or not to adopt native speakers' understandings of the size of imposition, social distance, and relative rights and obligations in involving these linguistic structures (Thomas (1983) sociopragmatic competence). Pauwels (2000) has argued that there needs to be a greater awareness of the importance of interactions using languages as *linguae francae* in which communication may equally be between non-native speakers from different cultural backgrounds as between native speakers and non-native speakers and criticises the current approach which sees communication as being necessarily between learners and native speakers. For Pauwels the communicative and cultural needs of such learners are different from native speaker targets.

In addition, a learner's non-native speaker status is a part of his/her status within the target language speech community and this status needs to be recognised as a part of the communicative competence that the learner has to develop. There is evidence, for example, that some verbal behaviours produced by native speakers are not considered appropriate for non-native speakers (Valdman, 1992).

These considerations mean that there is a need for language teaching to take into account norms related to bilinguality and interculturality rather than an exclusive focus on the native speaker as the target language norm. This shift of focus means redefining the nature of linguistic competence in second language acquisition to move away from psycholinguistically determined models with their emphasis on the development of linguistic structures and to emphasise more socioculturally determined models of language as communication (Firth & Wagner, 1997; Liddicoat, 1997b).

The place of cultural knowledge in models of language competence **Psycholinguistic models of linguistic competence**

In approaches to language proficiency which see language as primarily a psycholinguistic activity, the predominant emphasis in models of language competence has been on the linguistic code, with little explicit emphasis on cultural knowledge.

Canale and Swain (1981) take as their starting-point an understanding of communication as being:

based in sociocultural interpersonal interaction, to involve unpredictability and creativity, to take place in a discourse and sociocultural context, to be purposive behaviour, to be carried out under performance constraints, to involve use of authentic ... language, and to be judged as successful or not on the basis of behavioural outcomes. (Canale & Swain, 1981: 29)

This starting-point shows a clear understanding of a sociocultural component within communication. From this, Canale and Swain's model argues that communicative competence is minimally made up of:

1. grammatical competence: the ability to control the linguistic code of the target language. For Canale and Swain this includes knowledge of the lexicon, rules of morphology, syntax, and semantics necessary for combining lexical items into sentences, and phonology. This knowledge underlies the encoding and decoding of the literal meanings of utterances.
2. sociolinguistic competence: understandings of setting, topic, and communicative functions. Sociolinguistic competence includes sociocultural rules and discourse rules and underlies the ability to determine the social meaning of an utterance. According to Canale and Swain, the sociocultural component of sociolinguistic competence deals with the issue of the appropriateness of language in a given sociocultural context and questions of register and style. The issue of sociocultural appropriateness here, however, does not appear to go beyond knowing which communicative functions are appropriate for particular participants in particular settings, and questions of politeness. That is, the emphasis within the model lies on selection of appropriate elements of grammatical competence to decode and encode meanings. Discourse rules are defined as rules of coherence and cohesion, which are again linked very closely to the linguistic code rather than including questions of higher level text organisation or textual meaning.
3. strategic competence: compensatory strategies for communicating in the target language when sociolinguistic and/or grammatical competencies breakdown.

The model of sociocultural knowledge presented is very much located within what Crozet and Liddicoat (2001) call pragmatic norms, with some features of linguistic structures being included through register.

A more elaborated approach to communicative competence can be seen in Bachman's (1990) model of language competence (see Figure 3). Bachman divides language competence into two broad areas: organisational competence and pragmatic competence. Organisational competence is further divided into grammatical competence and textual competence. Grammatical competence reflects the basic features of the code and the processes for combining lexical items into larger units, while textual competence covers Canale and Swain's (1981) discourse rules as well as additional rules for text construction. Pragmatic competence is divided into illocutionary competence, which deals with linguistic functions, and sociolinguistic competence, which deals with issues of linguistic and metalinguistic awareness. Within this model, sociocultural knowledge is mentioned only in the context of pragmatic competence, but it is also implied in organisational structure as a part of *rhetorical organisation*, which refers in part to the control of generic features of texts.

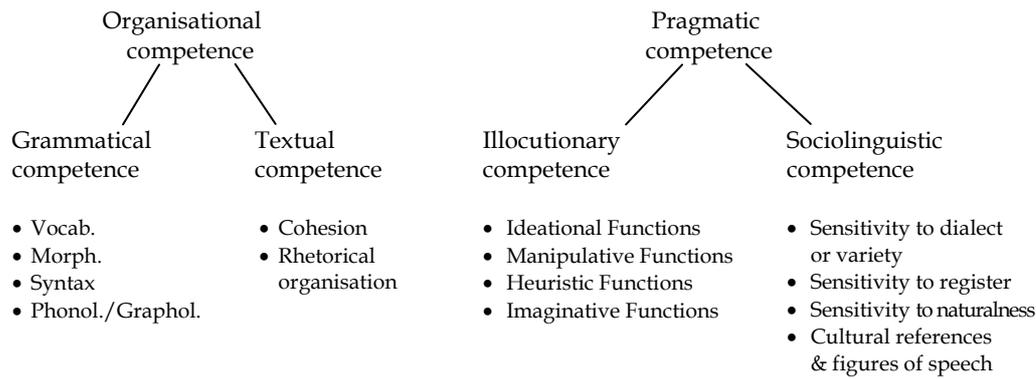


Figure 3: Bachman's (1990) model of communicative competence

Within sociolinguistic competence, the explicit reference to sociocultural knowledge is quite restricted and deals primarily with figurative uses of language and especially understanding culturally specific connotations relevant to specific events, places, institutions, or people. Bachman (1990: 97) gives as an example of this the meanings attached to 'Waterloo' in:

- A: I hear John didn't go too well on his final exam.
 B: Yeah it turned out to be his Waterloo.

The identification of culture with figurative language uses is a very restricted definition of the cultural component in language learning.

Bachman's (1990) model does, however, include some further embedded cultural dimensions. Sensitivity to register involves an understanding of the cultural valuing of certain linguistic forms and structures, although the cultural nature of such knowledge is not acknowledged by Bachman, who sees it as a feature of language code selection. Similarly, sensitivity to dialect involves many questions related to identity, power, and the society's view of minority groups and their cultural and linguistic symbols in addition to Bachman's concerns about appropriateness of use.

Van Ek's (1986) model of communicative ability represents the most elaborated of the psycholinguistic models of communicative competence in terms of the inclusion of a specific sociocultural component. Van Ek sees communicative ability as being made up of six competences, together with the non-linguistic dimensions of autonomy and social responsibility. The six competences are:

1. Linguistic competence: the ability to use the rules of the language to create and interpret utterances in that language.
2. Sociolinguistic competence: the ability to understand the selection of linguistic forms in a particular context and understand the meanings conveyed by those forms in that context.
3. Discourse competence: the ability to use appropriate strategies in the construction and interpretation of texts.
4. Strategic competence: the ability to use compensatory strategies to resolve communicative problems or deficiencies.
5. Sociocultural competence: a degree of familiarity with the frame of reference used by the target culture, i.e. a familiarity with the world view held by the cultural group with which one is interacting.

6. Social competence: the will and skill to interact with others and the ability to handle social situations.

Van Ek (1986) emphasises that these competences are not discrete, but are related and that each competence emphasises one component of a unitary communicative ability.

The psycholinguistic models of communicative competence are all based on an underlying assumption that the communicative norm is the native speaker interacting with another native speaker and seek to model learners' proficiency in terms of the demands of and knowledge involved in such interactions. At the same time, they exclude knowledge, identities and attitudes developed as part of L1 experiences from the model. This is a particularly problem for the sociocultural dimension involved in the models as they all ignore the interculturality that is necessarily a part of any communication involving a second language speaker.

Sociocultural models of linguistic competence

Sociocultural models of linguistic competence have attempted to include an intercultural element in their definitions of communicative competence and involve recognition of the pre-existing attitudes, beliefs and behaviours of learners and their impact on communication in and learning of another language. These models include the linguistic system as only one part of linguistic competence and add additional learnings, especially elements of the communicative process and affective variables, to which they give equal weight along with the linguistic system. These models have largely worked only at determining the nature of the sociocultural component of language competence as an additional area of language competence.

An initial attempt to define cultural competence can be seen in the Proficiency Guidelines developed by the American Association of Teachers of French (Nostrand, 1991; Steele & Suozo, 1994). These guidelines divided culture into three broad areas:

1. sociolinguistic ability, including verbal and non-verbal communication;
2. knowledge of the culture area;
3. attitudes, including tolerance of other cultures.

These guidelines include dimensions of language use, contextual knowledge and attitudes, but they do not have a specifically intercultural focus. Essentially the cultural competence approach is to see that certain types of cultural knowledge are essential for language learning, but it focuses on the nature of the cultural component to be included, rather than on the nature of the learning which should come from the cultural component. Intercultural competence focuses more on the nature of the learning which should come from cultural exposure and seeks to determine the sorts of skills and behaviours that are necessary for intercultural communication.

A further development of such an approach can be seen in the work of Meyer (2000), who argues that intercultural competence is a combination of social and communicative skills, including:

- empathy
- ability to deal with conflict
- ability to work collaboratively
- flexibility
- foreign language awareness
- awareness that culture causes different discussion styles, speech speeds, interpretation and thought patterns

- techniques for handling interactional difficulties
- reflection on one's own cultural background
- tolerance of ambiguity.

In Meyer's model, however, the linguistic component of intercultural communicative competence is much reduced, except at the level of awareness. The model does not explicitly include second language use as an element of the competence.

Byram and Zarate (1994) have established a model of intercultural competence which revolves around four sets of skills, attitudes, and knowledge, which they describe using the French term *savoir* 'knowing'. These *savoirs* are:

1. *savoirs* 'knowings': knowledge of self and other, of interaction: individual and societal;
2. *savoir comprendre* 'knowing how to understand': skills for interpreting and relating information;
3. *savoir apprendre/faire* 'knowing how to learn/to do': skills for discovering new knowledge and for interacting to gain new knowledge;
4. *savoir être* 'knowing how to be': attitudes involved in relativising the self and valuing the other.

To these four, Byram (1994) has added a fifth component:

5. *savoir s'engager* 'knowing how to commit oneself': education involving the development of critical and political awareness.

This particular view of intercultural competence examines higher level competencies and, while developed specifically in the context of foreign language teaching, does not specifically deal with the interrelationship of these and linguistic competence per se. Byram (1994) has tried to articulate this relationship through a model of intercultural communicative competence which involves four elements:

1. linguistic competence: knowledge of the linguistic code: lexicon, syntax, morphology, semantics, and phonology;
2. sociolinguistic competence: appropriate selection of language forms for audience and context;
3. discourse competence: appropriate structuring of the language in the production or reception of texts;
4. intercultural competence: the five *savoirs* of (Byram & Zarate, 1994).

Byram (1994) sees these four components as being interdependent and mutually influencing (see Figure 4), although in some way separable for the purposes of description and assessment. However, there is a weakness in the model in that the influences of each component on the other are assumed but not operationalised. As such, the place of culture within the more language-oriented domains of intercultural competence are not explicitly included within the model of communicative competence, and the level of integration that Byram wishes to include within his definition of intercultural competence is not apparent within the model.

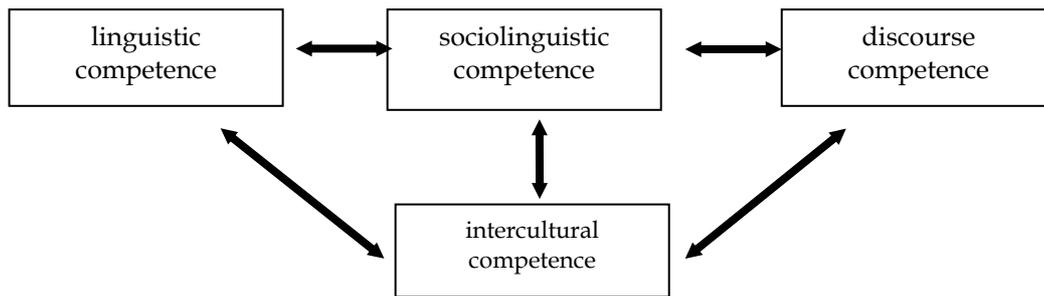


Figure 4: Byram's (1997) model of intercultural communicative competence

The common weakness of the sociocultural models of language competence is that they have tended to describe only the sociocultural component of this competence rather than to develop a fully elaborated model of language competence from a socioculturally motivated perspective. This has often meant that the relationship between the sociocultural component of language competence and other elements of language competence is weakly articulated, or even absent, from the model.

Intercultural learning

Paige et al. (1999) provide a useful working definition of culture learning, which can form a starting-point for a consideration of ways of developing more effective language education:

Culture learning is the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and on-going process which engages the learner cognitively, behaviourally, and affectively (Paige et al., 1999: 50).

This definition is useful for developing a more sophisticated approach to interculturality in language education because it acknowledges the importance of both culture-specific and culture-general processes in intercultural learning. In most existing language programs, textbooks, and curriculum documents, only the culture-specific elements of learning are considered, and then usually only within the context of a static, factual view of the target language culture. Paige and Stringer (1997) identify a five-element model for such learning:

1. learning about the self as a cultural being;
2. learning about culture and its impact on human language, behaviour, and identity;
3. culture-general learning, focusing on universal intercultural phenomena including cultural adjustment;
4. culture-specific learning, with a focus on a particular language and culture;
5. learning how to learn about language and culture.

It is clear in such a program that intercultural learning means moving well beyond a static approach to learning isolated facts about an individual culture and involves the learner in a process of transformation of the self, his/her ability to communicate and to understand communication, and his/her skills for ongoing learning.

Paige et al. (1999) argue that to become an effective learner of language and culture, students must develop a variety of learning strategies from reflective observation to active experimentation, which will enable them to learn from the context while they are immersed in it. This involves both culture-specific skills related to interacting in a particular linguistic and cultural context, and culture-general skills of intercultural communication. The culture-specific element in intercultural learning involves the acquisition of the knowledge and skills

relevant to participation within a particular language and culture. This may include a knowledge of the interactional routines commonly used in the language (Kerbrat-Orecchioni, 1993; Liddicoat, 1997a), the social value placed on various sorts of utterance (Béal, 1990; 1992; Blum-Kulka, House & Kasper, 1989; Kasper & Blum-Kulka, 1993; Liddicoat & Crozet, 2001), and issues of organisation (Kaplan, 1966; 1993a; Kirkpatrick, 1993b; 2000). The culture-general component of intercultural learning includes developing an understanding of the concept of culture itself, the nature of cultural adaptation, the impact of culture on communication and the construction of meaning through language, the stresses involved in intercultural communication and how to deal with them, and the role of identity and emotions in intercultural communication (Byram, 1999; Crozet, 1996; Crozet et al., 1999; Liddicoat, Crozet, Jansen, & Schmidt, 1997; Liddicoat et al., 1999; Paige et al., 1999).

Bennett, Bennett and Allen (1999) have proposed a culture-general model for the acquisition of intercultural sensitivity, the Developmental Model of Intercultural Sensitivity (DMIS), which provides a basis for understanding the development of intercultural competence. The model seeks to explain how learners' abilities to operate in an intercultural context, to identify and appreciate cultural differences, and to develop strategies for dealing with cultural differences in communication, evolve over time. The model is made up of two broad stages: ethnocentrism and ethnorelativism. Ethnocentrism is defined by Bennett et al. as a disposition to view one's own cultural point of view as central to reality, while ethnorelativism is the conscious recognition that all behaviour exists within a cultural framework, including one's own. Bennett et al. argue that the starting-point for all intercultural competence lies in ethnocentrism and that learners move towards progressively greater levels of ethnorelativism as the result of exposure to and reflection on cultural differences.

Both ethnocentrism and ethnorelativism are further divided into three stages which are developmentally ordered (see Figure 4). As the learner develops his/her intercultural competence he/she moves from a beginning point in the ethnocentric position of denial towards the ethnorelative position of integration, although Bennett et al. acknowledge that few learners reach the level of integration and for most learners adaptation may be the most relevant outcome.

The stages of ethnocentrism are: denial, defence, and minimisation.

Denial: At this stage learners have not yet developed a conceptual category of cultural difference. Their perceptions of the world are based entirely on their own experience of the world, and alternative ways of perceiving the world are unimaginable. If there is any perception at all of other cultures, it is usually one that sees different groups as in some way inferior or partial versions of one's own conceptual framework. Bennett et al. argue that the denial stage is 'the default condition of normal socialisation' (p. 23). Moreover, people can remain at this level permanently if they have little exposure to other languages and cultures. Bennett et al. argue that the denial stage is characterised by uninformed views of other groups, which leads to naivety and an inability to distinguish differences between groups of others, coupled with a lack of awareness of their own cultural system and how culture can affect perceptions. They further argue that manifestations of denial can range from a benign but naïve ignorance, or it can manifest itself as active dehumanisation of the other.

Defence: At this stage learners have gained some ability to notice cultural differences as the result of some form of exposure to other languages and/or cultures. Others are usually stereotyped and their cultural positions may appear to be less authentic than one's own, or as defective versions of one's own positions. One's own culture is, therefore, experienced as the true reality and other cultures threaten that reality and this results in the division of the world into categories of 'us' and 'them', with denigration of 'them' in relation to 'us'. Bennett et al. also note a possibility in this stage for a reversal of this perception with an exalted view of the other culture that one wishes to assimilate and a denigration of one's own culture; however, they argue that because of the naïve and stereotyped view of the other at this stage, such a

reversal does not represent an intercultural position or demonstrate high levels of cultural sensitivity. Learners at the defence stage tend to polarise the discussion of cultural difference, framing one set of practices as 'good' and another as 'bad', and therefore are unable to undertake non-evaluative cultural comparisons. Learners at this stage acknowledge the other group but often attack the group, while continuing to avoid contact with it.

Minimisation: In minimisation, the problems confronted in the defence stage are resolved by assuming a basic similarity among all human beings either in terms of a 'physical universalism', which emphasises the commonality of human life and biology, or a 'transcendent universalism', which emphasises the commonality at a mystic or spiritual level. Learners at this level acknowledge and may be interested in the existence of differences in institutions and customs, but believe that such differences are superficial and overlay a basic similarity. Such learners have not developed an intercultural view of the other and lack cultural awareness and so their characterisations of similarity are based on their own cultural positions. Bennett et al. argue that such learners are often motivated to include others in activities, but do not understand why others may not find the activities desirable or appropriate and do not recognise the problems that underlie cultural difference and the political and social issues of group membership.

The stages of ethnorelativism are: acceptance, adaptation, and integration.

Acceptance: At this stage learners develop an understanding of their own cultural context and so can accept the existence of different cultural contexts. They are able to express their own behaviour as culturally contexted behaviour and to understand that their positions are influenced by their cultural context and may question the absolutism of the positions they have developed during their primary socialisation. They can develop culture-general categories which they can use to compare cultures. The main expertise of learners at this stage lies in identifying how cultural differences operate in human interactions, rather than necessarily having a high level of culture-specific knowledge (although a high level of culture-specific knowledge may also be found at this point). Bennett et al. point out that acceptance does not mean agreement with different cultural positions and behaviours. They argue that acceptance is manifested by a respect for difference, and that such a respect occurs first for behavioural differences in more tangible areas of subjective culture, such as nonverbal behaviour and communication style, and is followed by a respect for differences in value systems.

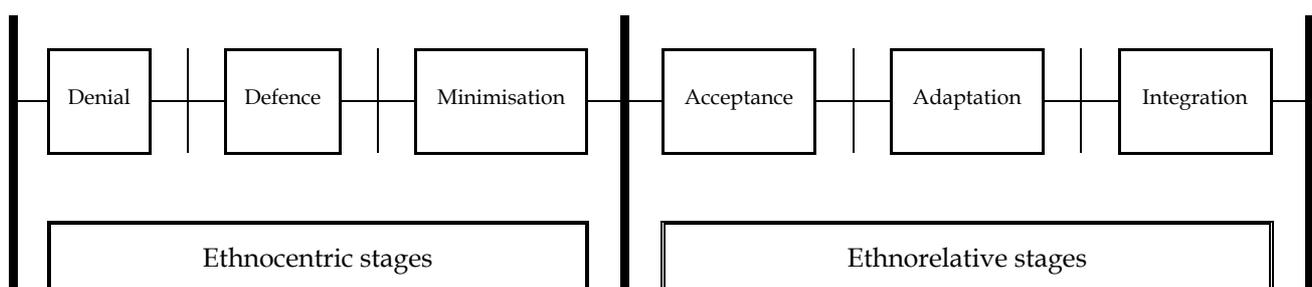


Figure 5: The developmental model of intercultural sensitivity (Bennett et al., 1999)

Adaptation: At this stage learners are able to shift their cultural frame of reference. This means that they can consciously adopt perspectives of other cultural groups and modify their behaviour when communicating with people from different cultures. Learners at this stage have a good understanding of their own culture and also have a set of relevant contrasts between their culture and the target culture. Bennett et al. argue that the ability to shift cultural frames of reference is fundamental to intercultural empathy in that it involves the ability to set aside one's own frames of reference temporarily in order to accommodate oneself to one's interlocutor (see also Bennett, 1998).

Integration: At the final stage of development learners extend their ability to perceive events in a cultural context to their perceptions of their own identity. As such, shifting one's cultural perspective becomes part of the learner's understanding of self, and identity becomes more fluid and multivariate. The learner may feel that he/she is no longer centred in any one culture, but is rather on the margins of a combination of cultures. Such marginality can result from the impact of circumstances and where it has not been developed intentionally as a part of intercultural development it can, however, be an alienating experience as it can threaten perceptions of identity (Bennett, 1993). However, as a movement from adaptation to a broader intercultural identity it becomes a positive aspect of identity that enables the person to move fluidly through a range of cultural contexts. Bennett et al. argue that in most situations of intercultural communication, integration is not more useful than adaptation, as successful intercultural communication requires empathy for one's interlocutor, but does not necessitate a radical reconstruction of identity.

The DMIS model is a very linear model, which implies that the development of intercultural sensitivity is a progressive, scalar phenomenon. However, it may not be the case that this form of development is in fact linear in the way the DMIS model suggests. Bennett et al. (1999) propose a model of development which is presented at a very high level of abstraction and the linearity that they present ranges across very high level elements of intercultural competence developed over a quite extensive period of time. However, at a lower level of abstraction and over a shorter period of time, it appears unlikely that the development of intercultural competence is a linear, scalar phenomenon. Moreover, there is little overt linking between the interculturality and language in this model and the place of language and of language teaching in the model is not readily apparent.

Bennett et al. (1999) have sought to link their model of intercultural competence to language development as shown in Figure 2.

Competence stage	Stage I Novice	Stage II Intermediate	Stage III Advanced
Language proficiency level	Novice language level	Intermediate language level	Advanced language level
Development level of intercultural sensitivity	Denial Defence	Minimisation Acceptance	Adaptation Integration
	Ethnocentric		Ethnorelative

Figure 6: Language development and the development of intercultural sensitivity (adapted from Bennett et al., 1999: 31)

Bennett et al. argue that at lower levels of language proficiency, learners are moving from denial to defence, then move from ethnocentric to ethnorelative stages at intermediate level and develop the higher levels of the ethnorelative stages at advanced level.

This model appears to be a problem as an account of the process of language and culture learning because it assumes that language learners have no prior exposure to issues of intercultural communication. In many classrooms this is not the case, either because the students live in a culturally diverse environment, especially as members of cultural minorities in their society, or they have had exposure to other languages and cultures through education. As such, this model appears to tie language proficiency too closely to cultural sensitivity to provide a useful framework.

Liddicoat (2002b) has argued for a non-linear process of acquisition of intercultural competence. The process of developing intercultural competence is cyclical, as shown in Figure 7.

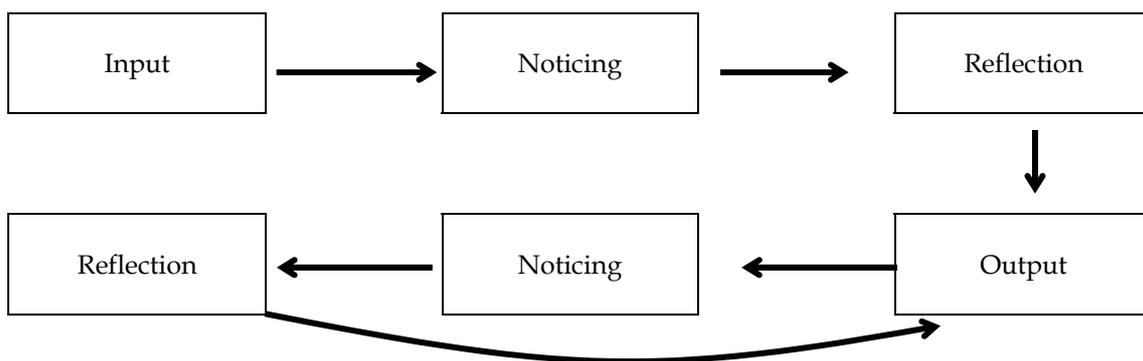


Figure 7: A pathway for developing intercultural competence (Liddicoat 2002b)

As with all language acquisition, acquisition of culture through language begins with input. For any acquisition to take place, however, particular elements of the input have to be noticed (Schmidt, 1993). Once noticed the input is available for reflection and experimentation. It is important for the student who has noticed a difference in the input to reflect on the nature of the difference and to decide how to respond to that difference; that is, how far the learner will modify his/her practices to accommodate this new input. This decision is then introduced into the learner's communicative system and leads to output in the language using a

modified set of norms. This initial modification is not, however, the final stage as the output itself provides opportunities for new noticing (Swain, 1985). This noticing may be a positive or negative evaluation of the new modified practices by the learner: the new practices may feel comfortable or uncomfortable, or it may be a noticing of a native speaker's response to the modified practices of the learner, which indicate that the modification has been either successful or unsuccessful. These noticings become the target of further reflection, which again becomes realised in the output of the student, and so in a (potentially) continuous cycle of acquisition.

Liddicoat (2002b) further argues that the process of cultural acquisition is analogous to other language acquisition processes in that the learner begins with a knowledge of the practices of their own first culture and gradually acquires an approximative system of practices (Nemser, 1971) which vary from the starting position as the result of exposure to new input. The approximative system may contain rules which are identical to those of the first culture, rules which are derived from the target culture and rules that belong to neither culture, but which are learner's accommodations to their noticing of and reflection on the input. He calls these approximative systems intercultural, by analogy with interlanguage (Selinker, 1972), and sees each intercultural being a new step in the development of a set of intercultural practices, as shown in Figure 8.

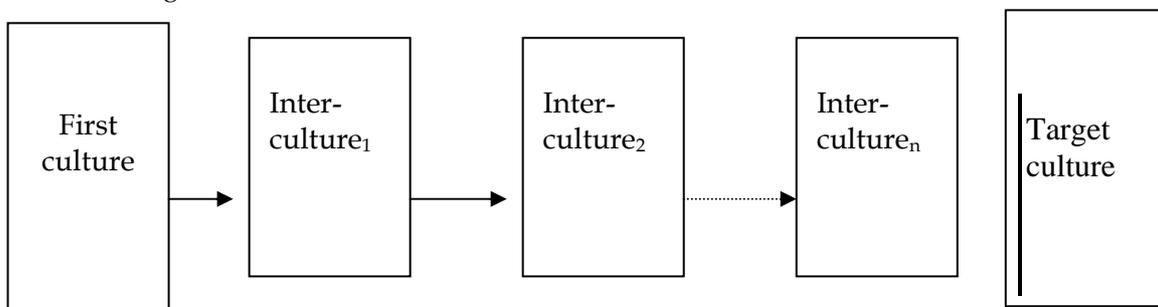


Figure 8: Progression in developing intercultural systems (Liddicoat 2002b)

Although this acquisition is progressive, Liddicoat (2002b) argues that it is not linear or staged, because it is not true that each new intercultural will be progressively closer to the target. It is possible at any stage of development that a new intercultural will be less close to the target. This will happen when a learner adopts and uses a practice that they feel is uncomfortable and will move to a more comfortable position, or where the reactions of native speakers indicate that a particular practice is not working adequately. The end-point of cultural development is not the L2 cultural practices, but rather an intermediate intercultural 'third place' developed between the L1 and L2 sets of practices. As such, evidence of less 'native-like' practices should not be considered 'back-sliding' or a regression, but rather the result of ongoing intercultural development. In other words, less 'native-like' practices may be the result of progression in learning.

Approaches to intercultural teaching

Classrooms have been criticised as environments for culture learning, and in particular it has been argued that, because classroom teaching and learning have relied very heavily on the acquisition of knowledge about the culture, the resulting learning is superficial and does not involve reflection or the integration of new cultural knowledge with existing cultural knowledge (Damen, 1987). A common motivation for including cultural knowledge in language programs is to capture students' interest in learning the target language (Byram, Esarte-Sarries, Taylor, & Allat, 1991). The result is usually culture programs which focus on cultural themes which are of value in the cultural context of the learner, rather than those which are valued in the target culture, and often have an element of exoticism which emphasises cultural difference rather than presenting cultural differences and cultural similarities as part of a legitimate cultural comparison. Moreover, such programs tend not to develop a consistent approach to culture and rather assemble a random collection of cultural

facts which cannot be assembled into a coherent overview of culture and cultural practice (Paige et al., 1999). Demorgon (1989) argues that it is educationally important that the cultural identity of the learner be challenged through the education process so that it does not become too rigid, but at the same time acknowledges that this identity is fundamental and cannot be rejected even while it is being challenged. Because of this, he argues that intercultural learning must focus not only on the discovery of difference, but also on the realisation of similarity at various levels of abstraction. For example, the fact that language behaviour is culturally determined is a form of similarity between cultures at a high level of abstraction, while identical practices in the same context is a similarity at a lower level of abstraction. At very high levels of abstraction it is usually the case that cultural similarities are more noticeable than cultural differences, while at lower levels of abstraction cultural differences may be more noticeable. The instructional challenge is to deal with a range of levels of abstraction during the course of language teaching, beginning with more concrete cultural comparisons in the early stages of teaching and moving to more abstract comparisons at later levels (Bex, 1994).

Kramsch (1998) argues that dealing with culture learning involves multiple levels of perception, all of which need to be integrated into language teaching (see Figure 8).

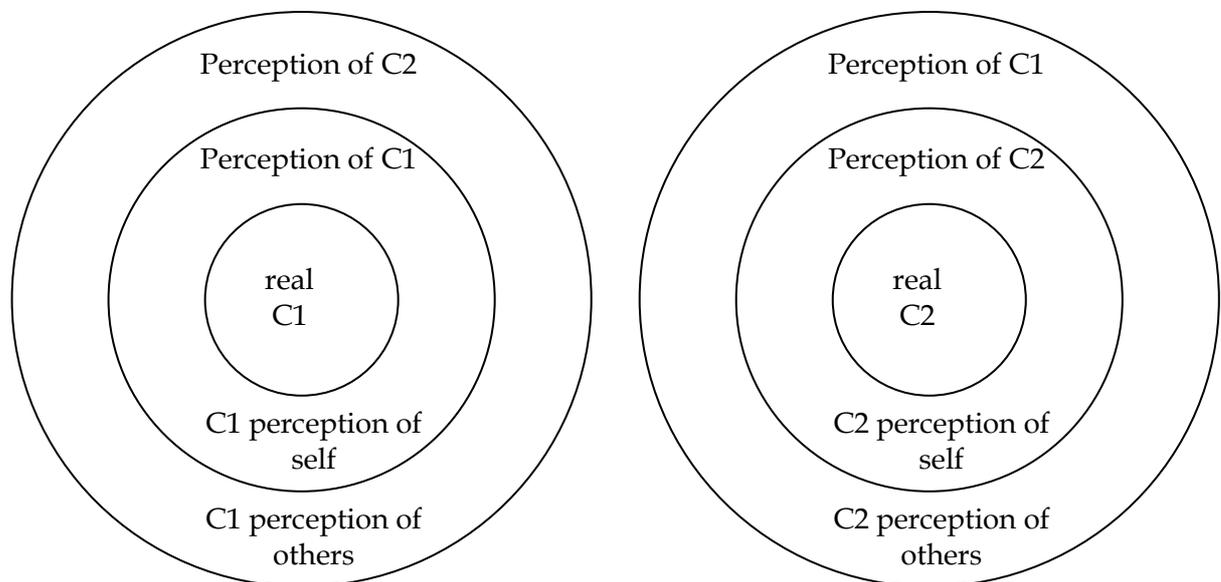


Figure 9: Cultural reflections involved in language and culture teaching (Kramsch, 1999)

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. That is, people do not experience their own culture directly, but rather through an interpretative framework in which aspects of the culture are 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. In addition, learners will also have perceptions of themselves as individuals and perceptions of others which have been developed through their socialisation in their primary culture. When learners begin to engage with another culture, these levels of culturally determined perceptions are replicated in the target culture, whose members have culturally determined perceptions of their own culture and the culture of the learner (which for them is a foreign culture) and also perceptions of self and others.

Kramsch 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, and how the learner's identity as self and as

other is culturally constructed within each cultural framework. For Kramersch, therefore, engaging in culture learning involves engaging with the complexity of identity and the development of an understanding of the situated nature of identity.

Hall and Ramírez (1993) have attributed learners' lack of complexity in their understandings of their own culture and that of target language communities to a lack of sophistication in the ways in which cultural identity is treated in the classroom. They argue that teachers typically approach cultural difference either from a pluralist view, which emphasises difference but ignores the group membership of individuals, or from a 'melting-pot' perspective, which emphasises sameness but overlooks difference. Neither of these approaches forms a good basis for language teaching which seeks to foster intercultural understandings. The former does not develop a framework for discussing a dealing with cultural relativity and differences in understandings of context, and the latter does not provide a way of dealing with culture as a feature of group membership and of locating the self in relationship to others with similar or different cultural memberships. What is lacking in both approaches is an intercultural perspective which integrates, compares and values both cultures (Crozet & Liddicoat, 1999; Crozet & Liddicoat, 2000; Damen, 1987; Kramersch, 1991a; Kramersch, 1995b; Liddicoat, 2002b).

Any pedagogical approach to teaching language-and-culture requires some direct experience of the culture (Crozet & Liddicoat, 1999; Jurasek, 1995; Robinson-Stuart & Nocon, 1996). At the same time, the amount of culture that can be dealt with within the context of formal language learning is limited, and there are problems in maintaining the authenticity of the contact with the culture in the classroom environment (Baumgratz-Gangl, 1990).

In spite of the difficulties of teaching culture in language classrooms, it is nonetheless important that such learning occur. In particular, it is not the case that cultural teaching can be held over until a later time. Given that language is fundamentally contexted and that a context of culture is always present in language use, failure to expose learners to appropriate cultural input leads to the development of incorrect assumptions about the target culture and the replacement of target culture norms with first culture norms (Crozet & Liddicoat, 2000; Kramersch, 1993a; Liddicoat, 1997a). Moreover, the classroom provides advantages for culture learning in that it is a protected environment in which learners can explore culture without risking lasting repercussions from their errors. The classroom is therefore a safe place to experiment with culture before engaging in a communication in 'real' conditions (Damen, 1987; Kramersch, 1993a).

Given the limitations and potential problems of the classroom as a culture learning environment, the potential benefits of classroom culture learning and the necessity of culture learning as a fundamental part of language learning, there has been much recent focus on developing methodologies for teaching culture in the language classroom in a way that develops reflection on authentic intercultural experiences and their integration into the cultural identity of the learner. A number of models have been developed for intercultural teaching in the context of languages education (for example, Barraja-Rohan, 1999; Byram, 1988; Byram, 1989; Crawford-Lange & Lange, 1984; Crozet, 1996; Crozet, 1998; Kramersch, 1993a; Seelye, 1994); however, all of these models have a number of common features, which can be seen as the basis for a methodology known as 'intercultural language teaching'. These common features are:

- exploration by the learners of the target language and culture and of their 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 (Jurasek, 1995).

Existing pedagogies within the communicative framework will not achieve the sorts of learning that are being proposed by these models, instead a new pedagogy is being developed at present to enable such learning to take place in classroom contexts.

In order to teach culture as a dynamic set of practices, intercultural approaches to language teaching have established four main activities as a core set of principles for language and culture acquisition (Crozet & Liddicoat, 2000; Liddicoat, 2002b):

- acquisition about cultures
- comparing cultures
- exploring cultures
- finding one's own 'third place' between cultures.

An important dimension of intercultural language teaching is that it is possible to understand another culture only by comparing it with one's own (Champagne & Bourdages, 2000; Knapp & Knapp-Potthof, 1990). 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 order to achieve this, intercultural language teaching argues for a set of principles for developing an overall approach to teaching culture within language (Crozet & Liddicoat, 2000; Liddicoat, 2002b). The principles include:

1. Culture is integrated into language macroskills not a separate macroskill and the culture needs to be taught simultaneously with and integrated into language teaching.
2. Culture is taught from the beginning of language learning and is not delayed until learners have acquired some of the language. The key concern here is that delaying input about culture does not delay culture learning, but rather leads to false culture learning as a result of a lack of awareness of difference and does not begin the process of thinking about one's own culture.
3. The bilingual speaker is the norm and learners are expected to become competent users of a complex linguistic repertoire involving multiple languages.
4. Language acquisition involves intercultural exploration: it is an active interaction with other attitudes, beliefs, and behaviours, not a passive reception of facts. Intercultural learning comes through interaction, not simply through exposure and analysis (Bolten, 1993; Knapp & Knapp-Potthof, 1990).
5. Culture learning primarily involves learning how to discover new information about the culture while engaging with the culture. No program of teaching culture can ever cover a whole culture and, as a result, factual approaches to culture teaching are of limited future benefit for the learner.

On the basis of these principles, Liddicoat and Crozet (Crozet, 1996; Crozet, 1998; Crozet & Liddicoat, 1999; Liddicoat, 2002b; Liddicoat & Crozet, 2001) have proposed a model for intercultural language teaching which consists of a four-step process of awareness raising, experimentation, production, and feedback.

Awareness raising: The awareness-raising stage is where the learners are introduced to new input about language and culture. New input should be introduced through participative tasks which encourage the learner to compare the new culture with their own practices and language use.

Ideally learners should have an opportunity to notice differences between the new input and their own culture, with the teacher supporting them in noticing differences. Schmidt (1993) has made the argument that language learning happens most readily when students themselves notice things about the language, and this applied equally to language and culture learning (Liddicoat & Crozet, 2001). It is especially important that students have the opportunity to think about and talk about what they notice, either in their first language or, if their proficiency is adequate, in the second language.

Students' noticings should be followed up wherever possible with an explanation of the function of particular actions in the target language to assist them in developing an explanatory framework for understanding what the speaker is doing. This explanation does not have to be deep, nor does it have to be detailed. Most importantly, it needs to be seen as being a normal way of acting and being. Some teachers may worry that as non-native speakers, they do not have enough insight into the other culture to teach it. However, being a native speaker is not always an advantage, because in an intercultural approach the teacher needs to know something about both cultures. Because ILT is comparative and it is based on learning to notice differences, the important element is the exploration of difference rather than teaching difference, and this is something that teachers and students can do together. In particular, teachers' experiences of intercultural communication, especially of problems, can lead to insights about language and culture.

For awareness raising, authentic video materials are particularly useful, as are cartoons and stories. However, some materials designed specifically for language learners may 'edit out' or 'nativise' cultural information in order to focus on language thus giving students a distorted picture of the culture (c.f. Kramsch, 1987a).

Experimentation: This stage allows students to begin working with their new knowledge and trying out native speakers' ways of acting and speaking. This involves short, supported communicative tasks which practise elements of the new knowledge and help to build towards overall learning for a new speech situation. This work involves picking apart some of the language and cultural needs of the students for focused practice.

Ideally experimentation should occur immediately after awareness raising to help fix their newly noticed knowledge through experiential learning.

Production: In this stage students put together the elements they have been trying out in the experimentation phase and integrate the information they have acquired in actual language use. The best way to achieve this is through involvement in a focused language task. For spoken language this can be done through role-plays, preferably unscripted role plays if the students are at a stage to be able to do these. In the role-plays they will need to act out the cultural and linguistic information that they have been practising. In essence, they try out being a native speaker of the language. The aim is for them to experience culturally different ways of interacting. In part this involves the students in experiencing the impact of using a different set of cultural rules on their identity and experiencing the comfort or discomfort this can bring.

Feedback: This is an important part of the activity and involves reflecting on the experience of acting like a native speaker in the production phase. During this phase the student discusses with the teacher how he/she felt about speaking and acting in a particular way. This allows the teacher to comment on the language use of the student, but also allows the student to express how he/she felt. Some aspects of using a new language and culture are difficult or uncomfortable, others can be liberating. In the feedback it is important to recognise the positives and negatives students express and to acknowledge the validity of these feelings. The feedback should allow the student to work towards discovering a 'third

place': a place of comfort between their first language and culture and their second (c.f. Crozet & Liddicoat, 1999; Kramsch, 1993a; Liddicoat et al., 1999).

Barraja-Rohan (1999; 2000; Barraja-Rohan & Pritchard, 1997) has developed a model with a similar rationale but organised in a slightly different way (see Figure 10). Her teaching approach is designed for teaching spoken language and is based on the principles of conversation analysis (Goodwin & Heritage, 1990; Heritage, 1989; ten Have, 1999).

In Barraja-Rohan's awareness-raising stage, learners are introduced to the conversation analytic concepts which are to be taught in a unit of work and observed in unscripted authentic interactions. In her reflective phase learners discuss the concepts as they are present in their own first language and begin to develop an intercultural perspective on the communication systems of the languages. Learners then move on to using the language learnt in role-plays and simulations. At this stage learners may realise new things about the phenomenon they are learning and new input and explanation may be needed. Learners then discuss their performance at the experimental phase and the learners' conversational behaviours are evaluated, with particular noticing of pragmatic transfers from the first language, which may lead to culturally inappropriate language behaviours. In the final phase learners explore areas of mismatch between the systems of the first and second language.

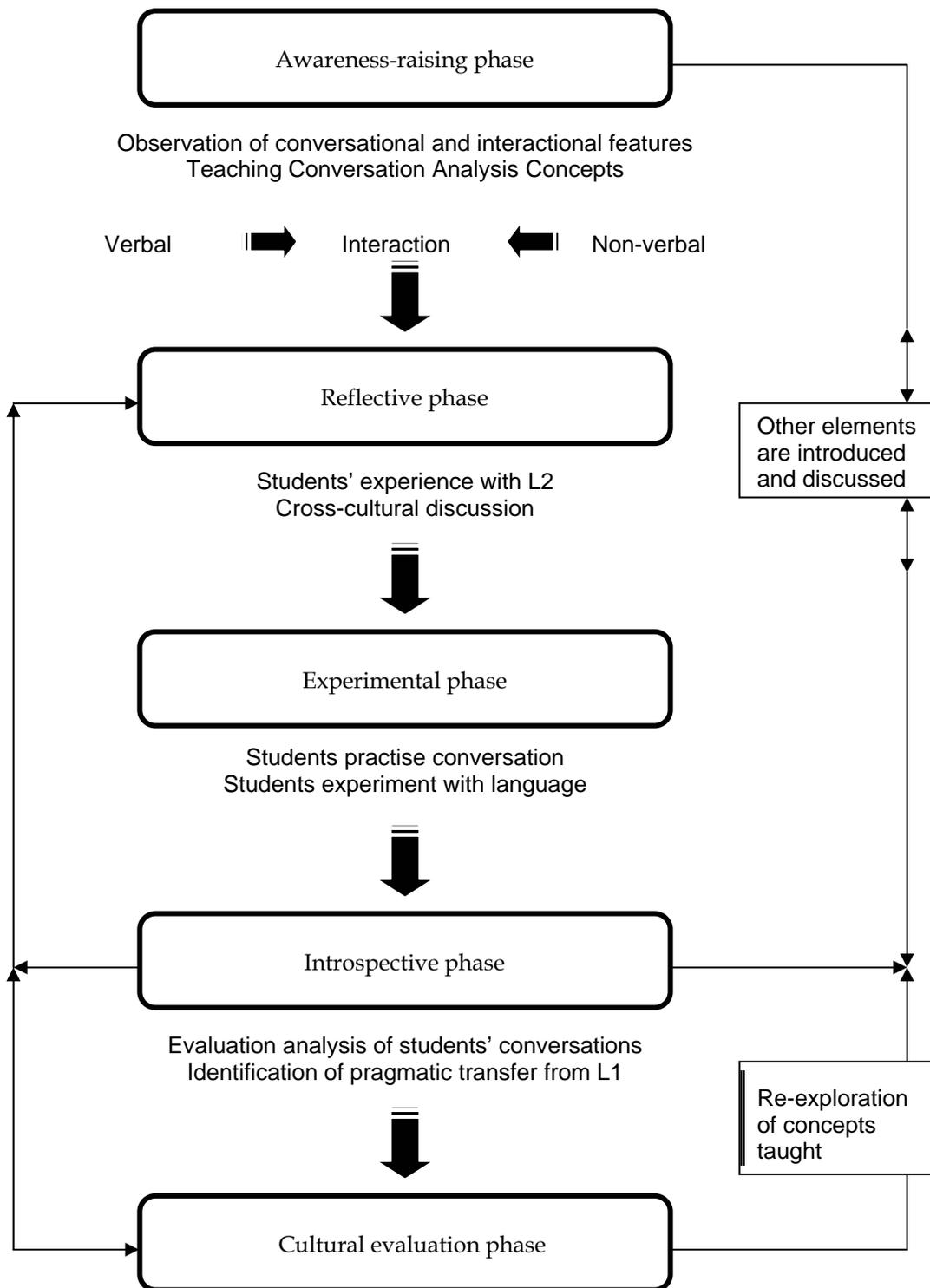


Figure 10: Barraja-Rohan's teaching approach (Source: Barraja-Rohan, 2000: 71)

Input for intercultural learning

The input for language, from textbooks and other materials, are for many learners the main sources of input for learning about the culture of the target language.

Much classroom-based teaching of culture is determined by the textbook being used (Paige et al., 1999). However, textbooks are not usually concerned with culture as a primary element in language learning. Kramsch and McConnell-Ginet (1992) have demonstrated that textbooks

usually present a picture of the target language culture, which does not include the multiple realities which make up that culture. The underlying belief was that a homogeneous and relatively static national culture could be identified, described, and facts about the culture can be memorised. Cultural elements are usually selected for study on the basis of their comparable importance in the home culture of the authors rather than their importance in the target language culture itself, and cultural artefacts are usually studied at the exclusion of cultural values.

In a comparison of the chapters dealing with sports in eight first-year German textbooks commonly used in the United States, Kramersch (1987a) examined how culture was taught through the pictures and dialogues. The textbooks made cultural comparisons between German culture and American culture, but Kramersch found that, because learners rarely have sufficient understanding of their own culture, they are unable to critically assess the concepts being presented and they reduce the comparative process to a low-level comparison of facts. Kramersch also found that the texts tended to stress similarities between cultures to minimise potentially threatening differences instead of helping the learner construct an understanding of German culture based on higher level contrastive analyses. Kramersch concluded from her study that much of the content of these could even impede the development of positive cultural understanding.

Kramersch's (1987a) findings have been replicated in other studies. Moore (1991 cited in Paige et al.) reached a similar conclusion in her study of Spanish language textbooks for first-year, tertiary level students. She found that although the textbooks contained some cultural information, this was usually in the form of 'factual fragments'. The cultural information was also highly generalised and indicated the norms of behaviour in the Spanish-speaking world, with few indications that any of the norms or values presented might differ. This is a particularly problem for a pluricentric language such as Spanish in which both linguistic and cultural norms vary greatly from country to country, as well as within countries and social groups. Liddicoat (1997a) has argued that language textbooks often simplify linguistic input by removing culturally salient information from language samples and may replace culturally important sequential information with simple matters of vocabulary choice. Risager and Andersen (1978), for example, argue that French textbooks present a view of France as being populated by unworried, friendly middle-class people, who have no problems, no difficult relationships, and spend their time on leisure activities. Other studies of textbooks show similar unrealities in the presentation of the societies and cultures presented. Ueber and Grosse (1991) found the cultural content in business French and Spanish texts was extremely limited and basic. Wiczorek (1994), in her study of twelve French textbooks, found that the texts were limited not only in the depth of cultural information, but also in the range of French-speaking cultures depicted, with the main emphasis being on metropolitan France. Nagata (1995; 1998) has shown that existing materials for the study of Japanese focus on a stereotypical and unrepresentative view of Japanese culture with a strong gender bias. She further argues that the omission of contextual information about Japanese attitudes, values and practices leads to the presentation of cultural information as 'educationally dangerous' (Nagata, 1998: 98). There has also been a general criticism of the underlying approach to culture adopted in Japanese language materials produced in Japan, which present as ethnocentric presentations of cultural facts with little reference to learners (for example Hasegawa, 1995; Nagata, 1995). The approach has been criticised as lacking in those areas of culture central for developing intercultural understandings, including attitudes, emotions, and personal relationship, and favouring static, factual presentations of an essentialised Japanese culture (Hosokawa, 1997).

There have been a number of studies of the use of literature as a source of cultural learning and the emphasis on literature is unsurprising given the strong association between literature and culture in traditional approaches to language teaching and learning. Recent work on the use of literature has argued that the study of literature needs to move beyond literary criticism and textual study to begin to engage with context (for example Byram, 1988; Byram,

1989; Kramersch, 1993a). In intercultural approaches to the use of literature it is important that the literary text does not remain the object of study in itself, but rather becomes the vehicle for deeper reflection and for understanding of self and others. The reading of literary texts then becomes a case of developing oppositional practices through which the text can be used as an opportunity to explore the boundaries between one's own culture and the target culture (Kramersch & Nolden, 1994). In most work on the use of literature for culture learning, the emphasis has been on a two-way comparison between the culture of the learner and the target culture; however, some initial work has been done which uses a comparative literature perspective in which the same theme is examined through writings in different languages, written in different cultural contexts, and which produce a richer, multilateral perspective on the theme (Carroli, Hillman, & Maurer, 1999; 2000).

There have been a small number of reports on the use of information technology as a source of cultural input (Crozet, 1996; 1998; Levy, 1999). Levy (1999) has reported on the development of multimedia intercultural materials as useful input for language learning. Levy argues that for multimedia materials to be useful in developing a bicultural norm they must not only present language samples which show real examples of interactional patterns, but they must also include examples of potential cross-cultural differences, including elements of directness, politeness, appropriate topic, etc. What Levy reveals is that multimedia is a useful tool for promoting reflection on issues in communication and language use. However, such multimedia resources have the same potential problems as textbooks: the quality of the input is determined by the theoretical approach to language, culture, communication, and learning which informs the production of the materials.

Ethnographic techniques outside the classroom provide opportunities for cultural learning where the learner has the potential to meet and interact with members of the target language culture in the target language (Byram et al., 1991; Jurasek, 1995). Ethnographic techniques, therefore, are techniques for learning culture during interactions with members of the target culture. One common site for such learning, and an increasingly common component of language programs, is in-country visits by language learners. Studies have shown that such exposure to target language norms is responsible for developing greater self-confidence in intercultural communication in the target language, and more positive attitudes to and greater awareness of cultural differences (Armstrong, 1984; Barnlund, 1988; Hannigan, 1990; Hashimoto, 1993). It is clear from such studies, however, that such gains are the result of concentrated exposure to the target language and culture in which the learner was required to interact regularly with native speakers in the target language. However, it does not appear that in-country experience necessarily promotes intercultural awareness and positive attitudes to the target culture. It appears that for cultural learning to occur in such contexts, learners must have experienced positive interactions with native speakers (Hannigan, 1990), while negative interactions may lead to the reinforcement of negative views of the culture (Byram et al., 1991). It is clear that some form of preparation is necessary for learners before in-country experiences in order to prepare them for culturally bound interactions with native speakers and to ensure, as far as possible, that interactions are not marred by a lack of intercultural preparation. If students are adequately prepared for the cultural input they receive during such visits, they can use the input for further learning, but such learning will not occur inevitably simply as the result of exposure to culturally contexted input (Byram et al., 1991; Crozet & Liddicoat, 2000). Byram et al. (1991) found that in study abroad programs for 10- to 12-year-olds, learners developed negative stereotypes of the target culture very quickly when they were left to themselves and when they lacked prior knowledge for interpreting intercultural interactions. In enabling learners to learn from interactions in the target language and culture, it is important that teachers are actively involved in assisting learners to develop intercultural skills through which they can understand, analyse, and integrate such experiences (Robinson, 1981).

Some discussion of the use of technology for language learning assume that culture learning is occurring simply because of the potential for exposure to cultural information through the

Internet (for example, see Collombet-Sankey, 1997); however, the efficacy of simple exposure for developing cultural knowledge must be doubted in contexts where there is no pedagogical support for culture learning while online and where noticing cultural difference is neither monitored nor ensured. Collombet-Sankey (1997) argues that her students were exposed to a richer cultural environment, but her study assesses on spoken language presentations for communicative skills and so her study offers no evidence of the nature of the cultural exposure nor of the learning which may have resulted.

The use of the Internet as a source of cultural learning highlights a central problem in the use of any authentic materials as cultural input. While authentic materials are undeniably constructed within a culturally rich environment, simple exposure to such materials does not and cannot constitute cultural learning. Kramersch (1991c) and Robinson (1981) have shown that the use of authentic materials must be accompanied by an understanding of how one derives meaning from them and the possibility of inaccurate or monocultural interpretations of the materials is always present. Approaches using authentic materials (for example Crozet, 1995; Kramersch, 1993b) have shown that in using authentic materials for culture teaching, a careful, reflective analysis is needed to ensure that culturally useful learning does occur.

McMeniman and Evans (1997) note that, while there is a strong causal connection between language exposure and cultural learning, methodology is the important intervening step that creates the causal connection. This means that if cultural learning is to occur, it is not enough simply to expose learners to culturally rich input, the input needs to be thoroughly integrated into a culturally centred curriculum and pedagogy.

Assessing cultural knowledge

Assessment of cultural knowledge is probably the least well-developed dimension of intercultural language teaching; however, there are a number of proposals which have sought to develop assessment approaches. A key problem in the assessment of cultural knowledge has been the ways in which cultural knowledge has been defined and a difficulty for language test developers in taking cultural diversity into consideration. These two factors have meant that much testing of cultural knowledge to date has focused on elements of culture which are not closely connected with language and communication: artistic traditions, geography, history and institutions (Hughes, 1986). This approach to testing has emphasised factual, easy to memorise material as the core content of culture learning at the expense of cultural knowledge necessary for involvement in communication with people from that culture (Hughes, 1986; Valette, 1986). To date, approaches to culture testing have primarily focused on elements of culture which are easily identified, quantified, and displayed, rather than on elements of culture which are fundamental to language learning (also Kramersch, 1991b, Valette, 1986).

Paige et al. (1999) propose using assessment models developed for assessing cultural awareness in the assessment of intercultural competence as a language competence. They examine three different types of models as potential approaches for the assessment of intercultural skills:

1. attitudinal tests
2. culture assimilator tests
3. cultural awareness tests.

Attitudinal tests are designed to measure people's reactions to a cultural group. One form of these tests includes questions about the respondents' acceptance of people from a particular group in a particular situation (for example, employment, social interaction, marriage) rated on a seven-point scale from acceptance to rejection (e.g. Cadd, 1994). An alternative approach is to use a semantic differential scale demonstrating attitudes in which respondents locate people from a cultural group on a continuum between positive and negative traits (good-bad, honest-dishonest, friendly-unfriendly, etc.). A third variant asks respondents to agree or

disagree with statements made about the target cultural group, for example, 'the French are arrogant'. (Seelye, 1994). These models are a problem for assessing intercultural understanding because they rely on simple binary oppositions, which run the risk of establishing stereotypical patterns of thought about the target culture. More importantly for assessing languages, they fail to engage with cultural complexity, cultural knowledge, or communicative and linguistic abilities, and as such are poor indicators of the ability to use a language in an intercultural context.

Culture assimilator tests (e.g. Brislin, Cushner, Cherrie & Yong, 1986.) differ from attitudinal tests because they include contextual information in the form of short episodes of intercultural interaction or critical incidents of communication to which the respondent reacts. Each episode is followed by statements which respondents select as the best explanation of the episode they have just been presented or may be the trigger for students to write an explanation for the episode, rather than simply choosing from a range of options. Such tests measure the respondents' knowledge of cultural conventions, and their ability to interpret a situation from a different cultural perspective. However, they do not examine the productive use of this knowledge in communication, nor their ability to modify their own patterns of cultural behaviour in order to achieve communicative goals.

Culture awareness tests seek to examine cultural knowledge as it is manifested in communicative tasks. These tests involve the production of a text type, such as spoken interaction (Crozet, 1998; Liddicoat & Crozet, 2001), interactive computer tasks (Baugh, 1994), or monologic spoken or writing tasks (Byram, 1997; Byram & Morgan, 1994; Liddicoat, 2002a) in order to observe applications of cultural knowledge to interaction. What differs in these tests is the types of cultural knowledge being tested. These can range from observation of controlled instances of specific cultural items (Baugh, 1994) to controlled use constellations of culturally based behaviours (Liddicoat & Crozet, 2001) to modifications of interactional behaviour in response to cultural awareness (Crozet, 1998) to cross-cultural mediation tasks (Kordes, 1991; Meyer, 1991) to demonstrations of intangible learning such as empathy, and understanding of cultural relativity (Byram & Morgan, 1994; Crozet, 1998). Cultural awareness tests cover a range of different approaches to questions of language and culture, moving from tests of integrated language and cultural knowledge to displays of meta-level cultural awareness, often with minimal connection to language.

What emerges very clearly from work on the assessment of intercultural communicative competence is that it is difficult to determine the level of a particular learner's intercultural communicative competence in a single test and that what is needed is rather a profiling approach to testing which examines the learner's behaviour from a range of contexts over time (Byram, 1997). Individual tests appear to be useful primarily in identifying the acquisition of interactional skills (as was the case with assessment in Baugh, 1994; Crozet, 1998; Liddicoat & Crozet, 2001), or reflective skills (as in the case of the assessment in Byram, 1997; Byram & Morgan, 1994; Kordes, 1991; Meyer, 1991). It does not seem possible that the same test can test both interactional skills and reflective skills, although there are possibilities of linking the two in broader assessment tasks. Crozet (1998), for example, used role-plays to assess the productive use of culturally determined interactional skills and then used videotape of the role-plays as the starting-point for assessing the reflective understanding of the patterns of behaviour used by the learners in the role-plays.

A range of assessment tasks have also been described in the literature as useful for measuring intercultural skills. These include:

- role-plays: these have proved particularly common in assessment of norms of interaction (Crozet, 1998; Liddicoat & Crozet, 2001), pragmatic norms (Hudson, Detmer, & Brown, 1992; Kasper & Dahl, 1991), and some linguistic and paralinguistic phenomena (Liddicoat & Crozet, 2001).

- text construction tasks: these are less common than role-plays, but seek to assess knowledge of culturally determined features of written texts. They have mainly been used for assessing knowledge of features of target language genres (Liddicoat, 2002a).
- reflective writing or speaking tasks (Byram, 1997; Byram & Morgan, 1994; Kordes, 1991; Meyer, 1991): these are used for assessing levels of understanding of cultural relativity, learners' ability to move into alternative cultural frameworks to analyse instances of communication and to mediate between interpretive frameworks.
- discourse completion tasks: these tasks involve providing a (written) response to a stimulus scenario and require the learner to provide an appropriate next turn as a response to the scenario. These tasks are used frequently for assessing pragmatic norms (Kasper & Dahl, 1991) and can give information about the accuracy of students' understanding of native speakers' language use and the accuracy of their pragmatic choices.

Intercultural development of teachers

Many foreign language teachers are non-native speakers of the language they are teaching and may have limited exposure to the target culture (Paige et al., 1999). Kramsch (1987b) has further questioned whether teachers have an adequate meta-knowledge of their own culture to be able to engage in meaningful comparisons with the other culture.

Kramsch (1993a) reports that, in an intensive training seminar for language teachers, participants found that the greatest difficulty in presenting culture lay in dealing with culture-internal diversity. In part this problem derived from an inability among participants from the same national culture to be able to agree on what constituted the national culture for language teaching purposes. Kramsch argues that the important learning for teachers is that an identification of relevant culture is subjective, and no objective selection of a national culture can ever be made for pedagogical purposes. Teachers needed to realise the subjective nature of their own cultural understandings in order to begin working with culture in the classroom. Kramsch further points out that the learnings that participants gained from the process of dealing with cultural difference were:

- the notion of cultural relativity;
- a heightened awareness of the semantic mismatches which occur in translation equivalents between languages;
- an awareness of the importance of discussion and reflection in dealing with intercultural issues to prevent stereotypical representations of cultures.

The necessary learnings here are all culture-general learnings and it appears that such understandings of culture are central to the professional development of language teachers as mediators of interculturality. An exclusive focus on culture-specific learnings is likely to produce the same problems for teachers as a culture-specific focus presents for learners and result in essentialised and stereotypical views of culture which presented as accumulated facts for future recall without possibilities for intercultural exploration. As such, culture-specific professional development may increase a teacher's store of cultural facts, but may not contribute to their ability to facilitate effective cultural learning in their classrooms.

From a slightly different perspective, Holliday (1995) argues that for adapting one's cultural framework to those of one's learners, it is necessary to develop a conscious, reflective knowledge of one's own culture as a prerequisite for developing others' understanding of the culture. This has implications for the training of teachers who are native speakers of the languages they are to teach. The teachers have an implicit, but not necessarily explicit, understanding of their own culture and may not be able, therefore, to mediate this knowledge to learners who do not have the same cultural background. A native-speaking member of a culture is not, simply by virtue of the fact he/she belongs to that culture, adequately equipped to transmit that culture to others.

Papademetre and Scarino (Papademetre, 2000; Papademetre & Scarino, 2000) have developed an approach to in-service professional development of language teachers, which explicitly focuses on creating awareness of the nature of the relationship between language and culture. The emphasis here is not on developing specific knowledge about the target culture but rather on coming to understand the culturally determined and culturally variable nature of language and communication. This approach to professional development is an attempt to overcome the problems inherent in culture-specific professional development by dealing explicitly with the problem of essentialised and stereotypical views of culture as the starting-point of the professional development to which culturally specific information can be assimilated. Papademetre and Scarino's (2000) work clearly demonstrates that appropriate professional development for language teachers is an extended process of reflection rather than a short-term process of presenting cultural information. An appropriate model of professional development for language and culture teachers involves the development of teachers' intercultural awareness as a context for dealing with sociocultural knowledge. As such, Papademetre and Scarino's (2000) approach to professional development involves developing in teachers the skills that they need to instil in learners rather than simply upgrading teachers' factual knowledge of the target culture.

2.2.3 Analysis of frameworks

This section presents an analysis of curriculum documents used in each State and Territory to determine the nature and extent of elaboration of culture learning. The documents analysed include curriculum frameworks (generic to all languages and language specific), supporting materials such as companion booklets, and examples of units of work or tasks.

Assumptions underlying the analysis

The following is an outline of the assumptions about culture and culture learning that underpin the analysis of State and Territory curriculum documents. Fundamentally, this analysis operates with an orientation to culture learning as a stance, involving continual processes of meaning-making, identity creation, and formation of values and world views. Specific assumptions include:

- Language and culture are inextricably linked in a symbiotic relationship; language and culture operate as social semiotic: they are meaning-making systems that convey concepts and values, human needs and interactions.
- There are general cultural concepts that are common to humanity; specific cultures are manifestations of these, not finite or exclusive to one cultural group.
- Culture is dynamic and multidimensional
- No text is culturally neutral, including those for teaching and learning purposes.
- Meaning is embedded in language and can be tapped to reveal multiple layers of meaning, from surface to deep, ideological meaning.
- Students and teachers are not culturally neutral; they each bring their own cultural background to the teaching and learning experience.
- Teaching language and culture captures and conveys the interrelated nature of language and culture.
- Culture learning is integral to language learning at every level of proficiency in the target language.

A framework for the analysis

In order to analyse the curriculum documents in a consistent manner, a framework was developed using categories that reflected three main areas for attention:

- Status, i.e. what importance is given to this kind of learning?
- Construct, i.e. how does this learning relate to how languages learning overall is conceived?
- Treatment, i.e. how do the documents deal with/represent this learning?

Each broad area was further specified in an attempt to gain data on aspects which reflect a dynamic view of culture and culture learning.

It should be noted that the term 'culture learning' is often used in the analysis in an attempt to distinguish the broad concept of this kind of learning in languages from the usual terminology such as sociocultural understanding, cultural understanding, intercultural communication. These terms have been used varying across the documents and have become interpreted in particular ways that do not necessarily reflect the broadest sense of this kind of learning.

Since the communicative approach has largely treated culture learning as embedded, it was necessary to examine the degree to which culture was explicitly treated in the more recently developed curriculum documents. The relationship of culture within the overall construct of languages learning and the extent to which it is integrated with language was considered.

Given that curriculum is itself a cultural construct, a further dimension to explore was to what extent culture (and the languages learning area overall) is perceived to have any connection to the curriculum overall.

It was necessary to examine whether recent work had moved beyond espousing the benefits of culture learning and had integrated culture learning deeply into the construct and its manifestation in the documents. The degree to which culture learning is presented consistently and explicitly throughout the documents was examined. Analysis of language used in referring to culture and culture learning was also considered as a way of revealing underlying views of culture and culture learning.

The framework categories used for the analysis are as follows:

- Status
 - Presence of explicit reference to culture
 - Position within the document
 - Stated importance
- Construct
 - Relationship to construct of languages learning
 - Degree and nature of integration of language and culture
 - Relationship to wider curriculum
- Treatment
 - Degree of explicitness
 - Degree of systematicity
 - Language used in relation to culture.

Finally, it was important to determine the overall view of culture in relation to the theoretical position being adopted in each framework and the documents overall. This would indicate whether or not the prevailing view of culture is one that is effective for quality teaching and learning in this area. The following positions provided a useful reference point for determining which view(s) were operating within the documents:

- Range of views of culture, e.g.
 - static-dynamic
 - uni-dimensional-multi-dimensional
 - integrated-separated
 - linguistic – social studies
 - complex-simplified
 - positivistic - problematised
 - C1 (own culture), C2 (culture of the target language-speaking community), C-culture (abstracted concept) focused.

Nature of the documents

The current curriculum frameworks and any additional support materials were requested from the relevant education authorities in each State and Territory in Australia. Although in some instances,

States are continuing to work on draft documents, the analysis was carried out on the current officially endorsed versions that were forwarded by the education authorities (refer to Appendix 3).

The documents generally conform to a similar structure, i.e. rationale, curriculum scope/content, outcomes, advice on teaching and learning, and support materials (refer to Appendix 3). There is a mixture of generic and language-specific documents. In general, the curriculum frameworks are generic in nature, with language specificity provided in support materials for exemplification. In instances where language-specific documents only were provided, preference was given to the language provided by the authority (e.g. Victoria). Where more than one language is available, the decision was made to examine the version for Indonesian, since this is the language of the analyst, providing the most immediate and meaningful insights into the documents.

Typically the style of the documents is generalised without reference to any specific context or program. In some cases there are general comments about the nature of learners and learning pathways. In particular, the curriculum scope and outcomes are abstracted as they are designed to be applicable across cohorts of students, regardless of contextual factors such as program conditions, the nature of the specific language, experience of the teacher.

Recording the data

The process of analysis involved:

- development of general categories for analysis, i.e. status, construct, treatment;
- initial reading and observations, including any significant or outstanding features;
- close analysis of each document according to the analysis categories, noting specific evidence and general comments;
- initial summary of each document, identifying gaps and consistency of treatment;
- initial summary of comments and observations overall;
- re-examining the documents with a view to consistency of treatment across the documents and locating further specific evidence as necessary;
- final summary of comments overall.

Findings

The analysis of each document is presented as a series of summary tables (refer to Appendix 4), appearing in alphabetic order according to State and Territory. The summary table provides evidence from the documents, commentary on the degree to which the document relates to the categories, as well as other significant features of the documents. The text in italics indicates citation from the original document.

Common themes and issues have emerged from the analysis of the curriculum documents from each State and Territory in Australia. The findings indicate commonalities and differences in the inclusion and treatment of culture and culture learning. The analysis also reveals underlying views of culture in the documents.

Primarily the documents are generic in their treatment of languages. This has both advantages and disadvantages. The documents that are generic tend to be abstracted and can appear to be far removed from the immediate language and teaching context. On the other hand, the more abstracted the descriptions, the more comprehensive and systematic the treatment of culture and culture learning (e.g. South Australia, Queensland).

In the case of language-specific frameworks, these are less successful in providing an underlying framework for teachers to consider culture learning but are more effective in providing specific examples of culture learning (e.g. Victoria, New South Wales).

A combination of a generic underlying framework together with exemplification through the specific language is the most desirable and effective option. Such an approach provides both a conceptual framing for considering culture, and how it is manifested in a particular language and culture. Frameworks with additional support materials provide meaningful elaborations of culture by

exemplifying the more abstracted framework in relation to the specific language and culture (e.g. Western Australia).

(1) Status

- Presence of explicit reference to culture
All of the documents make explicit reference to culture learning. These references typically appear in the *Rationale*, *Goals*, or *Aims* sections. Treatment varies in relation to the *Content* or *Scope* with half the documents adopting an embedded approach and half extracting culture learning out for specialised treatment, e.g. as a strand, sub-strand, or ‘outcome’.
- Position within the document
Culture learning is named in the *Rationale* and *Goals* of each document. It often features in the opening statement of the learning area or follows second, after Communication, in the list of *Aims* or *Benefits* of languages learning. The inclusion of culture throughout the remainder of the documents varies according to the structure of the document and the construct of the learning area. Where culture receives its own status and is treated independently, e.g. as a strand, it is more visible and coherent in its treatment throughout the entire document. However, this approach raises the dilemma of culture being dis-embedded from language.
- Stated importance
Culture learning is described as important and necessary for a number of reasons which typically include that it is necessary in order to:
 - enhance communicative competence in the target language;
 - develop awareness and understanding of others;
 - gain insights into one’s own culture.A correlation is made between this kind of learning and benefits to society such as shared values, e.g. *harmony, tolerance, understanding, social cohesion*.
Culture learning is also connected to identity construction; however, such references vary from a strong articulation through curriculum concepts (e.g. Essential Learnings – South Australia) to more oblique references of the benefits of languages learning, e.g. shaping identity (e.g. Queensland 4-10, Tasmania).

(2) Construct

- Relationship to construct of languages learning
All of the frameworks use a construct of macroskills (listening, speaking, reading, writing) or a variation of these, to represent languages learning (refer to Appendix 4). In most cases culture learning appears to be ‘additional’ to the main goal of communication. There are attempts to include culture as learning outcomes (e.g. Western Australia); however, these remain as standalone statements defining culture learning in generic terms regardless of students’ progress or level of understanding. In only one instance does culture receive the status of organising strand with corresponding outcomes and evidence described at different levels (i.e. South Australia).
- Degree and nature of integration of language and culture
In most of the frameworks there are strong statements about the interrelationship of language and culture in the *Rationale* and *Introduction* sections. In the subsequent *Content/Scope* and *Standards/Outcomes* sections the nature of this ‘interrelationship’ becomes unclear. Although it is not stated as such, there appear to be two dimensions to culture learning in most documents:
 1. sociolinguistic (e.g. appropriate use of language according to context)
 2. sociocultural and anthropological (e.g. knowledge about the traditions, history, geography, way of life of the community of speakers of the target language)It seems implicit that the second of these is conducted in English with little (if any) reference to the target language. There are minimal references to texts in the target language and the nature of learning activities associated with this kind of learning. Tasks that are described tend to be either communication, involving use of the target language, or research/project oriented, involving use of English with minimal, if any, inclusion of the target language. The degree of integration of language and culture remains at a surface sociolinguistic level, e.g. greetings, labelling, naming systems (e.g. Western Australia, Queensland).
In those frameworks that adhere to a view of language and culture as meaning-making systems, there is a stronger sense of integration. The exploration of cultural values, concepts, and identities

through text is the strongest formulation of integration in the documents (e.g. South Australia, Victoria).

Although there are some attempts at cross-referencing between language and culture type strands or outcomes, this can be superficial and is not always borne out in the subsequent detailed content such as tasks. The most effective treatment is where the structures and the associated detail explicitly address aspects of integration of language and culture (e.g. South Australia).

- Relationship to the wider curriculum

Most of the documents make reference to connections between the learning area and the wider curriculum. These connections are primarily framed in two ways:

— how the learning area connects to other learning areas (inter-disciplinarity)

— how cross-curricular perspectives feature within the learning area (cross-curricula links)

In some cases a matrix is used that describes how the connections across learning areas may manifest themselves. In other instances, coding systems are used to indicate the integration of cross-curricular perspectives into the learning area. These macro-mechanisms (e.g. Essential Learnings – South Australia, Northern Territory) are helpful in promoting the concept of integration; however, these can remain superficial in their treatment (i.e. labelling for its own sake).

On the whole, there is very little attention to the interrelationship of learning areas and little or no description of how culture learning specifically relates to the wider curriculum. In cases where multiculturalism, identity, and student background are described in the curriculum document, the relationship of culture to language is minimal (e.g. Western Australia p. 167). This raises the dilemma of embedded or disembedded approaches to culture learning. This is necessitated by the need to use constructs which artificially separate learning which is by nature an integrated, holistic act. Decisions about the construct will determine how these relationships are represented and treated in curriculum.

(3) Treatment

- Degree of explicitness

Culture learning is explicitly stated in each of the framework and syllabus documents. The nature of its inclusion varies with weak and strong formulations, from a stated ‘aim’ or ‘benefit’ through to standards, outcomes, and evidence, and detailed support materials in specific languages.

The most significant issue in relation to the degree of explicit treatment of culture is the nature of its inclusion. There is a tension between the stated relationship of language and culture (i.e. as inseparable) yet, in order to describe this dimension of learning explicitly, it is necessary to articulate culture in a way that foregrounds its unique nature. This creates a dilemma in that the construct for the purposes of describing aspects of curriculum, in a sense, must necessarily contradict statements on the actual nature of this kind of learning. Although the ‘separated’ treatment is more effective in outlining the unique nature of metalinguistic and cultural awareness, the separation remains a problem and the two must be reconciled in program implementation.

- Degree of systematicity

Although it is stated strongly in the *Rationale* and *Goals*, culture is not systematically treated throughout the documents. It tends to be stated as values, attitudes, beliefs, and behaviours, in the initial sections of the documents, but then it reverts to an anthropological/social studies and behaviourist view in the *Scope* and *Standards*, e.g. gestures, register (formal and informal), facts about the arts/geography of the country/countries associated with the target language.

Where culture does feature in the *Standards* and *Outcomes*, its treatment appears to be somewhat random, with statements interspersed throughout the outcomes. Where culture has been treated as an integral part of the strand system, as a strand (i.e. South Australia) or as a sub-strand (i.e. Northern Territory), it is more systematically treated across the document, including an attempt to describe it in the outcomes.

- Language used in relation to culture

Across all of the documents, the language used to describe the benefits of culture learning and the use of cultural knowledge, tends to be positivistic and overtly value driven in nature, e.g. *productive, positive, optimism, enjoyment, self-esteem, respect, tolerance, appreciate*. The language could be characterised as somewhat ‘passive’ with frequent use of verbs such as *identify, recognise, acknowledge, understand, appreciate*.

In the description of the curriculum content, typical learning experiences involve a range of processes from those such as *identify, develop awareness of, imitate* through to *engagement, critical*

appraisal, explanation, comparison. The most common form of engagement required of students in this area is that of *making comparisons* and *identifying similarities and differences* between aspects of cultures (others and their own).

- Advice on pedagogy, curriculum, and assessment

The degree of advice to teachers across the documents in relation to pedagogy, curriculum content, and assessment varies significantly. In relation to culture teaching and learning specifically, the treatment varies from little or no supporting statements (e.g. New South Wales) to specific sections, e.g. *Ways to include sociocultural input* (Queensland 1-3) and *Exploring the outcomes – sociocultural understanding* (Western Australia) and the development of additional support documents (e.g. South Australia). Overall, the advice provides two main areas for teachers to consider:

1. content selection must be appropriate and is at teachers' discretion
2. treatment of content should avoid stereotyping and labelling

There is some sense of critical 'cultural literacy' emerging; however, it remains an understated and implicit approach.

Curriculum/Program Content

The required curriculum content is identified and incorporated into the documents in various ways. These include specific sections entitled *Scope* or *Content* or *Learning Outcomes* or *Levels*. Content is therefore conveyed through 'inputs' and 'outcomes'. Within this, culture learning features to varying degrees in the detail, type of description, and whether or not it is embedded or dis-embedded from other aspects of languages learning.

Typically, these descriptions outline the content to be included in programs that are derived from the framework. The content is described through curriculum organisers such as topics, themes, tasks/learning activities, grammar, key ideas, and/or outcomes, e.g. *Themes relevant for high school learners include youth, school, leisure, family, friends, travel and the world of work* (Australian Capital Territory); examples of sociocultural understanding, e.g. *debating in the target language environmental or social issues of the target language community* (Western Australia).

Advice to teachers about the selection of content is provided in some frameworks, e.g. *Include authentic materials, e.g. pizzas, kimonos, sarongs, croissants and chop sticks* (Australian Capital Territory) and *particular care needs to be taken to ensure that images of culture that are presented to students in authentic or adapted texts are current and do not promote quaint, stereotypical, or idealised versions of societies they reflect* (Western Australia). These two examples highlight the challenge of providing effective advice in this regard.

The most helpful indication of content is provided by the generic frameworks which are exemplified for a specific language (e.g. Victoria, South Australia - Non-alphabetic framework). This includes an underlying framework for understanding dimensions of (language and) culture learning and an indication of how it is manifested through a particular language and people. This has the additional benefit of conveying some sense of the expected degree of difficulty and sophistication of teaching and learning.

Teaching and learning

At the framework level, there are minimal references to the recommended approach to the teaching and learning of culture. Some documents contain generic statements about teaching and learning that are common across learning areas (e.g. Constructivism - General Introduction - South Australia). In other cases, specific sections are included with recommendations about the conditions to ensure this kind of learning, e.g. *provide a congenial classroom environment* and *the widest possible range of resources* (New South Wales 7-10). In one case (i.e. Queensland 1-3) a section entitled *Ways to include sociocultural input* advises teachers to, for example, *include authentic materials, play traditional games, participate in cultural dances, music and songs, discuss the origins of the writing system and their cultural links.*

There are also descriptions within the *Scope/Content* and *Standards/Outcomes* sections that imply a kind of pedagogy, e.g. *Cultural content should be infused as appropriate into any topic; stereotypes and notions of homogeneity are to be avoided at all times* (Queensland 4-10).

Descriptions of student learning experiences also reflect the desired approach, e.g. *investigation and analysis of texts and through personal engagement with speakers of the target language; explore depictions of peoples and cultures in texts; work collaboratively with others* (South Australia) and *students are able to gather information and provide a simple report on a topic such as celebrations in Indonesia, with some explanation, for example, of why they are important* (Western Australia).

Assessment

Despite some attempts to include cultural learning in the outcomes, nearly all of the frameworks do not explicitly address the processes of assessment and reporting of culture learning. Statements are made indicating the necessity of this learning to produce effective language learning and use, yet there is little direction about how to develop effective assessment tasks and how to judge culture learning.

In some cases, examples of evidence are provided to assist teachers in identifying and judging culture learning (e.g. South Australia, Northern Territory); however, these are generic and rely on teachers 'interpreting' this in relation to a specific language. The richest sources of support for teachers in the area of assessment are additional materials (e.g. Western Australia) that outline sample programs, tasks, and the subsequent student responses with teacher commentaries. Although these are the most meaningful within the current documentation, it would be necessary to develop an underlying framework within which to ground such examples so they are not isolated episodes.

In *Standards/Levels/Outcomes* sections the treatment of culture varies significantly, ranging from a statement that teachers should 'monitor' the outcomes for themselves (e.g. Australian Capital Territory) to attempts to detail aspects of culture learning that may be expected (e.g. South Australia, Victoria, New South Wales, Northern Territory, Western Australia). These attempts vary in their comprehensiveness and effectiveness, with some providing a smorgasbord of examples, both language specific and generic (e.g. Northern Territory, New South Wales) and others providing a mini-conceptual framework for considering outcomes in relation to any language and culture (e.g. South Australia, Western Australia).

Where culture learning outcomes are described as embedded in the more performance-oriented *Communication* outcomes, they become less visible and the evidence is more open to individual teachers' interpretation and inference.

The strongest formulation is a combination of generic outcomes together with exemplification of these in relation to the specific language (e.g. Victoria). This reinforces the notion that culture learning involves learning about both the specific culture and developing an understanding of culture as a concept in itself.

- **Nature of progression**
Curriculum documents of this kind are by nature generalised and do not account for the learning of any specific individual student. Assumptions are made in such documents that there is progression in learning, a view reflected in structures such as Bands and Levels. In the case of culture learning, none of the frameworks provides a description or explanation of how this learning develops over time and through levels of 'performance'. Given the highly individualised nature of culture learning, it may not be possible to describe this in such generalised documents; however, this dilemma is not explicitly acknowledged or stated. Through omitting culture in the assessment and outcomes end of frameworks, this kind of learning, (e.g. highly individualised and complex) remains unexplored.

Views of culture and culture learning

Analysis of the curriculum documents has revealed a number of views of culture and culture learning operating at both surface and underlying levels. The views themselves are not always fixed and some documents oscillate, incorporating aspects of different views.

What/which/whose culture

Three representations of culture are addressed in these documents. These can be characterised as:

- culture belonging to 'others' (C2);
- culture belonging to 'self' (C1);
- C-culture as a concept (C-).

There is a notable disparity between the stated importance and nature of culture and its representation and treatment in the body of the documents. All the documents strongly affirm the importance and integral role of culture learning as part of languages learning. The importance of understanding self and others is highlighted. In attempting to describe the implementation of the ideas in the curriculum; however, they are reduced to learning about aspects of other cultures (C2), with some comparison or noticing of similarities to and differences from one's own culture (C1).

At times, culture is connected to students' immediate learning context; however, it tends to be associated with students of non-English-speaking background. This treatment has the effect of locating culture with 'others' and diminishing or rendering invisible the place of one's own culture and of the concept of C-culture in general. There are some statements about acknowledging the linguistic background of students in cases where it is assumed that this is not English. Such statements tend to be found in sections on inclusivity; however, two frameworks provide differentiated pathways for students in an attempt to give formal recognition to students' background in the target language.

Dynamic-static

The views of culture oscillate between a monolithic view (e.g. *the* target language culture) and a dynamic view, with references to how culture changes over time and according to place (e.g. South Australia, Victoria). Although some of the frameworks describe culture as meaning-making, none of them specifically refers to culture as a process. There are minimal references to cultural concepts (e.g. South Australia, Western Australia, Tasmania) and it is not clear what the relationship is between cultural concepts and the target language or language in general.

Uni-/multi-dimensional

Several frameworks use the title *Cultural aspects* or similar, to outline those aspects of the target language and culture to be addressed. These aspects tend to stand alone with limited explicit connections made between them. Some frameworks attempt to address the multidimensional nature of culture through statements which relate aspects of culture in mutually dependent ways, e.g. *They know the customs associates with festivities and events which mark the cycle of the year (for example, Mardi Gras, Pâques, Le 14 Juillet)* (Victoria) and *assessing the interdependence of such aspects as food and agriculture, seasons and celebrations, and social hierarchies and the values cultures assign to these* (South Australia), and *Diversity within cultures as well as between cultures should be explored* (Queensland).

Integrated-separated

In the explanatory sections of all of the documents, the interdependence and the inseparable nature of the connection between language and culture are articulated. In the representation of this connection, however, there are approaches which attempt to embed language and culture (e.g. Victoria, Tasmania, New South Wales), and others that separate and highlight their unique nature (e.g. South Australia, Western Australia, Northern Territory).

Those that 'separate out' culture from language in order to underscore the nature of each, provide the most meaningful guidance for teachers. By adopting a dis-embedded approach, a conceptual framework can be provided that assists teachers in their own thinking and understanding of C-culture, a necessary step in developing this as an overall teaching approach.

Linguistic-social studies

By far the dominant framing of culture learning is that it involves the acquisition of appropriate behaviours and knowledge about language conventions and cultural phenomena that are necessary to communicate with people from the target language-speaking culture.

All the frameworks outline sociolinguistic aspects of language learning. Reminiscent of the functional-notional framing of language and culture, aspects such as greetings, forms of address, thanking, and paralinguistic behaviours dominate the attempts to describe cultural aspects of language learning in more detail.

In addition to the sociolinguistic view there is a second dimension often referred to as 'sociocultural understanding'. The descriptions of this kind of learning relate strongly to a social studies approach with suggested activities including researching significant aspects of culture such as celebrations and

social issues. It is assumed that such tasks are carried out in English and are more related to the Society and Environment Learning Area in nature.

Where there has been an attempt to integrate language and culture learning, this is carried out through communication-oriented tasks. This approach focuses on assessing underlying understandings through performance in the target language. Although the intention is admirable, this approach has two effects:

- 1) Teachers must infer the nature and extent of culture learning underlying the communication task.
- 2) Culture learning remains at a language-specific level and the broader concept of C-culture is not explicitly addressed.

This raises a major issue in terms of reliability in assessment. By judging culture learning indirectly through communication, it becomes highly subjective and dependent on individual teacher's inferences.

Complex-simplified

The treatment of culture and culture learning across the documents ranges from simplified to complex. Such treatment is evident in the tasks that students are required to perform. The demands of these tasks reveal an underlying notion of what is involved in culture and culture learning. The most typical tasks in which students are engaged can be summarised as follows:

- observing similarities and differences
- comparing similarities to and differences from one's own culture
- using (and understanding) appropriate language for a given context
- researching aspects of the culture, e.g. celebrations, famous people, schooling
- analysing texts for cultural 'content'.

Although the introductory statements in the documents describe culture and culture learning as encompassing *values, beliefs, and ways of viewing the world*, little mention is made of such notions in the tasks for students.

The learning outcomes statements provide insight into the degree of simplicity or complexity of culture and culture learning represented in these documents. Statements range from *traditional dress and typical classrooms have a picture of the President, Vice-President and Pancasila* (New South Wales K-6) to *analyses cultural references in texts and challenges assumptions about cultural identity, values, and practices* (South Australia). In part the variation of treatment is a result of the degree of abstraction from the specific language and culture; however, it may also reveal an underlying framing of culture as facts and information to be acquired rather than a process of making-meaning and critical engagement with culture as a discourse.

There are few references to culture being mediated through text and discourse and minimal explanation of how culture contributes to identity formation.

Positivistic -problematised

It is a common feature of curriculum documents that their content is presented in positive terms. Perhaps because of an intention to present teaching and learning in the most ideal light, documents of this kind tend to represent all learning as problem free. This inclination is intensified in relation to culture learning which, in all of the documents, is portrayed through a positive humanistic frame, e.g.

- *understanding of civilisation* (New South Wales 7-10)
- *respect, responsibility, politeness, harmony* (New South Wales K-6)
- *intrinsic worth and interest* (New South Wales 7-10)
- *positive attitudes towards other peoples and cultures* (New South Wales 7-10)
- *Gain insights into different values and belief systems and acknowledge the cultural contexts which underpin them* (Western Australia)

- *They learn to connect similarities and differences (e.g. Clothes for special occasions may be different, but they exist in both Indonesian and Australian society) (Victoria)*
- *Languages enable students to examine the construction of culture, to value their personal identity through their understanding of, and sensitivity towards, others, and to engage successfully with different communities and cultures (Tasmania)*
- *(Students) work collaboratively with others, demonstrating both the capability to engage with a diversity of opinions and a respect for cultural diversity in interactions with others (South Australia).*

Where there are opportunities for engaging in complex issues or confronting values, these are minimal and not elaborated, e.g:

- *issues, problem-solving, differing views (South Australia)*
- *issues of concern to young French people (for example, racism, homelessness, inequities in the education system) (Victoria).*

Summary

In summary, these documents are dominated by a phenomenological and behaviourist view of culture. Consequently, in the context of language learning in schools, culture learning is portrayed as the acquisition of knowledge, information, and data about aspects of language and culture. In particular, the focus is on acquisition in relation to a particular language and culture with little sense of developing a concept of culture in general.

Throughout the documents culture learning is varyingly referred to as *knowledge, competence, capability*, and a process of *valuing*. Particularly in relation to Assessment, Standards and Outcomes, both within and across these documents, there is little consistency of approach in describing such learning. The attempts to outline aspects of culture that can be expected tend to result in randomised/isolated lists of aspects of language and culture that emanate from the selected topics. There is certainly no stated position on how culture learning changes and progresses over time.

Analysis of these curriculum documents indicates that there is no clear and coherent framework for conceptualising culture and culture learning in languages programs in schools. The most consistent and recurring view of culture learning relates to its necessity for *appropriate language use*. The most explicit articulation of a framework is that of *sociolinguistic* and *sociocultural understanding* (Western Australia). This framework constructs culture learning as understanding (and using) aspects of the target language and general knowledge of society and culture. This framework tends to fragment culture learning, rendering it an incidental approach that is highly reliant on the individual teacher.

There is clearly a need for an explicit conceptual framework which promotes teachers' engagement with an intercultural language teaching approach to curriculum, teaching, learning, and assessment. Such a framework can also provide a basis for further work in understanding how such learning develops over time and according to context.

Appendix 5 provides an overview of summary comments from each framework.

Chapter 3: Framework for designing curriculum for intercultural language learning

3.1 Introduction

In inviting educators to consider intercultural language learning, within the Languages curriculum area in particular, and across the curriculum as a whole, we describe:

- a conceptualisation of language, culture, learning, and intercultural language learning as key concepts (Section 3.2);
- a set of principles, which integrate the key concepts, and which are used as the basis for making choices in the development and operation of the curriculum (Section 3.3);
- a conceptualisation of intercultural language learning and curriculum design (Section 3.4);
- a set of processes for designing, operationalising, evaluating and renewing the curriculum (Section 3.5);
- a set of exemplars with commentaries to illustrate intercultural language learning through student tasks and programs of work (Section 3.6).

This framework was developed primarily for teachers of languages as an overarching plan to inform the choices they make in teaching. It is also intended to stimulate thought and discussion among all other contributors to teaching and learning: students, principals, curriculum developers, policy-makers, teacher educators, materials developers, publishers, and researchers.

The framework is a resource for encouraging self-knowledge or self-awareness in developing intercultural sensitivity. Understanding one's own constructs and values and their formation in relation to one's own language and culture is the starting-point and ongoing project of intercultural language learning, and indeed learning across the curriculum. As such, we recognise that it is these constructs and values, rather than a framework per se, that influence decision-making in teaching and learning. In addition to describing the curriculum framework, we therefore include a series of 'reflections' and 'tasks' to simulate reflection and discussion. They are intended to be used by individual teachers or groups of teachers in thinking about their own perspectives on these concepts, principles, and processes, as a basis for designing their own programs of work for students, in their particular contexts, towards the creation of an intercultural language classroom.

The concepts of 'language', 'culture', 'learning', and 'intercultural language learning' are central to the design of the Languages curriculum and, importantly, of the curriculum as a whole. Given that these key concepts are often understood in different ways by educators, we present, from the outset, the meaning we attach to them based on the literature review (Section 2.2.2).

3.2 Concepts

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 processes and places this interrelationship at the centre of the learning process. This not only reformulates what it means to teach a language, but 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. It is useful to examine how the concepts 'language', 'culture', and 'learning' are viewed in this framework.

3.2.1 *Language*

It is conventional to consider language as a symbol system made up of words, which are encoded by sounds or graphic conventions and arranged by the rules of syntax. Linguists have traditionally focused on this abstract and de-contextualised system as defining the nature of human language. Although it is possible to describe a language in terms of such structural features, such a definition of language is inadequate for understanding language as a human communication system.

As a communication system language is never de-contextualised and abstract, but rather it is a set of practices which are deployed in context to achieve meaning. As such, an utterance gains its meaning not simply from the formal properties of the grammar and lexicon that are used to construct it, but from their utterance by a speaker to a listener at a particular time, and in a particular context, to achieve a particular communicative function. Meaning, therefore, comes from the interrelationship and the interactivity of the utterance with its context. As such, language cannot be legitimately separated from its social and cultural contexts. Language is social and communicative, not simply structural.

The forms of language are linguistic signs which stand for concepts, notions, ideas, thoughts, objects, things, etc., to which meanings are assigned arbitrarily by convention and which are accepted as meaningful by those who use that language to communicate with each other. As such, the linguistic system is an arbitrary one in which a culturally determined set of meanings is assigned to a culturally determined set of sounds and graphemes by a convention that is perpetuated by use. To speak a language involves knowing the sounds and meanings of a language and the conventions which relate the two together in order to encode and decode meanings which can be recognised by other speakers of the language.

Linguistic signs and the sociocultural structures they represent are seldom one-dimensional and they do not remain static. Linguistic signs become multidimensional when they are conceptualised through the notion of variability. Variability and diversity characterise human daily reality and the variability of codes of communication within a language and culture and across languages and cultures is a universal phenomenon.

Languages vary across time, space, and social group. Signs are added, discarded, modified and replaced, and the meaning and appropriateness of a sign can vary from context to context. Knowledge of the variability of language and the contexts in which language varies is a part of an individual's communicative repertoire and allows him/her to encode not only linguistic meanings, but also social meanings and identities.

Language is not simply a system for encoding and decoding linguistic meanings. It is also a marker of identity. Language shapes reality by providing categories and labels that people use to understand and communicate about their world. Each language represents the world in different ways by encoding different categories and concepts in its lexicon and grammar.

For example, aspects of pronunciation (i.e. accent) can indicate membership of a group that is defined in terms of geographical location or social class. Accommodating to, or distancing from, another's accent is therefore meaningful in terms of what it displays about the identity a speaker is claiming in a particular interaction. Lexicon and grammar also have similar functions. One manifests one's identity through one's language, and a change in language represents a change of the identity the speaker is presenting to the world. As such, language is not simply a system of symbols; it is also a system for symbolising. It can be used to claim and reject identities, to signal relationships, and to display memberships.

Learning a new language then involves the learner in a complex process. Learners have to learn the new forms and rules of the language and the conventions that assign these to meanings. They have to learn the conceptual system that the language encodes. They have to learn the rules of variability and acceptability involved in using this sign system for

communication with other users of the system. They have to negotiate the identities that are involved in using the new linguistic system and position and adopt a perspective in relationship to the identities they wish to present as they communicate. Language conceived simply in terms of grammar and vocabulary is an inadequate conceptualisation on which to base an understanding of what is involved in language learning.

3.2.2 Culture

Culture is a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create.

A knowledge of and engagement with the system 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.

Cultural knowledge is largely automatic and is usually not consciously available to members of a cultural group. A person's cultural system is a way of seeing, interpreting, and understanding the world.

Cultural systems are transmitted to members of a cultural group through the process of socialisation, and much of this transmission is not necessarily overt. Language has a primary role in this transmission, and both the form of the language and the messages conveyed in the language provide cultural knowledge.

As with language, a part of the complex nature of culture lies in its variability. Cultures vary with time, place, social group, age group, etc. The variability of culture does not mean that all the variants within a cultural group are considered equal within that group. Some cultural variants are privileged over others by the dominant cultural group. As with language, some cultural variants may be considered better than others. Typically, over time, it is the language and cultural practices of the dominant group in a society which are privileged and those of non-dominant groups which are not.

3.2.3 Learning

Learning is a process of personal knowledge construction and meaning-making. It is both a cognitive constructive process (intra-individual) and a socioculturally constructive process (inter-individual).

As a cognitive constructive process, learning involves reorganising and restructuring, as well as interpreting information. It involves the individual making sense of new knowledge by mapping it onto his/her existing framework of knowledge, thereby restructuring the individual's conceptual map.

As a socioculturally constructive process, learning is socially situated and mediated towards the construction of knowledge, in social action, within its cultural, historical, and institutional setting. Through interaction, individuals develop a framework for interpreting experience, congruent with the cultural system.

Within this view of learning, teaching and learning are simultaneously linguistic and sociocultural acts.

3.2.4 Intercultural language learning

In intercultural language learning, language, culture, and learning are fundamentally interrelated concepts.

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.

Learners engaged in intercultural language learning develop a reflective stance towards language and culture, both specifically as instances of first, second, and additional languages and cultures, and generally as understandings of the variable ways in which language and culture exist in the world. An individual's multiple sociocultural and linguistic memberships, specifically and generally in this world, provide a variable perspective on identity with multiple possibilities for bridging across and interrelating with other variably constructed identities.

The teaching of language and culture is, then, an intra- and inter-personal process that leads to an understanding of the variable ways language and culture affect how we see the world, how we communicate about the world, and how we reflect upon seeing and communicating.

At a global level the goals of intercultural language learning are as follows:

- a. understanding and valuing all languages and cultures
- b. understanding and valuing one's own language(s) and culture(s)
- c. understanding and valuing one's target language(s) and culture(s)
- d. understanding and valuing how to mediate among languages and cultures
- e. developing intercultural sensitivity as an ongoing goal.

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.

Intercultural language learning develops in learners the procedural knowledge for recognising, valuing, and responding to linguistic and cultural variability through processes of inferring, comparing, interpreting, discussing, and negotiating meaning in a non-judgmental manner. It extends beyond language and culture learning based on the presentation of cultural facts and the development of declarative knowledge.

In addition to the global goals, intercultural language learning is a dynamic process that engages the learner in contributing to intercultural interaction, in finding personal ways of negotiating such interaction, and in reflecting on his/her own intercultural space and identity.

Reflection is integral to intercultural language learning. Learners need opportunities as part of their education to develop their capability for reflecting on their successes, failures, and uncertainties in intercultural communication.

Being an intercultural language user also requires the development of responsibility for oneself as a participant in communication/interaction.

3.3 Principles for intercultural language learning

Intercultural language learning is based on a set of principles presented in Table 1 below. The table shows five general principles of learning, which are also fundamental to teaching and learning languages, and in column two indicates how these general principles are applied specifically to intercultural language teaching and learning. These applications are then

given a more detailed elaboration in column three to show how the principles are enacted in classroom practice. These principles are intended to guide curriculum design and classroom interaction to promote effective intercultural language learning.

Table 1: Principles for intercultural language learning

<i>General principle</i>	<i>Application in languages learning</i>	<i>Elaboration</i>
<p>1. Active construction</p> <p>Learning involves the purposeful and active construction of knowledge within a sociocultural context of use.</p>	<p>Exploring language and culture through active engagement.</p> <p>Developing a personal, intercultural space with multiple dimensions.</p>	<p>Learners:</p> <ul style="list-style-type: none"> • 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. <p>Teachers:</p> <ul style="list-style-type: none"> • support students in making connections in their learning. • encourage interaction with peers and others. • encourage 'noticing'. • give time for formulating questions, observing, discovering, discussing, experimenting. • select/design tasks that stimulate student interest and extend their thinking about language and culture.

<i>General principle</i>	<i>Application in languages learning</i>	<i>Elaboration</i>
<p>2. Making connections</p> <p>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.</p>	<p>Comparing languages and cultures and drawing connections and building the relevant bridges between home and target language and culture.</p> <p>Comparing existing knowledge of language and culture against new input.</p>	<p>Learners:</p> <ul style="list-style-type: none"> • 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. <p>Teachers:</p> <ul style="list-style-type: none"> • 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.

<i>General principle</i>	<i>Application in languages learning</i>	<i>Elaboration</i>
<p>3. Social interaction</p> <p>Learning is social and interactive.</p>	<p>Communicating across linguistic and cultural boundaries and recognising them as boundaries and why they are constructed.</p> <p>Communicating about linguistic and cultural difference and similarity.</p> <p>Engaging with new conceptual systems through language.</p>	<p>Learners:</p> <ul style="list-style-type: none"> • 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. <p>Teachers:</p> <ul style="list-style-type: none"> • 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, judgments, rationales. • draw upon multiple ideas, knowledge, beliefs, values, behaviours.

<i>General principle</i>	<i>Application in languages learning</i>	<i>Elaboration</i>
<p>4. Reflection</p> <p>Learning involves becoming aware of the processes underlying thinking, knowing, and learning through conscious awareness and reflection.</p>	<p>Reflecting critically and constructively on linguistic and cultural differences and similarities, and questioning dichotomies.</p> <p>Reflecting critically and constructively on their own intercultural behaviour.</p> <p>Articulating the multiple dimensions of their own intercultural space and identity.</p>	<p>Learners:</p> <ul style="list-style-type: none"> • 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. <p>Teachers:</p> <ul style="list-style-type: none"> • 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, judgments with learners. • provide clear and accurate feedback. • foster the development of intercultural sensitivity.

<i>General principle</i>	<i>Application in languages learning</i>	<i>Elaboration</i>
<p>5. Responsibility</p> <p>Learning depends on learners' attitudes and disposition towards learning.</p>	<p>Accepting responsibility for contributing to successful communication across languages and cultures.</p> <p>Accepting responsibility for developing an intercultural perspective.</p>	<p>Learners:</p> <ul style="list-style-type: none"> • 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. <p>Teachers:</p> <ul style="list-style-type: none"> • 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.

3.4 Intercultural language learning in curriculum design

3.4.1 Curriculum: a critical perspective

There are many different descriptions of curriculum, including the curriculum as a program of studies, the content of the course, planned learning experiences, a structured series of intended learning outcomes, a plan for action, everything that is taught and learnt. Some descriptions include teaching and learning, others do not. Others have described curriculum as opportunities to learn through both the overt and the hidden curriculum and, in fact, include what learners do not have an opportunity to learn because certain matters were not included in the curriculum.

The latter view highlights that the curriculum is the choices that teachers make in relation to what is included and excluded. It also emphasises the idea that the curriculum can be explicit as well as implicit and, importantly, that learners learn from opportunities that are overtly provided, as well as from opportunities that are excluded. Within this description, curriculum is the study of what is valued and given priority and what is devalued and excluded.

The decision about what is included or excluded is central and often contested, based on the values held by the decision-makers. Designing the curriculum for intercultural language learning is a process that requires a response to questions such as:

- What knowledge is to be learnt?
- What kinds of knowledge are valued?
- Whose knowledge is included/excluded?
- How are these decisions determined, and by whom?

Designing, operationalising, evaluating, and renewing the curriculum within a critical perspective foregrounds these important questions.

Reflection

As an individual teacher, consider the set of policies that pertain to the curriculum of your school. Examine the texts closely :

- What explicit references are made to language, culture, learning, intercultural language learning?
- What is left implicit?
- What does your examination reveal about the curriculum and the process of curriculum design in your school?

Task

As a whole staff or the Languages group (within or across schools) ,begin a values-clarification process around Languages in general in the curriculum, and the particular language(s) offered in the school curriculum. Focus on the following questions:

- What are the benefits of learning Languages?
- How do Languages operate across the curriculum?
- How could Languages operate across the curriculum (especially in view of intercultural language learning presented in this framework)?
- Who should be involved in learning Languages and why?
- Who should be involved in teaching Languages and why?

3.4.2 Curriculum: a dynamic system

The curriculum and the process of curriculum design, evaluation and renewal are dynamic systems intended to bring about learning. In conceptualising a curriculum for intercultural language learning based on the principles presented in Section 3.3 above, two kinds of integration need to be highlighted.

- (1) The first kind of integration relates to the school curriculum as a whole, with Languages being one of the learning areas, and the specific language being one of the many languages included within the Languages learning area overall. The curriculum as a whole is a microcosm of the ever-evolving world of knowledge, organised for learning into a selection of curriculum areas and subjects. Cross-curriculum connections across learning areas are integral to learners developing knowledge and understanding. In the Languages area teachers work with learners to draw connections, for example:
 - across the curriculum as a whole through macro concepts, for example 'change', 'form', 'aesthetics', 'connections'.
 - across languages (plural) and cultures (plural), for example, connecting learners' first language and the language learnt at school, or connecting the language(s) used at home with those used at school, both inside and outside the classroom.
 - between learning in the school environment and an ever-expanding range of contexts.
 - between language use and learning across the whole curriculum; the role of language as a major form of representation and mediation of knowledge cannot be over-emphasised. Learning in all areas across the whole curriculum requires using language to create, interpret, explain, extend, reorganise and connect ideas. This language can be the first or any subsequent languages. Languages in the whole curriculum constitute both a learning area and a medium for learning across all languages.
 - between language as a subject and language as an object of any human inquiry and social act.

- (2) The second kind of integration relates to the curriculum as an integrated whole comprising the following dimensions of design:
 - Planning
 - Teaching
 - Resourcing
 - Assessing to monitor and describe progress in learning over time
 - Evaluating and renewing the curriculum.

Intercultural language learning permeates all the interrelated dimensions of the curriculum. As described above (Section 3.2.4), intercultural language learning as a process involves the learner in the ongoing transformation of the self, his/her ability to communicate, to understand communication within one's own and across languages and cultures, and to develop the capability for ongoing reflection and learning about languages and cultures.

In a contextualised curriculum for intercultural language learning these integrated dimensions (i.e. planning <---> resourcing <---> teaching <---> assessing <---> evaluating <---> renewing) interrelate dynamically with and across each other, contributing to a holistic curriculum design. In this way, planning is directly connected to resourcing and evaluating as much as it is connected to teaching and assessing and vice versa. The relationship among the dimensions is not linear but rather one of simultaneous connection.

Making decisions or choices in relation to each of these dimensions involves teachers drawing upon their own conceptions of intercultural language learning, whether this process is implicit or explicit. The integrative conceptualisation of language, culture, learning, and intercultural language learning (Section 3.2 above) and the principles of intercultural language learning (Section 3.3) guide the design of the curriculum framework presented here.

The relationship can also be described as having an ecological character. Decisions taken in relation to resourcing, for example, will also influence teaching, which, in turn, will influence assessing. Making a change to any one dimension of the curriculum will necessarily lead to changes in all others. For the teacher, intercultural language learning becomes an overall stance in relation to his/her work as curriculum designer and teacher.

Intercultural language learning is not simply a 'method' of 'embedding' language, culture, and learning, but rather, an overall orientation, a way of thinking and doing, a stance, and an overall perspective, which influences all decisions regarding curriculum design, its operationalisation, and ongoing renewal.

Although this framework addresses Languages and how they are connected to the curriculum as a whole, it does not address the way 'language', 'culture', 'learning', and 'intercultural learning' can be seen as central to the curriculum as a whole.

3.4.3 Design principles of curriculum framework for intercultural language learning

This curriculum framework provides a resource for the design and ongoing renewal of a curriculum for intercultural language learning. As such, it should be seen as temporal, limited, incomplete, and open for negotiation. What is important is that there is an ongoing cycle of construction and deconstruction. In this way the curriculum is always a 'work in progress' and renewal is a continuous process.

The guiding design principles for this framework are as follows:

- That the understanding of intercultural language learning, captured through the principles of intercultural language learning (Section 3.3), is the centrepiece of the framework as a whole.
- That this understanding permeates all dimensions of the holistic and dynamic curriculum system: planning, teaching, resourcing, assessing, evaluating, and renewing for learning.
- That the framework is sufficiently flexible to embrace the distinctiveness of
 - (a) specific languages and their connections across the curriculum and
 - (b) specific teaching and learning environments.
- That the framework itself is open to change and further development, based on use.

3.5 Processes for designing a curriculum for intercultural language learning

In this section we describe processes for designing a curriculum for intercultural language learning in relation to each of the interrelated dimensions of design.

3.5.1 Process 1: Planning

The starting-point for curriculum planning is the people involved in the local educational environment with their particular sociocultural and linguistic profile. Questions to be considered include:

- Who are the learners?
- Who are the teachers?
- Who forms the wider community?
- What are their value positions in relation to intercultural language learning?

Individuals construct their personal culture according to their needs and opportunities as experienced in variable social memberships and cultural domains (see Section 3.2 above). A curriculum requires engaging with these personal cultures, both to facilitate understanding on the part of those involved, and to incorporate the richness of the diverse experiences that individuals bring for the benefit of shared learning.

Task

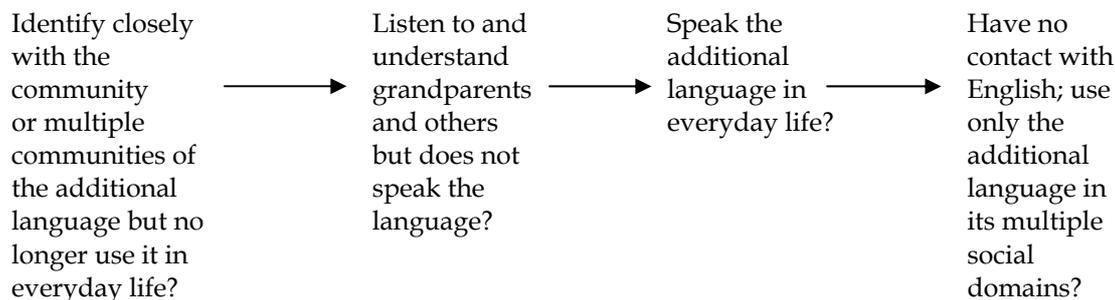
As an individual teacher, develop and articulate an understanding of your school community. In so doing, think about the various social memberships and variable cultural domains present. Consider:

A. A profile of the school community

- Do we have diverse or the same age students and teachers?
- Do we have diverse or the same gender students and teachers?
- Do we have diverse or the same physiognomy of students and teachers?
- Do we have diverse or the same home cultures of students and teachers?
- Do we have diverse or the same home languages of students and teachers?
- Do we have diverse or the same home religions of students and teachers?

B. A profile of a particular student group

- Do the students have a language/culture in addition to English to which they are exposed at home?
- Which language(s)/culture(s)?
- To what extent is the additional language used and in which contexts?
For example, does the student:



- Do the students bring a school learning background in relation to the target language? If so, for how many years have they studied it?
- What experiences formed part of their previous learning?

C. How do we use this information in curriculum design, teaching, learning, and assessing for intercultural language learning?

3.5.1.1 Planning goals, objectives, and outcomes

Following the process of profiling a school community and a particular student group, planning proceeds with the articulation of goals, objectives, and outcomes, and how these are operationalised for teaching and learning through tasks and programs.

Goals set out common directions for learning and provide a means for describing the scope and extendedness of learning. Objectives are generally statements of the scope and extendedness of learning, but more specific than goals. For example, within the goal 'Learners develop the capability to communicate with others', an objective might be 'Learners

exchange personal information about likes, feelings, interests, and experiences among family and friends’.

Outcomes focus on the result of learning, that is, what students actually do and know in successfully accomplishing goals and objectives.

Because it is beyond the scope of this project, we do not set out a statement of goals, objectives and outcomes for intercultural language learning from Kindergarten to Year 12.

However, in Chapter 2 (Section 2.2.3), we provide an analysis of a range of curriculum materials in use at present in the different State/Territory systems. The analysis considered the status, construct, and treatment of ‘culture’ in the Languages area and presents a number of issues that need to be taken into account in designing the curriculum in this area. These issues are:

Assumptions

It is important to interrogate the assumptions about Language, Culture, and Learning, and their interrelationships which lie behind the particular formulation of any statement of goals, objectives, and outcomes.

Expression

It is important to examine the language used to express goals, objectives and outcomes. The expression reflects the implicit or explicit conceptualisation of Language, Culture, and Learning, and their interrelationship.

Comprehensiveness

It is important to address the comprehensiveness or scope of learning as expressed in the set of goals, objectives, and outcomes for a course in relation to what is included or excluded and as requirements or expectations.

Progressive complexity

It is important to address the increasing complexity of learning over time in relation to goals, objectives, and outcomes.

Reflection

As an individual teacher, examine and analyse the statement of goals, objectives, and outcomes in use in your school/system in the light of:

- (a) the four issues above: *assumptions* (where they come from), *expression* (how they are expressed, e.g. through the perspective of the learner or the teacher), *comprehensiveness* (how extensive is the coverage), *progressive complexity* (how complexity is developed over time);
 - (b) the principles of intercultural language learning.
- What do you conclude from your examination/analysis?
 - What action(s) can you take towards strengthening the statement of goals, objectives, and outcomes of your program?

integrating learner actions, thought, and processes in the classroom, where the classroom is seen as an integrative site of intercultural engagement.

The 'task' as described in this framework focuses on:

- action in context, where language and thought come together as choices are made, i.e. a sociocultural practice
- purpose
- process of interaction
- product, resulting from the interaction
- awareness and reflection, i.e. a meta-cognitive practice.

Each of these aspects needs to be considered in relation to the five principles of intercultural language learning in Section 3.3 above. Examples of tasks are provided in Section 3.6.

In the process of doing a task, learners activate their knowledge of language, culture, and learning and extend their developing framework of intercultural understanding. They interpret the purpose of the communicative interaction and the context in which the communication takes place (i.e. the circumstances of the task: the situation; its social, psychological, and affective dimensions; the participants and their relationship). This process of interpretation leads to interaction (i.e. the processes of thinking and doing) to yield an action or a product. This in turn leads to a process of reflection on intercultural language use and intercultural language learning. It is this reflection which contributes to strengthening and re-shaping the students' overall frameworks of knowing and being in their world.

This holistic process of carrying out a task may be represented in Figure 10 below.

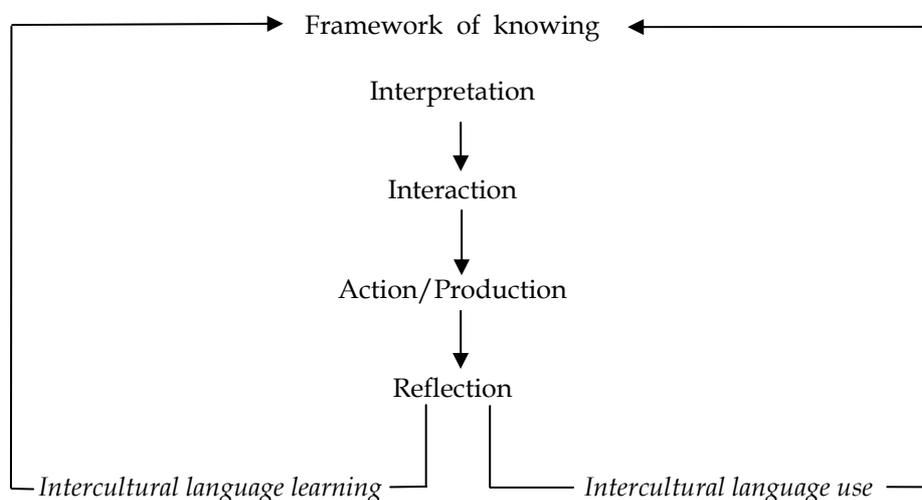


Figure 10: Process of carrying out a task

In designing tasks for intercultural language learning, the processes of interpretation, interaction, action/production, and reflection are central. The following questions may be used to guide the design of tasks:

- What is the overall purpose or goal of the task? (i.e. Why are learners being asked to undertake this task?)
- What facts, concepts, ideas in terms of intercultural language learning and intercultural language using are learners being asked to interpret?

- What do learners learn about the relationship between language, culture, and learning from this task?
- What are the critical features of the context of communication?
- What kind of interaction is needed? (i.e. What are learners being invited to think about and do, when interacting with others, with texts, and with technologies?)
- What are learners invited to reflect upon? i.e.:
 - What connections are learners asked to make in relation to intercultural language learning within and across tasks?
 - What do the learners draw upon from their own culture when learning the target language and culture?
 - How do they make connections within and across languages and cultures?
 - How does the task relate to learners' values and beliefs, and identity formation?
 - How does the task relate back to previous experiences and forward to further intercultural language learning?

In designing tasks based on these questions, the following schema may be considered. In using this or other schemas for designing tasks, the principles of intercultural language learning are interrelated with the aspects of task design.

<p>Ideas/concepts related to: language \leftrightarrow culture \leftrightarrow learning \leftrightarrow intercultural language learning (Principle 1: active construction)</p> <p>Connecting ideas/concepts (Principle 2: making connections)</p> <p>Process/interactions (Principle 3: social interaction)</p> <p>Values (Principle 4: reflection and Principle 5: responsibility)</p>	<p><i>What ideas/concepts are involved in the task?</i></p> <p><i>How are these ideas/concepts connected?</i></p> <p><i>What processes of thinking and doing are involved?</i></p> <p><i>What values do learners draw upon?</i></p>
<p>Aspects of the task :</p> <ul style="list-style-type: none"> • action in context, • purpose • process of interaction • product resulting from the interaction • reflection on all aspects 	<p><i>What is the action in context?</i></p> <p><i>What is the purpose?</i></p> <p><i>What is the process of interaction?</i></p> <p><i>What product results from the interaction?</i></p> <p><i>What are learners invited to reflect upon?</i></p>

Figure 11: Schema for task design

Section 3.6 contains examples of tasks intended to illustrate the incorporation of principles of intercultural language learning in tasks and are accompanied by commentaries (see Exemplar 1, Indonesian children in Australia – Year 5/6 Indonesian; Exemplar 2, Letter to the Beijing Youth Daily Newspaper – Year 9 Chinese; and Exemplar 3, Seeking employment in Indonesia – Year 10/11 Indonesian).

3.5.1.3 Organisation of tasks

In addition to considering the design of tasks for intercultural language learning, it is necessary to consider their organisation. Two aspects are important in this regard:

- task types to ensure a range and variety of tasks, and to capture the multiple dimensions, modes and perspectives in intercultural language learning;
- interrelating and connecting tasks as sequences of learning, to capture the longitudinal dimensions of intercultural language learning.

Task-type categorisation can be made on a number of bases; for example, on the basis of:

- text types (e.g. tasks involving letter-writing, reports, narratives, procedures, biographies)
- skills (e.g. listening and viewing, reading and responding, information processing and using)
- thinking processes (e.g. problem-solving, reasoning)

The nature of the categorisation base is arguably less important than the notion of bearing in mind that there is a range of possibilities for types of tasks for intercultural language learning and that it is valuable for learners to experience a variety of types. Using different frames for considering task types, teachers ensure that learners experience, through tasks, multiple dimensions, modes and perspectives which characterise intercultural language learning.

Reflection

As an individual teacher, how do I ensure that my program includes a range and variety of experiences for intercultural language learning?

How do I ensure that my program reflects multiple goals of intercultural language learning?

Sequencing is a major issue in developing curricula based on tasks. This issue relates to the notion that a task is but a single episode or experience. In order to maximise learning, each task should connect with prior learning, contributing to learners' ever-extending and deepening framework of knowing, understanding, and values. This development is continuous with connections being made constantly in relation to concepts, processes, and so on.

Reflection

As an individual teacher, how do I organise/sequence the tasks in the intercultural language learning program for my students?

How do I organise/sequence connecting threads throughout the program? (e.g. If I use the theme of 'carnival' in Term 1, how do I connect it with the theme of 'fashion week' in Term 2? Why? Or: if in my year program I engage with broad themes such as 'change', 'globalisation', 'gender', etc., what sustainable connections can be made throughout?)

3.5.1.4 From tasks to short- and long-term programs of work

The challenge in developing programs based on tasks for intercultural language learning is to ensure that learning for students is sustained over time. A task, in itself, is an integrated experience. Tasks are connected as clusters to form units of work, organised conceptually

around themes (e.g. friendships, daily rituals, education, etc.) or text types (e.g. diary-writing, cinema, advertisements), or processes (e.g. research investigation, an excursion, a school exchange).

Units of work are clustered and sequenced over time to form a program of work. In terms of making intercultural connections over time, it is valuable to draw a distinction between short- and long-term programming. A short-term program relates to a unit of work, and a long-term program relates to the program of work for a year and beyond. The longer the time-span for learning, the greater the opportunity for making connections to support students in:

- seeing patterns and relationships across ideas, concepts, and processes;
- developing intercultural awareness through reflection; and
- developing intercultural sensitivity.

Section 3.6, Exemplar 4; A teaching program integrating language and culture – Year 8 Indonesian, is an example of a long-term program, accompanied by commentary. Exemplar 5; Reflection on a teaching program, is an example of a teacher’s reflection on her long-term program.

Reflection

- How is the ‘world’ of intercultural language learning constructed through my program in terms of multiple participants, roles, and relationships?
- What relationship am I making between the social world of the classroom and the world of learners beyond the classroom?
- What is the relationship between developing learners’ meaning-making capabilities and language-learning capabilities?
- How do I mediate to my learners the importance of these relationships in view of variable sociocultural contexts within one language/culture and across languages/cultures?

3.5.2 Process 2: Teaching

This dimension of a framework for intercultural language learning relates to pedagogy, that is, intercultural language teaching to promote intercultural language learning. Current research on learning highlights:

- learning ‘with understanding’;
- an appreciation of the need to understand learning from the perspective of individual learners; and
- how learners develop ‘deep understanding’.

The process of intercultural language teaching and learning begins with teachers and learners as people and their interactions. It involves decisions and actions on the part of teachers as they respond to their particular learners and to the realities of their particular classroom and school context. It also involves decisions and actions on the part of learners, based on their ever-evolving framework of knowing. The common purpose for both teachers and students is the construction, together, of their knowledge, understanding values, and their identity, both in the present and over time.

3.5.2.1 Teachers and learners construct their identities

Given the influential role of teachers as mediators of intercultural language learning, pedagogy begins with the teacher's own continuous conceptualisation of his/her own primary enculturation in relation to his/her target language(s) and culture(s). That is, the teacher's knowing and learning of own language(s) and culture(s), referred to as 'intraculturality', interrelates and connects with his/her knowing and learning of target language(s) and culture(s), referred to as 'interculturality'.

This dynamic conceptualisation is the driving force for mediating intercultural language learning. Values and perceptions are integral to an individual's internal, dynamic, interrelated framework of enculturation. With each experience, an individual reconceptualises, uses, applies, and reflects upon knowing, understanding, interacting, teaching, and learning.

Understanding the reciprocal relationship of one's own intraculturality to one's own interculturality contributes to the ongoing development of intercultural sensitivity as a goal of intercultural language learning and teaching.

Reflection

How do I perceive intraculturality and its dynamic relationship to interculturality?

How do I see my intraculturality ... How do I rank the following sociocultural and linguistic memberships and domains through my social interactions ?

family

(its structure: nuclear or extended, etc.
my position in it: gender, age, marital status, etc.
my attitude, values, and beliefs about it, etc.
other ...)

occupation/profession

(my qualifications and status: re my age, gender, etc.
my attitude, values, and beliefs about it, etc.
other ...)

additional memberships

(my associations: professional, leisure, sports, arts, music, etc.
my preferences re food and attire, physical appearance, etc.
my overall aesthetics orientation: visual, aural, olfactory, sensual, sexual, etc.
my religious affiliations, rituals, practices, etc.
my attitudes, values, and beliefs about all of the above, etc.
other ...)

How does my intercultural identity influence my interactions in the classroom?

How do I show my students how to perceive their own intracultural identity?

How does my understanding of my students as individuals with their own identities (see Task in Section 3.5.1, page 56) influence interactions in the classroom?

How do my multiple social interactions influence my students' learning?

An individual's multiple sociocultural and linguistic memberships provide a variable perspective of one's identity. This variable perspective of identity provides, for the individual, multiple possibilities for interacting/interrelating with other variably constructed identities.

Through this ongoing process of bridging identities, an individual develops intercultural sensitivity.

3.5.2.2 Pedagogy for intercultural language learning

Pedagogy for intercultural language learning is based on an understanding of the dynamic, reciprocal relationship between personal and collective intraculturality and interculturality. It requires:

- an understanding of and building upon who learners are as individuals, with their own multiple identities, their own needs, interests, personalities, motivations, prior learning experiences, and aspirations.
- selecting intercultural language learning tasks which are rich in scope for developing and reflecting upon self and others.
- drawing out, through interactive talk, questioning, scaffolding, and providing feedback, the implicit conceptions and the explanatory systems of learners that shape how they interpret what they learn, and how they see themselves.
- drawing upon resources that provide a window on interculturality.
- attending to the longitudinal progress of learners, constantly building, extending, elaborating on concepts and processes in relation to intercultural language learning.
- creating a culture of inquiry and reflection in the classroom.
- developing intercultural sensitivity.

Pedagogy for intercultural language learning is based on the principles of intercultural language learning (see the 'Elaboration' column in relation to each principle in Section 3.3). It also builds on the task orientation described in Figure 10, Section 3.5.1.2. Bringing these ideas together, it is possible to draw out implications for pedagogy, as follows:

Principle of intercultural language learning	Pedagogy
1. Active construction	Pedagogy: <ul style="list-style-type: none"> • is task oriented, focussed on learners interpreting, noticing, recognising, analysing, comparing. • is oriented towards highlighting particular linguistic and sociocultural considerations. • includes interactive, referential questioning to support noticing and connecting. • refers back to previous learning experiences and foreshadows future learning experiences. • includes input enhancement, as required for individual learners. • incorporates graphics and other visuals as images or conceptual maps to demonstrate relationships.
2. Making connections	Pedagogy: <ul style="list-style-type: none"> • is designed in line with learners' longitudinal development. • builds on previous knowledge. • combines learning of language and culture with learning across the curriculum. • builds connections across texts and contexts. • encourages learners to explain, integrate and inquire.

3. Social interaction	<p>Pedagogy:</p> <ul style="list-style-type: none"> • incorporates tasks to facilitate interaction (peer to peer(s) and learner(s) to teacher) which promote intercultural communication and new, productive connections between their own ideas and those of others. • includes interactive talk as an essential part of all tasks, and integral to catering for individual learner differences. • includes scaffolding to extend the intercultural connections individual learners are making, eg. form - meaning relationships or language-culture mappings. • draws on multiple examples from different contexts, exploring more than one culture, conceptual systems, sets of values, recognising mutual responsibilities. • involves listening to learners and incorporating their responses into the conversation. • invites contributions to discussion, rather than telling, to demonstrate co-construction. • shows how to build bridges for comparison • includes making comparisons across a range of languages and cultures. • builds accuracy, fluency, and complexity. • focuses on the relationship between intrapersonal and interpersonal learning. • encourages a gradual shift from the descriptive to the conceptual when making observations.
4. Reflection	<p>Pedagogy:</p> <ul style="list-style-type: none"> • includes reflecting critically on one's own attitudes, beliefs, and values; • involves conceptualising the interface of language and culture between all language-and-culture systems; • creates multiple pathways for bridging linguistic with sociocultural learning; • mediates the processes of developing one's own multiple perspective on language and culture in all societies and acting in non-judgmental ways; • highlights comparing, analysing and synthesising aspects of language and culture from a universally human perspective.
5. Responsibility	<p>Pedagogy:</p> <ul style="list-style-type: none"> • involves setting personal goals. • fosters engagement with difference. • includes awareness of multiple perspectives. • includes self-monitoring. • incorporates a reflective stance. • involves developing awareness of the ethical uses of knowledge.

Reflection

As a teacher of one of several language(s) and culture(s), what would my attitudes towards a target language and culture be if::

- I learned it as a 'foreign language' in Australia or the UK, in France or Canada, in China or Taiwan, in Japan or the US, in Germany or Austria, in Malaysia or Bali, etc...?
- I learned it as 'mother tongue' in Melbourne or Broome, in Liverpool or Hong Kong, in Geneva or Montreal, in Guangzhou or Harbin, in Bandung or Singapore, etc...?
- I learned it from teachers who themselves learned it as a 'foreign language' or 'mother tongue', in an urban or rural environment, in a metropolitan centre or a diasporic community, etc...?
- I learned it before, during, or after a major socio-political, and cultural change in the metropolis (or an important centre) of my target language and culture (eg. 'cultural revolution', 'war of independence', 'dictatorship', 'liberation from an oppressive regime', etc...?)
- Why?
- And what about my attitudes towards my 'own mother tongue'?
- If, for example, my primary language and culture is 'Australian', what would my attitudes be towards 'English', both as a language and a culture? What would I consider to be 'centre' in such a context and why?

Think and reflect on other considerations that may reflect a teacher's socio-linguistic and sociocultural background, both through primary enculturation (basic upbringing and education), and through subsequent acculturation (additional education)..

3.5.3 Process 3: Resourcing

The term resources in this framework refers to any published or unpublished material in any medium, and to technologies used for the purpose of intercultural language teaching and learning. It also includes human resources within the classroom and the wider community, that is, the learners themselves as well as visitors.

Resources are an integral part of intercultural language learning and are selected on the basis of the principles of intercultural language learning outlined in Section 3.3. In other words, resources are selected, adapted, or created, in relation to:

- current understanding of intercultural language learning which promotes the active construction of knowledge in context, making connections, social interaction, action/production, reflection, and responsibility.
- the ongoing development of learners and the need to challenge them by appealing to their imagination, expanding their interests, and providing a sense of achievement.
- the range of goals, objectives, and outcomes and related tasks and texts.
- catering for learner differences.
- inclusivity to ensure that they are free from stereotype, bias, and ethnocentricity.
- intercultural sensitivity.

3.5.3.1 Resource banks for intercultural language learning

In order to provide resources for a range of intercultural language learning experiences which are up to date and engaging for learners, teachers gather, adapt, and create resources for a resource bank, which may be organised by theme, purposes, modes, text types, perspectives,

or tasks, or a combination of these. For any resource that is selected, adapted, or created, it will be necessary to examine it critically in relation to questions such as:

- How is intercultural language learning treated?
- How is cultural information interrelated with the target language? Are there any biases?
- How is cultural information interrelated with communication? Are there any biases?
- How are contemporary and traditional culture presented? Are there any biases?
- Are multiple perspectives of target language and culture presented (from within, from without, or from diaspora?)
- Are you in a position to judge? Why? Why not?

Such intercultural resource banks are essential because of the limitations of textbooks. Textbooks traditionally have focused on 'language' and 'communication', with culture generally being presented as tidbits intended to serve the theme of the unit. Having been developed as a 'completed package', textbooks need to be adapted for the particular learner group and the particular conditions in the specific language learning context. Resources will need to be selected to provide learners with the experience of intercultural language learning and also adapted to provide for the particular learner group and conditions for learning in the particular context.

3.5.3.2 Adapting resources

There is no shortage of material available as 'authentic' resources. This material, however, needs to be carefully adapted for classroom use. Authenticity as a goal in the provision of resources for the intercultural language learning classroom is more than just an inherent quality of the resource itself. In adapting the resource, teachers need to also attend to the following:

- authenticity of purpose: the resource needs to be intrinsically of interest or there needs to be an extrinsic purpose (as in the case of maps, menus, etc.) if it is to engage learners
- authenticity of task: learners need to respond to the resource in an authentic way, thus what they are asked to do with a resource is at least as important as its origin
- authenticity of conditions: the conditions for intercultural language use need to reflect the conditions for use of the resource in the 'real world'.

Resources also need to be graded to ensure that they are challenging for students, so that they extend their sociocultural and linguistic development. Some factors influencing the complexity of the resource include: predictability (i.e. predictable and commonly used phrases), experiential knowledge (i.e. the language being used, social context or situation, information provided readily recognised by the learner), sociocultural distance, level and nature of support provided, and level of cognitive processing required.

Task

As an individual teacher, critically examine resources available for teaching the target language and culture in light of the following questions:

1. Is there a connection between the goals of intercultural language learning and the actual lessons presented? If so, how are they implemented in each lesson?
2. If there is any information about culture, does it reflect contemporary cultural practices in the target culture?
3. Is there any cross-cultural bias in the information provided for the teacher? If so, what is it, and why do you regard it as such?
4. Is there a correlation between the goals and examples given and the cultural background of the authors of these resources? If so, what is it, and on what basis have you reached your conclusions? (If relevant, include the place and date of the publication.)
5. Are you in the position to criticise the information given on the basis of:
 - (a) Your own experience with your target culture or learning?
 - (b) Other similar resources for teachers that you are familiar with through your teaching? and/or
 - (c) Your awareness of multiple perspectives of the target culture (from within, from without, or from diaspora)?

3.5.4 Process 4: Assessing

Assessing is an integral part of intercultural language learning. Learners use ongoing feedback from teachers and peers to monitor their own learning. To assess learning is to determine its scope and quality. Assessing learners' intercultural language learning requires eliciting performance and making considered judgments to determine how well they are progressing, their strengths, areas for improvement, and ways of assisting them to make further progress.

The fundamental purpose of assessment in education is to promote learners' learning to the maximum of their potential. Notwithstanding this, the effect that assessment exerts on the curriculum, teaching, and learning, may be positive or negative. Assessment reflects valued knowledge. As such, 'what you test is what you get'. Those aspects of the curriculum that are assessed will most likely be those that teachers include in the curriculum and programs that they develop.

As indicated in the literature review (see Section 2.2.2), little development work has been undertaken in assessing intercultural language learning. In fact, while this dimension of the curriculum is integral, it is largely absent from the assessment literature and from the curriculum and assessment resources currently made available to teachers (e.g. examples of tasks and tests, criteria for judging performance, curriculum frameworks).

At issue is the compartmentalised and hierarchical ways in which communicative competence and performance in communication have been described by various discipline areas within the linguistics literature. In some disciplines, organisational competence (i.e. grammatical competence and textual competence) is at the centre of communicative language competence, whereas pragmatic competence (i.e. illocutionary competence and sociolinguistic competence) is additional, and therefore peripheral; in other disciplines, the hierarchy is reversed (see Figure 2 in Section 2.2.2). However, in the context of intercultural language learning, these competences contribute to an integrated whole, and emphasis is placed on their dynamic interrelationship in performance (i.e. when communication takes place).

Notwithstanding the complexities involved in attempting to describe communicative language competence and performance in a holistic way, we need to develop ways of assessing intercultural language learning through principles, tasks, and criteria for judging performance that respect the holistic interrelationship of language, culture, and learning, and the longitudinal developmental nature of learning for the individual.

3.5.4.1 Principles for assessing intercultural language learning

Turning our attention to the principles of intercultural language learning, we discuss their implications for assessment as follows:

Principle of intercultural language learning	Implications for assessment
1. Active construction	<p>Assessment:</p> <ul style="list-style-type: none"> • is task-oriented, concerned with learners interpreting, considering, questioning, and connecting knowledge, holistically rather than recording items of information. • requires learners to construct their own responses, instead of choosing a single correct response. • requires learners to draw upon their interrelated knowledge of language and culture, i.e. their 'intraculturality' in tandem with their 'interculturality'. • requires perceiving, comparing, and analysing the concepts and practices of the target culture and additional cultures. • probes learners developing understanding of the cultural construction of human behaviour.
2. Making connections	<p>Assessment:</p> <ul style="list-style-type: none"> • is designed in line with learners' longitudinal development and matches the way students learn. • captures learners' understanding of language, culture, and learning holistically, in the context of communicative interaction. • includes processes for gaining evidence of learner performance and progress over time (e.g. through the use of recorded audio/video/electronic/digital samples, portfolios of work, extended projects).
3. Social interaction	<p>Assessment:</p> <ul style="list-style-type: none"> • requires the exploration of multiple perspectives and collective discussion. • is scaffolded through interactive talk and questioning, particularly in formative assessment.
4. Reflection	<p>Assessment:</p> <ul style="list-style-type: none"> • includes tasks which invite learners to reflect and comment upon language, culture, and learning. • includes values-clarification tasks. • includes acting upon this reflection.
5. Responsibility	<p>Assessment:</p> <ul style="list-style-type: none"> • includes assignments which require interaction with people from diverse cultures and languages, and reflection from multiple perspectives. • includes self-monitoring and self-assessment. • includes knowing how to demonstrate their ability to reflect and to act upon that reflection.

3.5.4.2 Eliciting performance

Procedures used to elicit performance in relation to intercultural language learning are designed on the basis of the principles of intercultural language learning (see Section 3.3) and are selected on the basis of the purpose of assessment. The purpose may be formative or summative. Formative assessment is the ongoing process of judging progress in learning. It serves the purpose of improving learning. Teachers monitor the kinds of connections learners are making, whether they are able to apply their knowledge and understanding in tasks, at a level commensurate with their apparent potential, their responses to particular tasks, and their dispositions towards learning.

Some procedures for formative assessment include:

- observation (structured or informal) of learners' engagement in intercultural language learning tasks (checklists maybe used to guide these observations);
- informal interactions with learners to probe their intercultural understanding, to diagnose learners' strengths, gaps, misconceptions, and dispositions towards learning (for example, through learner-teacher conferencing);
- folios of work including oral and written samples, used to provide a record of progress;
- dramatisations and role-plays;
- end of unit assessment tasks and projects;
- reflective writing to probe learners' conceptions of language, culture, and learning and their interrelationship.

Summative assessment involves assessing progress periodically in relation to the program as a whole. Procedures for summative assessment include comprehensive end-of-year assessments, comprising a range of tasks designed to capture the multidimensionality of intercultural language learning.

3.5.4.3 Developing an assessment scheme

An assessment scheme describes the overall assessment plan. It comprises a set of procedures designed to sample a range of learning, with an accompanying system of weightings for each procedure. The scheme will vary from context to context and for the different phases of schooling. Each task in the scheme, and the scheme as a whole, needs to reflect the principles of intercultural language learning.

Including an extended task or project in the scheme is valuable in that an extended task will necessarily require learners to demonstrate the multiple connections they have made in their intercultural language learning and their developing intercultural sensitivity. For example, a task which involves research, gathering examples, transcription, analysis of texts, inquiry, and synthesis will provide evidence of the learner's growing capability to apply the intellectual and observational tools necessary for perceiving, engaging with, and analysing the concepts and practices of the target language and culture, and understanding the importance of doing so.

Tasks are not necessarily neutral devices for eliciting learner performance. Attention needs to be paid to eliminating linguistic and cultural biases.

3.5.4.4 Judging performance

Criteria for judging performance describe critical features of performance on a particular task. They are task specific, that is, they will differ according to the nature of each task. In judging learner performance it is necessary to consider both the outcomes of learning and the

processes learners use to carry out and reflect upon the task, including the use they make of their linguistic and cultural resources.

In broad generic terms the criteria for judging performance include:

- effectiveness of the action/product: Does the product demonstrate that the learner has interpreted and responded to the purpose and context of the task effectively (i.e. reflectively, sensitively, with awareness of multiple perspectives)?
- effectiveness of the process of interaction: Does the learner demonstrate the effective use of processes to carry out the task and to reflect on his/her accomplishment of the task?
- effectiveness of the use of linguistic and cultural resources: Does the learner demonstrate effective understanding, integration, and use of the linguistic and cultural resources needed to carry out the task?

Specific criteria can be derived from these generic criteria. For a conversation task, for example, criteria might include:

Effectiveness of the product, process, and use of linguistic and cultural resources in:

- initiating the exchange appropriately, based on an understanding of the context and purpose of the conversation
- organising and sustaining the exchange
 - listening actively to other participants
 - understanding ideas of others
 - taking turns appropriately
 - identifying the content of the conversation
 - formulating and expressing own ideas, values, feelings, attitudes, choices, decisions
 - formulating and posing relevant questions
 - cohering with the flow of ideas in the exchange
 - recognising the value of other points of view
 - substantiating a point of view
 - maintaining the interest of other participants in conversation
 - interpreting and using non-verbal cues
- concluding the exchange appropriately
- accuracy, fluency, and complexity of ideas and related linguistic expression
- being sensitive to own vs. others' expectations in communication
- valuing multiple perspectives and intercultural sensitivity
- reflecting on use of linguistic and cultural resources.

The evidence used to substantiate learners' achievements in relation to these criteria will include evidence of learners' use of their linguistic and cultural resources to a degree commensurate with their stage of learning. Thus in order to initiate the exchange appropriately, learners need to attend to the variable sociocultural context of use, in terms of the participants, their roles and relationships, and therefore the degree of formality or informality in the form of address. Learners will need to know about the setting, the occasion, body language, rules about turn-taking, and everything else, in relation to the target language, and in comparison with their primary language. Similarly, the substance of the conversation related to the ideas, values, decisions expressed will yield evidence of the learners' understanding of those ideas in relation to the target language and culture in comparison with their primary culture.

Framing criteria in relation to individual task types or tasks in this way does not reflect the continuous, long-term development of learners' own understanding of the target language and culture, and any additional language and culture.

Judging learners' performance in the longer term includes judgment in relation to outcomes such as learners' developing understanding of:

- the way language-and-culture shapes reality and reality is shaped by language and culture
- the way language-and-culture shapes identity and identity is shaped by language and culture
- the integral relationship of linguistic and cultural referents
- the ongoing process of constructing one's own understanding of an additional language and culture
- the variability and diversity which characterises people's daily reality within and across languages and cultures
- ways of negotiating meaning across languages and cultures, recognising that there are multiple conceptual systems, perspectives, values, and beliefs, and being able to create one's own intercultural space and identity
- the power of language and culture in mediating human attitudes and values
- own responsibility for contributing to successful communication across languages and cultures
- learning as a process which involves a transformation of self and one's framework of knowledge
- learning as a process which involves reciprocal relationships, recognising mutual responsibilities, and seeing one's own culture in a variable light
- learning as a process which involves intercultural sensitivity
- other...

3.5.5 Process 5: Evaluating and renewing

The reality of change is a constant feature of languages education. These changes result from changes in theory and practice in linguistics, in views of learning, as well as major changes in the broad educational context in which languages education is placed, and the changing nature of languages and cultures themselves.

Given that the curriculum is developed in response to such changes, it is subject to ongoing evaluating and renewing. Renewing suggests that the process of change is continuous and evolutionary rather than sudden. In line with the view of curriculum for intercultural language learning, renewing may focus at any one time on one dimension, recognising from the outset that all other dimensions will also need to be adjusted over time. Renewing the curriculum for intercultural language learning, then, is an ongoing process of inquiry, analysis, experimentation, implementation of changes, and reflection in a continuous manner on what is included/excluded, on the process, and on the outcomes.

Evaluating is an integral part of the process of curriculum renewal, designed to ensure that classroom learning is worthwhile, effective, and sufficient. It is a systematic process of gathering evidence of how the curriculum for intercultural language learning is working so that improvements can be made. It provides teachers with information about the effectiveness of their teaching with respect to learners' progress, enabling them to think about

what they do, how they do it, and why. It enables teachers to reflect upon the value of the process of evaluation itself.

Reflection

As an individual teacher who values evaluating and renewing consider:

- What changes do I perceive in the broad educational context?
- How many of those changes pertain to my teaching context?
- What kind of evidence do I need in order to evaluate my program for intercultural language learning in view of those changes?
- How do I interpret that kind of evidence?
- How do I act upon my interpretation and findings?

As presented above, each dimension of the curriculum for intercultural language learning is open for evaluation. The principles of intercultural language learning provide a frame of reference against which evaluating and renewing can occur, just as they do for designing the curriculum: the planning, teaching, resourcing, assessing, evaluating, and renewing.

3.6 Exemplars and commentaries

Exemplar 1: Student task 'Indonesian Children in Australia', Indonesian, Year 5/6

Teacher objectives

Communication

Prepare and conduct a survey in which students ask about pastimes and leisure activities. Write about the interests of a person in your class.

Understanding Language

Identify questions, exploring informal register e.g. Hobinya apa?

Predicting meaning using clues, e.g. familiar language such as coklat, hobi, teman, umur, bahasa Inggris

contextual clues, e.g. predicting answers based on the question words, e.g. di mana?

influence of English on words, e.g. piano, 'play station'.

Understanding the function of -nya as the definite article, e.g. tanggal lahirnya?

Use of conjunctions, e.g. lalu, kemudian, sesudah, sebelum tetapi.

Understanding Culture

Understand the use of indirect forms of response, particularly for negation, e.g. use of susah, nggak begitu.

Understand issues involved in living overseas, e.g. isolation, the impact of social class, limitations and benefits of language learning

Explore values that are important to others, e.g. closeness to family, friendship and leisure time.

Stimulus text: 'Anak Indonesia di Australia', *Gamelan Magazine*, vol. no. 2001

Julius	Yunta
<p><i>Lahirnya kapan Julius?</i> Nggak tahu...!</p> <p><i>Eh, kok gitu</i> Tanggal 5 Agustus tahun 1995</p> <p><i>Apa hobinya?</i> Main 'Play Station'</p> <p><i>Apa programnya yang paling disenangi?</i> Grand Turismo</p> <p><i>Mobil balap nih, ye...Apa sih merknya yang paling asyik?</i> Mustang!</p> <p><i>Sekolahnya di mana?</i> Caldwell Public School, year 1</p> <p><i>Julius senang nggak sekolah di sini?</i> Nggak begitu.</p> <p><i>Lho, kenapa?</i> Soalnya baru tiga minggu di sini, jadi ngomong Inggrisnya belum bisa.</p> <p><i>Tapi senang kan kumpul dengan mama?</i> Iya...(senyum)</p> <p><i>Mau ngomong apa?</i> Salam buat ayah di Jakarta.</p> <p><i>Di Jakarta sekolahnya di mana?</i> Di SD Martha, kelas satu.</p> <p><i>Gurunya dulu siapa?</i> Ibu Susanna kalau di sini Mrs Draycott.</p>	<p><i>Yunta hobinya apa?</i> Makan coklat...tapi suka juga main piano dan menggambar</p> <p><i>Tanggal lahirnya?</i> 26 Agustus 1993</p> <p><i>Jadi umur 8 tahun, ya...Kelas berapa di sini?</i> Year 3 di Caldwell Public School.</p> <p><i>Sudah bisa bicara bahasa Inggris?</i> Susah...</p> <p><i>Tapi lama-lama bisa, kan? Sudah punya teman belum?</i> Sudah, Yen dan Jacinta.</p> <p><i>Bagaimana di sini, kedinginan nggak?</i> Nggak...</p> <p><i>Sering bantu-bantu mama?</i> Iya...dikit-dikit.</p> <p><i>Di Jakarta sekolahnya di mana?</i> SD Tunas Kasih, kelas 3.</p> <p><i>Gurunya dulu siapa?</i> Pak Herman tapi gurunya ganti-ganti, kalau sekarang Mrs. Godfrey.</p> <p><i>Entar majalahnya dikirim de sekolah ya... Apa presannya untuk teman-teman di sana?</i> Teman-teman belajarlah bahasa Inggris dengan giat agar kalau ke luar negeri bisa ngomong. Kayak kita sekarang kesulitan bahasa karena dulu suka malas belajar bahasa Inggris.</p>

English translation

Name: Julius	Name: Yunta
<p><i>When were you born Julius?</i> Don't know</p> <p><i>Eh, how can that be?</i> August 5, 1995</p> <p><i>What's your hobby?</i> Playing Play Station.</p> <p><i>What program do you like most?</i> Grand Turismo.</p> <p><i>Car racing eh... .. What model is the best?</i> Mustang.</p> <p><i>Where do you go to school?</i> Caldwell Public School, year 1.</p> <p><i>You're happy at school here aren't you?</i> Not really.</p> <p><i>How come?</i> The problem is I've only been here 3 weeks so can't speak English yet.</p> <p><i>But you're happy to be back with your mum aren't you?</i> Yeah (smiling)</p> <p><i>What do you want to say?</i> Hi to dad in Jakarta.</p> <p><i>Where did you go to school in Jakarta?</i> To Martha Primary School, year 1.</p> <p><i>Who was your teacher?</i> Mrs Susanna, but here, Mrs Draycott.</p>	<p><i>What's your hobby Yunta?</i> Eating chocolate ... but I also like playing the piano and drawing.</p> <p><i>What's your date of birth?</i> August 26, 1993</p> <p><i>So your 8 right ... what year are you in here?</i> Year 3 at Caldwell Public School.</p> <p><i>Do you speak English already?</i> It's hard....</p> <p><i>But after a while you'll be able to won't you?</i> You already have friends don't you?</p> <p><i>Yes, Yen and Jacinta.</i></p> <p><i>How do you find it here, freezing isn't it?</i> No...</p> <p><i>Do you often help mum out?</i> Yeah ... a bit.</p> <p><i>Where did you go to school in Jakarta?</i> Tunas Kasih Primary School, year 3.</p> <p><i>Who was your teacher?</i> Mr Herman, but the teacher changed, now it's Mrs Godfrey.</p> <p><i>Later the magazine will be sent to school, ok ... what message do you have for your friends there?</i> Friends study English hard so that if you go overseas you can speak. We have difficulty with language now because we were lazy studying English before.</p>

Student Task

1. Read through the interview carefully and answer these questions (in English):
In pairs/a group, make a list of the things that the students talk about as being important.
2. Are these the same or different things from what you would say if you were being interviewed?
3. Think about the interview. Describe what kind of background you think these children come from? How do you know from what they say?
4. Do you think children in Australia have the same kinds of experiences?
5. Would you like to meet either of these students? Why/why not?

Commentary:

This student task in an Indonesian Year 5/6 class exemplifies the following:

- Choice by the teacher of an authentic text from a community magazine reflecting consideration of (a) appropriateness for learners at this level (interviews with children in a community magazine); (b) relevance of content to young learners (general bio details, hobbies); and (c) personal issues but of collective concern to appeal to everyone with similar experiences (changing countries, schools, and language cultures). [Principle 1: active construction]
- Use of the authentic text as a model for introducing 'ethnographic techniques' (interviews, surveys) in learning more about children in other cultures but also pairing learners in one's own class for learning through real exchanges towards intercultural and intracultural understanding. [Principle 2: making connections]
- Incorporation of covert language/culture specific grammatical mediation (question/answer formation, direct/indirect response formation, negation, register use, function of articles and conjunctions) but also skill-forming in communication (interaction, turn-taking, meaning-making 'contextual clues' and conversational cues). [Principle 3: social interaction]
- Development of intercultural sensitivity at an interpersonal level (through pairing learners in groups of two) and at a collective level (through engagement of the whole class in an activity where everyone participates in the task as an 'interviewer and interviewee'). [Principle 4: reflection]
- Currency of the content ('living overseas' and the emotional difficulties implied in adjusting to change) but also its lifelong importance for developing empathy for a reciprocal understanding of values and beliefs across cultural/linguistic borders. [Principle 2: making connections]

Exemplar 2: Student task: 'Letter to the Beijing Youth Daily' Chinese, Year 9

Teacher reflection

'I found that, for me, it's a different sort of way of organising the course, it's not profound by any means, as you know I was concentrating very much on the *essential learnings* and in Year 9 we start with likes and dislikes and particularly focus on sport. At the end of the year we've got a unit on being able to describe how you did in a test and different aspects of school subjects and so on. In Term 4 the units have leaked into each other from the start of the year to the end of the year. Here I'm doing something on identity and the link provides an expert way of connecting what would just be completely separate units of work throughout the year. It's just trite stuff for me, when we did 'likes and dislikes' we got the kids to cut out silhouettes of their heads and sort of fill it in and say things about what sports they like doing. Now we've got kids standing up and doing a class presentation on their favourite piece of work of the year in any subject and how they felt about it and how long it took them to do it and a whole bunch of stuff that's about self-esteem. So at that level it's worked quite well and it's provided different ways of looking at the course. It's also perhaps given me more incentive to try to search around and find authentic stuff to use and not just textbook stuff because, for example, trying to find stuff to work with in relation to *essential learnings*, I've got a number of articles off the Internet from Chinese newspapers and even though the article is only two paragraphs long, it's substantially more difficult than anything kids have had to encounter in a textbook. This is 'real language'. At the moment in Beijing there is this huge focus on making Beijing into a civilised city in preparation for the 2008 Games so there's this fantastic little letter from two primary school kids riding their bikes to school and they see a couple of high school kids eating Xiang Xiou. (bananas). After they'd finished eating their bananas, over the shoulder went the banana skins and the high school kids went off to school and these two primary school dibber dobbers had written in to the *Beijing Youth Daily*, complaining and saying how they felt this enormous loss of face that the people of Beijing could be portrayed as uncaring about the face of their city. So these two paragraphs provide a really interesting thing about the concept of face in China, how different sort of education systems would provide an incentive for kids to take the responsibility on their shoulders to write into a newspaper and make a big issue of this. A number of kids picked up on the fact that as Australians they just wouldn't have given a damn, 'that person did that it has nothing to do with me' but in China there is a much stronger collective sense and if someone does something it reflects on everyone. So it was good. It was just little things like that through the year that we wouldn't have done otherwise - long live the *essential learnings*.'

小明，还差这一点

在上学的晚上，我看见两个中学生一边走一边吃香蕉。
香蕉吃完后，他们随手把皮往身后一扔，头也不回地走了。
他们真给北京人丢脸。

平谷赵家务小学六 (2) 班

北京青年报

2002年6月27日

English translation

'Culture - civilised? Not quite yet!

On the way to school, I saw two middle school students walking along, eating bananas. When they finished, they threw their banana peels behind them and walked on without looking back. They really make Beijingren (people) lose face.

PingGu Town, Zhaojiawu Village'

Student task

Answer the following questions (in English):

1. This letter was published in a Chinese newspaper. What is the name of the newspaper?
2. What do you know about the identity of the author? Any comments?
3. What is the tone of the writer (e.g. happy, sad)?
4. What is the purpose of the letter (e.g. to inform, to request, to greet)?
5. What is the meaning of 'lose face' in the last sentence? How does your understanding of this term account for the tone and purpose of the letter?
6. If the incident described in the letter had happened here, and you had observed it, would you have written to a newspaper or taken any other action? Why, or why not?

Background: Now that Beijing has won the right to host the 2008 Olympics, the media (owned by the Government) is conducting a campaign to make citizens' behaviour more 'civilised'. This is intended to make a good impression on the many visitors expected during the Olympics.

Commentary

This student task in a Chinese Year 9 class exemplifies the following:

- Teacher-understanding for the need to ‘link’, to make relevant connections of ‘curriculum-defined’ areas of learning (‘essential learnings’, ‘likes/dislikes’ task, ‘sports’ theme) with critical reflection on one’s own learning and the reasons for different ways of organising and framing a course. [Principle 2: making connections]
- How fundamental intraculturality (i.e. one’s own understanding of self-formation) is for the development of one’s own intercultural sensitivity (e.g. ‘difference’, ‘otherness’ as shared human condition) in the context of intercultural education. [Principle 4: reflection]
- Interrelationship of abstraction exemplified in ‘departmental documents’ (e.g. ‘essential learnings’) and living/experiential examples of target language and culture reflected through relevant, contemporary, and comparable cultural and linguistic contexts (e.g. letter to editor culture, civilised nation-forming, youth involvement in littering, environmental issues, urban global culture). [Principle 1: active construction]
- How micro-level topics for discussion (‘primary school dibber-dobbers’ report a public littering by ‘high school kids’) can function as catalysts to macro-level discussion on transcultural issues in regards to social responsibility (personal, collective) and its value (for the individual, or collective) and to rights of a citizen (no matter the age) to comment on public behaviour deemed unsavoury and detrimental to a collective effort (i.e. ‘the’ Olympic-city as a window (an icon) of a culture’s achievement recognised internationally). [Principle 2: making connections]
- Making use of a very specific authentic text to mediate, address and compare a specific value (i.e. ‘face’ vs. ‘loss of face’) in order to explore its universality – overt or covert – and its manifestation in a variety of social contexts across the planet (e.g. queue-ing culture, honouring-the-dead culture, public ridiculing, drug-use public exposure of athletes). [Principle 3: social interaction]
- Personal engagement of each learner with the issue at hand (i.e. ‘reporting’ the offence) through direct questioning at the end of the task emphasising the importance of intercultural self-reflection and, thus connecting directly to the teacher’s desire to enable the students to make their own ‘links’. [Principle 5: responsibility]

Exemplar 3: Sample task : 'Seeking employment in Indonesia', Indonesian, Year 10/11

Teacher reflection

'The purpose of this task was to highlight three dimensions of language learning: Understanding Language (as a system), Understanding Culture (as a concept) and Communication (in the target language).

I deliberately wanted to explore culture learning through language. I chose a text that was authentic, assuming this to have meanings which reflect culture, more so than texts created specifically for educational purposes.

I also wanted to choose a text that would be manageable for students' linguistic proficiency. While this text will be quite demanding for Year 10 students, I was determined to move to a reading for meaning rather than a 'translation' approach. I wanted to reorient my teaching approach to whole language, rather than give students a sense that language learning involves discrete words, followed by phrases, followed by sentences, and so on.

In my approach to culture learning, I was trying to emphasise the 'understanding' and the 'culture' aspects, i.e. encouraging students to develop their own views, ideas, understandings. This means asking more open-ended questions and encouraging diverse responses. I also wanted to highlight 'culture' as a concept, as readily applicable to students' own world and experience as to any 'other' people. By choosing an internationally known fast food company, I also wanted to highlight *transcultural* dimensions of culture, i.e. students feel they 'know' this company as their own (it has become 'normalised') and this might challenge their assumptions and make them consider connections across the world.

Finally, I wanted them to develop a critical perspective on texts, i.e. that every text is a construct, that it is made for a reason, with an audience in mind, and with underlying values and ideology. I wanted them to see how texts are about language and culture simultaneously, and that texts (and language), including those in English, are windows on culture.'

Teacher objectives:

Understanding Language (first series of questions)

Students explore a job advertisement to develop their understanding of:

- the nature of online texts
- categories of professions and levels of education in Indonesia
- the function of 'ber' and 'di' structures
- appropriate language/text for job applications.

Understanding Culture (second series of questions)

Students explore a job advertisement to develop their understanding of:

- influences of other languages and cultures on the Indonesian language and culture
- the nature of the employment market
- qualities that are valued for employment of this kind
- social class and the impact on employment
- the place of young people in the employment market across cultures.

Communication (task description)

Students write an application for one of the positions advertised. They need to address the requirements listed as well as any other information that is important for the employer to know including information which may address the values which underlie the advertisement.

Reflection task

Students provide a brief commentary, which explains some of their language choices, ideas/statements, perspective on the cultural values reflected in their own text.

Stimulus text : 'KFC Lowongan Kerja',
http://www.kfcindonesia.com/index_lowongan.html

Student task

Bagian A

In pairs/groups, answer the following questions as best you can. Be prepared to report your findings to the class for discussion.

- What type of text is this? Where is it from? How can you tell?
- How would you describe the layout of the text? Why does it look this way?
- Make a list of the categories that are common to each position?
- What do you think the terms 'S1', 'D3', 'SMU' relate to?
- How is 'ber-' being used in this text? (i.e. What is the purpose/function of 'ber-')?
- List the words starting with 'di-'. Make up a rule/explanation for how 'di-' affects the meaning of words. (i.e. What sort of meaning do the 'di-' words have in common?)
- What types of influences are there on the text from other languages?

Bagian B

In groups, complete the following questions using information from the text and your own ideas about work and life in Indonesia.

- What positions are being advertised?
- What are the professional qualifications that are required?
- Make a list of the personal qualities that are desired/valued?
- What do you notice about the qualities? How would this be similar to/different from advertisements for similar positions in Australia?
- Which of these qualities do you think reflect what is valued in Indonesia or reflect the international company?
- Where are these jobs located? Why are they in these places?
- Who would be applying for these positions?
- Who do you think buys KFC?

Your impressions

What is your opinion of the advert? Explain why you think this.

Imagine what it would be like to work in one of these positions in this company in Indonesia. Write a brief description of what you think it would be like and why?

Bagian C

Students write an application for one of the positions advertised. In the application, they need to address the requirements listed as well as any other information that is important for the employer to know, including information which may address the values which underlie the advertisement.

Commentary

This sample task in an Indonesian Year 10/11 class exemplifies the following:

- Teacher's understanding of 'culture' as a concept in 'language learning' and 'as readily applicable to learners' own world and experience as to any 'other' people' (i.e. the fundamental importance of the intracultural factor in intercultural learning). [Principle 1: active construction]
- Teacher's belief (and acting-upon-it) that learning through the use of an 'authentic text' reflects more aspects of a living culture compared to texts 'created specifically for educational purposes'. [Principle 2: making connections]
- Interconnecting 'local' knowledge (e.g. fast food culture, young employment possibilities culture, KFC habitué culture) with 'international' knowledge in order to 'highlight *transcultural* dimensions of culture' (i.e. learners could consider as realisable a scenario where they could apply for a job in a Jakarta (or Japan) branch of KFC). [Principle 2: making connections]
- Teacher's choice of linguistic material that, although challenging, presents 'whole language' (not only fragments of it in the shape of 'discrete words', 'phrases', 'sentences') inviting exploration still manageable for learners' linguistic proficiency. [Principle 3: social interaction]
- Understanding and using in context the importance of 'encouraging students to develop their own views, ideas, understandings' of a given topic by providing open-ended questions which lead to 'diverse responses'. [Principle 4: reflection]
- Encouraging the development of a 'critical perspective' on any type of text (no matter the medium) in order to understand 'that every text is a construct, that it is made for a reason, with an audience in mind, and with underlying values and ideology' and, therefore, it can function as a window on language and culture. [Principle 5: responsibility]

Exemplar 4: A teaching program integrating language and culture, Indonesian, Year 8

Teacher reflection

Purpose

In developing this 1-year program for Year 8 (beginning) students of Indonesian, I had four main aims:

1. To experiment with integrating language and culture more explicitly and deliberately (moving away from canonical treatments of culture, e.g. high culture, art and literature).
2. To experiment with the design of the program, with particular attention to intercultural learning as a major strand running across the program.
3. To focus on continuity of connections across the program (e.g. at least 1 year to see how the program changes over time).
4. To shift away from a descriptive view of teaching and learning to a conceptual view (this includes a focus on using discourse analysis, text, and task as the major program organisers).

Developing the Program

In identifying the goals of the program, I gave particular attention to three major factors:

- the integration of language and culture
- students' cognitive and emotional development
- students' proficiency in the target language.

I made a conscious effort to plot a pathway that was connected, trying to avoid incidental or one-off experiences. I listed possible cultural concepts that could be considered common to all people, together with notions drawn from other attempts to 'map' culture (Damen 1987). I kept referring back to this list to keep my attention on concepts rather than reverting to descriptive views, which tend to focus on culture as phenomena.

Organisation

The program was written in linear form, reflecting the dominant structural feature of the school year. Although it is acknowledged that learning is cyclical and recursive, this format also enabled me to focus on sequencing, increasing complexity, and connecting threads across the program over the year.

Task is the other major organising feature of the program. Tasks are a useful unifying unit which can carry the major learning dimensions of culture, language and communication. In effect, tasks enabled me to triangulate these three aspects with which I was most concerned in my planning.

Content

Since my programming is usually driven by a focus on the target language to be covered and communication tasks, I deliberately selected a range of cultural concepts as an initial pathway for the program. Following this, I considered what language and texts would be appropriate to students' capabilities and for exploring the cultural concepts. These factors together determined the pitch and complexity of language and tasks.

In designing the tasks I considered the nature of stimulus texts and texts to be created by students. Such texts needed to correlate with, and push beyond, students' experiences and understanding. I found it necessary to shift away from thinking 'that's too hard (linguistically) for these students', and instead, focus on texts that conveyed particular cultural meanings while being 'accessible' for students (not that they would know or understand every word). I asked myself:

- What cultural concepts do I want students to develop?
- What language/texts provide the entry-point (i.e. suitable texts)?
- What communicative, purposeful task(s) would enable students to apply and demonstrate their knowledge and understandings?

I checked the set of tasks for comprehensiveness and increasing complexity of demands. I then modified concepts, tasks, and texts, taking into consideration increasing linguistic demands and recycling of language.

I chose to use topic labels to reflect the cultural and linguistic concepts across the year. I tried to work from a sense of students thinking about their own, and others, linguistic and cultural identity, e.g. Who are Indonesians, who are we? I incorporated moments for reflection, such as the reflective journal task and the final topic that revisits the notion of 'Who are we now?'

Resources

The program did not draw upon any particular textbook; however, there are influences in my thinking from units that I have adapted from textbooks such as *Ayo* (e.g. Di Kelas), *Bahasa Tetanggaku*, and the National Curriculum Guidelines for Indonesian, *Suara Siswa*. My main consideration was to base the program on texts that supported the cultural and linguistic foci. I found that current textbooks emphasise communication or comprehension objectives and tend to be 'sanitised' and avoid complex ideas and content that might require more sophisticated language.

I wanted to include texts, where possible, that contained 'real-life' ideas and language use that would encourage students to engage with texts for 'meaning'. It remains a problem to find 'real-life' texts that relate to students' conceptual development at this level while also being linguistically manageable. This remains an unresolved issue that would need to be addressed through the program implementation and may result in changes to the program design.

Pedagogy

In developing this program, I envisaged that my teaching approach would focus on analysing language and developing meta-understandings of language and culture as well as communicative competence. I have assumed that class interactions would involve observation and discussion, opinion giving and reasoning, and opportunities for comparison and reflection. My role as the teacher would be to pose questions, provoke students' thinking, and challenge their assumptions.

Assessment

In order to ascertain students' actual learning and the effectiveness of the program, I developed an assessment system designed to reflect my original construct of language, culture, and communication. The tasks for assessment are in two categories; Communication and Underlying Understandings. Communication tasks focus on language use, including culturally appropriate language use, e.g. (in Indonesian) Phone to ask about your lost school bag.

Underlying understandings of language and culture involve concepts, values, opinions, and connections that are best expressed in students' first language/English so as not to be constrained by proficiency in the target language. The tasks for assessing culture learning are carried out in English, with the target language acting as the stimulus for comment, reflection and analysis, e.g. Create an identity card (Indonesian), give reasons for your pictures and choice of information about yourself (English).

The tasks were also designed to elicit the accumulated effect of learning over time. The first task (keeping a journal) is aimed at establishing a learning culture of thinking, and recording ideas, about language and culture, while providing a developmental view of students' language and culture learning.

Referencing

The final part of the process of developing this program involved evaluation. I was curious to see how my ideas matched up against the curriculum framework (i.e. SACSA). I read through the key ideas, checking where these had been picked up through my program. Although these frameworks are a problem and abstract, the referencing process provided some reassurance that the pitch and coverage of 'content' were appropriate. The process also prompted my thinking about subsequent programs, thus extending the notion of sustainability and progress over time.

Summary

In reflecting on my original aims, I have noticed changes in the program and in my thinking about language learning. I have been able to focus on the integration of language and culture more explicitly and deliberately; however, I feel that this would be more effective if I had an empirical basis for identifying, integrating, and sequencing language and culture learning.

Previously my programs focused on communicative tasks, with comprehension and language use being primary concerns. A focus on the *integration* of language and culture from the start made me rethink my goals and move away from language use only, to focusing on learning for *meaning and understanding* (cultural and linguistic). For me, this approach adds a sense of richness and depth to student learning, with less superficial and more conceptually challenging tasks to engage students.

Program Overview (TOP half - A3 foldout) to be inserted here

Program Overview (BOTTOM half - A3 foldout) to be inserted here

Notes to accompany Program Overview

Notes

- This program is an attempt to integrate Language and Culture teaching and learning
- The program attempts to take students on a conceptual journey building on their existing knowledge and experience and expanding their conceptual understandings and knowledge of language and culture.
- The program has been designed to spiral outwards and upwards (i.e. Increasingly complex language, cultural concepts, thinking processes and tasks over the year – and providing a basis for continued spiralling across future years).
- The program builds in tasks to enable students to reflect on their language and culture learning at given points and through the journal, reflect on their learning over the year.
- Whilst English is used, it is the medium of thought and discussion in order to explore the target language.

Evaluation / Reflection

- What was actually learned/achieved as a result of this program?
(Reflect on the key ideas/goals)
- What are students' comments/perceptions/evaluation of their learning?
- How successfully have language and culture learning been integrated?
- What improvements/modifications are needed?

Connections to future programs:

Ideas for Year 9:

- establish an e-pal (using email/technology)
- (end of Year 9) interview an Indonesian person/student re world views/daily life, beliefs, etc.

Commentary

This 'experimental teaching program' developed by a teacher in the context of a teacher education course in theoretical considerations of language and culture learning exemplifies the following:

- Critical engagement with own concepts and constructs of language-with-culture as they compare with the various perspectives offered by the scholarship in order to 'map out' an integrated perspective of learning with a focus on 'understanding' meaningfully any language-and-culture. [Principle 4: reflection; Principle 5: responsibility]
- Continuous development of interconnected and interrelated conceptualising pathways for constructing/reconstructing linguistic-with-sociocultural bridges in view of variable teaching contexts. [Principle 1: active construction; Principle 2: making connections; Principle 3: social interaction]
- Continuous process of negotiating the multiple, sociolinguistic contexts in integrating language-and-culture learning in view of a learner's interaction of intraculturality with interculturality. [All five principles]
- Creation of a holistic environment in teaching and learning languages and cultures by providing multi-perspective opportunities for teachers and learners to contribute dynamically to 'intercultural meaning-making' in an interactive, non-judgmental, communicatively negotiated, and reciprocally engaged way. [All five principles]
- Conceptualisation of the evolutionary possibilities available to teachers to develop a flexible long-term, integrated teaching and learning framework that reflects the evolutionary, multi-levelled nature of human communication across languages and cultures over time. [All five principles]

Exemplar 5: Reflection on a teaching program, Chinese, Year 12

Teacher reflection

'Now in Term 1, the overall theme was 'everyday life in China and Australia', so this is very much your kind of traditional cultural approach so we have things like: Week 2 we looked at 'Chinese New Year', we read two accounts of ceremonies for Chinese New Year. We looked at letters, diary entries, and generalisations. We had generalisations in textbooks in English and these were the Chinese language materials, either narratives or comprehension questions.

Now, going over to the 'cultural knowledge and processes', what we were doing was trying to extract cultural information from individual accounts, without over-generalising, and understand mainly the content. I haven't actually pulled this out but over-generalising was a big problem and I brought this up a number of times. According to issues raised, of course, some students asked me 'so, do they all believe this stuff?' so I put this down as something I need to address later on.

Going over the cultural issues raised, the main issue again was the danger of over-generalisation and reliability of sources because we found that they were actually not the same information or sources. Later on, in Week 4, students started their research projects and they found that 'Chinese New Year' has a lot more food. So, for 'cultural knowledge and processes', I added understanding the reasons for variation of information from different sources because some information is out of date. The students tried to use English language material and detail descriptions of what people do for 'Chinese New Year'. But a lot of what they were listing and many of the customs – the Chinese people I spoke to told me – they didn't actually use anymore so they were actually quite out of date.

In comparisons between Australia and China, or regions within China, the issue of 'communal versus individual' came up again later. That is, the different concept of ordering a whole meal for the group as opposed to just going 'I want my dish', and to me that was straightforward and as I said, it came up later and I realised it hadn't actually been grasped.

Notice that I put in the 'language function', the language used to present information qualifying generalisation, the group of students were in the middle of preparing an oral presentation in Chinese on what they had learnt about housing or food and I was jumping down their throats with statements like 'generally speaking' and things like that to qualify things.

I put this in 'cultural knowledge and processes for food' – moving away from a judgemental, eager response – and understanding there's a cultural base for food, but another cultural issue was raised: if you have a vegetarian student, having difficulty with a non-judgmental approach when, as you can often see, he's actually judging people within his own culture, he doesn't agree with eating meat, and there's obviously going to be a difficult phase, where he's obviously going to naturally transfer that over to another culture. But, I'll just leave that, that's an issue that came up.

In Week 7, we did 'socialising and entertaining', that was talking about different formal customs when you go to someone's house and the conventions of offering food or declining food.

In Week 8, we did 'eating at a restaurant' and I've put there communal/individual. We actually went to a restaurant and I found only when we were there as a group when we started to say what we were going to order beforehand because I wanted them to actually go and order in Chinese in the restaurant, I found that students had not actually grasped the concept that you plan as a group, a whole group meal, and they were like, 'I want this' and 'I want that', and so we've got ten chicken

dishes, that's not what you do. So things that you think are straightforward don't necessarily go in because you're talking about ingrained habits.

Week 9 was adapting and Week 10, we actually went to the restaurant and then Week 11 that was 'a day at someone's house', because they were doing their narrative task. And I put down that for some students there was a lack of reality, they couldn't visualise the whole account.

That was very much the whole thing about comparisons between Australia and China.

Then in Term 2, it was about personal difference, by that I mean it was about differences between individuals, like personality types and it's not so much about differences in cultures. So students might find that whether there are shy people or brave people, they'll be the same in China so it's actually more about similarities because I think that sometimes we really tend to focus on difference. So sometimes it's important to bring it in, well in many, many ways, we're the same ...

Other cultural issues raised, I put in some words like 'surfing the Internet', because students are interested, the Chinese surf the Internet like we do – often people may perceive that China isn't advanced in that way. Then we went into 'hobbies and personalities'. In Week 3, we were doing personality and the Chinese zodiac, and the comparison between Chinese and English personalities. The culture, knowledge, and process was the importance of animal zodiacs in China which are still taken a lot more seriously than horoscopes here and some students questioned the validity – 'well, we don't have to know this do we?' and I said well, no you don't for your exam, but yes, it is important cultural knowledge. The week we were doing personality in China with the zodiac I also tried to do a comparison where we looked at personality types for western astrology but an interesting issue came up: the kids didn't know the personality attributes of each star sign which shows the fact that it doesn't have that much importance to us. Basically, keeping on the overall themes of cultural themes – being 'self-awareness', 'similarities across culture and some differences', such as horoscopes – we were doing more on 'personality'. What I'd actually done was, I had prepared a piece about myself, and because I was born in the year of the snake, I talked about what snakes are meant to be like, we're cunning and sly and things like that, then I talked about what I'm like and compared it. So I gave them this as the model, and they were pretty much drawing on that, using the things that I'd put in and just substituting their bit of information about themselves and their star sign. Then I got them in pairs to talk to each other about their personalities.

Commentary

This excerpt from a teacher's seminar presentation in the context of a teacher education course on social and cultural linguistics exemplifies the following:

- Reflecting critically on one's own culture/language-specific beliefs and values system, ethics, worldview (the intra-cultural domain). [Principle 4: reflection]
- Engaging comparatively with examination, analysis, and synthesis of aspects of language and culture from a universally human perspective (the trans-cultural domain). [Principle 1: active construction; Principle 2: making connections; Principle 3: social interaction]
- Conceptualising in practice the multiple perspectives involved in understanding the variable contexts of the interface of *language* with *culture* between language-and-culture systems (the inter-cultural domain). [Principle 1: active construction; Principle 3: social interaction; Principle 2: making connections]
- Creating in negotiation with learners the necessary multiple pathways for bridging linguistic with sociocultural learning (the crossing-cultures/languages negotiation domain). [Principle 5: responsibility; Principle 4: reflection]
- Integrating language and culture teaching and learning through continuous interconnecting, interrelating, interacting with any domains, contexts, dimensions of language-and-culture manifestations, in and out of the classroom, in non-judgmental ways (the ethical-interactive domain). [All five principles]
- Mediating repeatedly the processes of developing one's own multiple perspective on the evolution and natural interaction of all forms of language and culture in all human societies. [All five principles]
- Understanding that people in all cultures conceptualise their language-and-culture by giving expression to their perceptions of the world that, in turn, engenders contrastive beliefs and practices across cultures over time, all the time. [All five principles]

Chapter 4: Using the framework

A framework approach

To support conversations and work to create intercultural language learning we have provided a framework (see Chapter 3). The value of a framework approach is that it seeks to address a range of dimensions, highlighting the fact that work in one dimension will, over time, necessarily lead to changes in other dimensions.

A framework therefore provides a blueprint or overarching structure review and renewal of various dimensions of the curriculum, based on a set of principles. As an overarching structure it is necessarily overgeneralised and flexible to allow space for teachers as individuals or as groups to develop programs, units of work, and learning or assessment tasks tailored to their particular context and their particular student groups. Thus the framework seeks to provide sufficient direction, but with maximum potential for development sensitive to the local context.

Advice to teachers and schools

The framework presented in this report is designed to enable teachers to engage in professional thinking and conversation with a view to reframing approaches to teaching and learning, towards intercultural language teaching and learning. The process of engaging with the framework should include self-reflection, evaluation, and interaction with others. It will involve conversations about ways to evaluate current approaches, to develop shared understandings, and move forward towards a stance captured in the five principles of intercultural language learning (see Section 3.3) as an integral part of school culture, including curriculum, assessment, and pedagogy.

With this in mind, any individual or group of teachers may work through the framework, reflecting on and evaluating their current approaches with a view to making necessary changes. It is a resource that can support a process of thinking and action among school communities and across groups of schools.

Languages teachers

An individual teacher of Languages may begin by reading closely and working through the reflection tasks within the document. These may prompt the teacher to examine aspects of the Languages learning area in order to evaluate their existing curriculum, resources and teaching. The teacher may also use the principles of intercultural language learning (see Section 3.3) to construct particular tasks for their students.

Individual teachers may connect to a wider network of teachers of Languages to explore issues across a specific language and culture or matters related to pedagogy and curriculum design. They may also come together to develop and share resources, schemes of work, or assessment procedures.

Pairs/groups of teachers

At another level, the framework provides a basis for considering curriculum integration. Pairs of teachers (for example, a teacher of Languages working with a mainstream teacher in the primary setting) may explore how intercultural approaches impact on curriculum and pedagogy, such as adopting an intercultural approach to program design, mapping concept development, and considering the principles such as responsibility and critical reflection in tasks, for both teaching and learning in assessment.

Intercultural language learning provides a frame through which all curriculum and teaching practice can be examined and implemented. Curriculum integration, using the principles of

intercultural language learning (see Section 3.3) could, for example, include planning according to conceptual connections among disciplines, e.g. the concept of time, relationships, shelter, greed, identity, or processes such as critical analysis, problem-solving, etc.

The curriculum as a whole

Groups responsible for curriculum management and implementation could use the framework to evaluate the curriculum overall. A mapping exercise, for example, could indicate to what extent current curriculum offerings are addressing each of the principles of intercultural language learning (see Section 3.3). Possible connections between learning areas could provide a basis for curriculum renewal and reorganisation at different year-levels or across a school. Working parties could use the framework to consider policy evaluation and redevelopment, ensuring that the principles and approach are embedded within policy statements and directions.

The primary requirement in adopting intercultural teaching and learning as a framework for educators and schools is one of professional dialogue with critical reflection, as it becomes a way of thinking and acting that permeates the culture of the whole school.

A discussion starter for a staff meeting could be as follows:

- Who are our students? With what and with whom do they identify?
- What are our current curriculum emphases?
- To what extent do our curriculum and teaching practice engage students in reflection/self-awareness?
- In what ways can we build deeper connections among learning areas through the principles of intercultural language learning?
- In what ways does the school culture encourage these principles?

Similarly, at a meeting of the governing council, a discussion starter could be:

- To what extent does our school prepare students for living and working beyond the local environment?
- Can we say that students who leave this school have developed ways to think through global issues and concerns? (e.g. Do they have a 'framework' for thinking about these matters?)
- What data do we have at present, and what do we need, to ascertain whether our students are engaging locally and globally?
- What does 'internationalisation' really mean for our school, our teachers, and our students?

Chapter 5: Conclusion: implications

Materials development

The resources available at present for teachers do not normally have an intercultural focus, and many textbooks are limited to snippets of information about the history, geography, and demography of the target language society or about local exotica. Such material is difficult to use in an intercultural approach because it does not integrate language and culture and, moreover, may even fully separate language and culture by presenting cultural information in English. What is needed are materials which allow teachers to use cultural information to develop an awareness of communicative practices and which will facilitate communication in the target language as well as the development of intercultural sensitivity.

Materials also need to be useful for encouraging reflection and therefore need to provide possible links to first culture and other knowledge which can form the basis of a pedagogy that is reflective, comparative, and critical.

At one level there is no lack of material which could be used for intercultural language teaching and learning as information technology means that there is much culturally and linguistically rich material available. However, this material needs to be searched, selected, adapted and elaborated for classroom use to achieve and promote intercultural language learning. The volume of the materials available and the range of languages and levels for which materials are needed lead to a problem for materials development because it represents an overload for any individual. Effective materials development must be collaborative and coordinated, with a focus on language specific as well as generic materials.

Curriculum development

This framework provides a context and a process for new curriculum development in Languages. However, it will need to be operationalised in different ways for different languages. This framework is, and is intended to be, generic and provides a process for thinking through issues of the relationship between language and culture that are relevant and useful for all languages. However, because of the very close relationship between language and culture, no generic framework can hope to capture the specific needs of any particular language, and development work is needed for a range of languages in which these general principles are applied to the particular linguistic and cultural contexts needed for languages taught in Australian schools.

Of all the aspects of curriculum that are considered in the report, the area of assessment in relation to intercultural learning is the least developed. Existing frameworks for assessing are piecemeal and limited. This framework provides a basis for developing new assessment approaches for languages, but again this needs to be further operationalised in specific languages and in specific learning contexts.

The integration of languages and culture has implications for the integration of languages into the school curriculum. The principles set out in this framework provide new possibilities for linking languages with other learning areas, especially with issues such as identity, diversity, and values education. Although languages can play an important role in teaching about anti-racism, multiculturalism, and human rights, the teaching and learning of languages should not be seen as the sole or natural site for teaching about these issues; rather, these issues should be seen as a responsibility across the whole curriculum, which are supported by Languages as they are by all other curriculum areas. The relationship between Languages and other curriculum issues needs to be clarified at the policy level if Languages are to be properly integrated into the whole school curriculum

Professional learning

Professional learning is an essential part of the development of intercultural language teaching and learning and teachers have indicated that it is essential for the implementation of intercultural language teaching and learning in the classroom. For this to be effective, intercultural language teaching and learning needs to be addressed in both pre-service and in-service professional learning programs.

Much of the in-service professional learning provided so far in this area has been generic in nature and has focused on general principles. Although there is an ongoing need for such generic professional learning, there is also an urgent need for language-specific activities to support the implementation of these principles in languages programs and to connect the generic principles with the features of specific languages and cultures. Such professional learning needs to be based on processes which are conducive to sustained, inquiry-based work, and which are linked to classroom action if the result is to be effective, renewed practice. This professional learning needs to be available both with and without accreditation to reflect the particular professional development needs of individual teachers. It is essential that key stakeholders are involved in the professional development process, to ensure the concepts permeate all aspects of curriculum design.

Research

One issue that became clear in the course of this project was that there are a number of gaps in current research which have an impact on the further development of intercultural language teaching and learning in schools. One such gap is the lack of research on the nature of the acquisition of intercultural competence. This means that there is little current knowledge of how intercultural competence grows and changes over time, and what the typical paths for development of such competence is in instructional contexts. This gap is a problem for both assessment and for curriculum design, as sequencing is now based on a very small research base leading to much work being based on *ad hoc* judgments of how a small body of research on a small range of languages applies to larger questions and to other languages. The research is better developed at the level of theory than at the level of application, and what is needed to maximise the impact of the current research base.

Appendixes

Appendix 1: Members of Project Advisory Group and Teacher Reference Groups

Appendix 2: Survey protocol

Appendix 3: State and Territory frameworks and their structure

Appendix 4: Summary of framework analyses

Appendix 5: Overview of summary comments from each framework

Appendix 1: Members of Project Advisory Group and Teacher Reference Groups

Project Advisory Group

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Greg Dabelstein

Jackie Willett

Appendix 2: Survey protocol

NALSAS project: Report on infusing sociocultural dimensions into language programs

S U R V E Y

The purpose of this survey is to:

- a. identify current understanding of key concepts in languages and cultures education
- b. canvass issues, priorities, and work in progress in relation to the integration of language and culture in language learning and across the curriculum.

A. Current understanding of key concepts in languages and cultures teaching and learning.

1. What is your understanding of 'Language'?

2. What is your understanding of 'Culture'?

3. Describe what you see as the relationship between Languages and Cultures?

4a. Describe the extent to which concepts such as 'identity', 'multiculturalism', 'interdependence', 'literacy', 'intercultural learning' are part of language learning.

4b. Are there any other concepts which you see as being related to language and culture learning?

5a. How are language and culture learning incorporated in practice in your educational context (i.e. school, system, institution)? You may wish to consider policy, curriculum, assessment, textbooks, materials, and any other aspects of practice.

5b. In what ways do you think this could be improved?

6a. How are language and culture learning incorporated in teacher education programs, in both preservice and inservice?

6b. In what ways do you think these could be improved?

B. Issues, priorities, work in progress

7. What do you see as the three major issues related to the integration of language and culture in language learning and across the curriculum? Please elaborate.

1.

2.

3.

Appendix 3: State and territory frameworks and their structure

State/ territory	Bibliographic details	Structure/contents
Australian Capital Territory	ACT Department of Education and Training (1994) <i>Languages other than English Curriculum Framework</i> , Government printer ACT.	<ul style="list-style-type: none"> - Introduction to the ACT curriculum frameworks - Languages other than English as an area of learning - Outcomes of LOTE - Scope of the LOTE curriculum - Learning and teaching strategies - Evaluating programs
New South Wales	Board of Studies NSW (1989) <i>Indonesian K-6 syllabus</i> , Board of Studies, North Sydney.	<ul style="list-style-type: none"> - Introduction - Rationale for learning Indonesian - Aims - Objectives - Content - Outcomes - Planning an Indonesian Language program - The Nature of Learning Indonesian - The Diverse Nature of the Learner of Indonesian - Student Assessment - Evaluation
	Board of Studies NSW (1997) <i>Indonesian 7-10 syllabus</i> , Board of Studies, North Sydney.	<ul style="list-style-type: none"> - Introduction - Rationale - Syllabus Requirements - Aims - Student Objectives - Teacher Objectives - Suggestions for the Achievement of the Aims and Objectives - Course Content - Topics - Essential Grammar - Assessment of Student Achievement - Course Evaluation
Northern Territory	Department of Education (2001) <i>NT Curriculum Framework: Languages learning area</i>	<ul style="list-style-type: none"> - Languages - Strands - Elements - Language learners - Learning foci - Strands and Links: Listening, Speaking, Reading and Viewing, Writing - Outcomes- Key Growth Points (and indicators)
Queensland	Queensland School Curriculum Council (2000) <i>Languages other than English Years 1 to 3 Curriculum Guidelines</i> , Queensland School Curriculum Council.	<ul style="list-style-type: none"> - Introduction - Background information - Understandings about learners and learning - Outcomes for planning and assessment - Assessment - Appendixes
	Queensland School Curriculum Council (2000) <i>Languages other than English Years 4 to 10 Syllabus</i> , Queensland School Curriculum Council.	<p>Rationale</p> <ul style="list-style-type: none"> - Nature of the key learning area - Contribution of the key learning area to lifelong learning - Cross-curricular priorities - Understandings about learners and learning <p>Outcomes</p> <ul style="list-style-type: none"> - Framework - Using outcomes for planning and assessment <p>Assessment</p> <ul style="list-style-type: none"> - Principles of assessment - Techniques for gathering information • Making judgements and reporting
SA	Department of Education, Training and Employment, (2001) <i>South Australian Curriculum Standards and Accountability Framework: Languages learning area (Middle Years Band)</i> ,	<ul style="list-style-type: none"> - Introduction to the learning area - Frameworks for three groups of languages - Learner pathways (1A, 1B, 2A, 2B) - Pathway 1A 1. Curriculum Scope and Standards introduction: Three

		<p>strands: Communication (L,S,R,W), Understanding Language, understanding Culture</p> <p>2. Strand introduction</p> <p>3. Key Ideas</p> <p>4. Standards (outcomes and evidence)</p>
SA	Pauwels at al (1998) <i>Development of Sociocultural Understandings through the study of Languages</i> , Department of Education, Training and Employment, SA.	<ul style="list-style-type: none"> - Theoretical perspective - Examples of sociocultural factors in communication - Teaching sociocultural understandings in language classrooms - Integrating sociocultural understanding in teaching languages: an example - Resources
Tasmania	Tasmanian Secondary Assessment Board (2002) Indonesian 2, 4 and 6 (DRAFT June 02).	<ul style="list-style-type: none"> - Subject Statement - Syllabus description - Recommended pathways - Content - Assessment - References and Resources - Appendix
Victoria	Board of Studies (2000) <i>Curriculum and Standards Framework II (CSF II)</i> , (<i>French Version and Indonesian Supplement</i>) Victorian Board of Studies, Carlton Victoria.	<p>Introducing the CSF II</p> <ul style="list-style-type: none"> - Structure, Curriculum and Standards, Using the framework Languages other than English - Rationale, Goals <p>Structure of the key learning area</p> <ul style="list-style-type: none"> - Language and program specific standards, Pathways, Strands, Level Statements, Curriculum focus statements, learning outcomes and indicators <p>Specific issues</p> <ul style="list-style-type: none"> - Pathways to the VCE, Extension learning outcomes and indicators, Vocational Education and Training <p>Overview of learning outcomes</p> <p>Levels</p>
WA	<p>Curriculum Council, Western Australia (2001) <i>Curriculum Framework: Languages other than English</i>, Learning Area Statement, Curriculum Council, Osborne Part, WA.</p> <p>Education Department of Western Australia, (1998) <i>Outcomes and Standards Framework, Student Outcome Statements: Languages Other than English</i>.</p>	<p>Definition and Rationale</p> <p>Languages other than English Learning Outcomes</p> <p>The Scope of the Curriculum</p> <p>Learning, Teaching and Assessment</p> <p>Links Across the Curriculum</p> <p>Introduction</p> <p>Connections to the Curriculum Framework</p> <p>Strands</p> <p>Monitoring student progress in the unsequenced learning outcomes for LOTE</p> <p>The System of the target language</p> <p>Language Learning Strategies</p>

Appendix 4: Summary of framework analyses

Australian Capital Territory (Department of Education and Training, Languages other than English Curriculum Framework)

Status	
Presence of explicit reference to culture	The document resembles the National Statement and Profile for Languages (1994) in style and substance. As such, culture learning is referred to as <i>sociocultural understanding</i> and is broadly described in the introductory section as an integral part of languages learning. There is minimal description of culture in terms of the curriculum content and <i>Outcomes</i> .
Position within the document	<i>Sociocultural knowledge</i> is stated in the introductory statement ie <i>LOTE Course framework</i> (p. 2) It is explained that <i>sociocultural knowledge</i> is required in order that students develop: - <i>understanding and appreciation of difference</i> - <i>appropriate communication</i> <i>Sociocultural</i> appears as an additional strand in the <i>Outcomes of LOTE</i> within the section <i>The Strands</i> (p. 31).
Stated importance	The <i>Sociocultural</i> strand is described as <i>additional to those described in the LOTE profile</i> . In relation to culture learning outcomes, the document explains that <i>they should be monitored, assessed and reported on as they can be important determinants of success in LOTE</i> (p. 25).
Construct	
Relationship to construct of languages learning	Languages learning is described through five organising strands: - <i>Oral Interaction (listening and speaking)</i> - <i>Reading and Responding</i> - <i>Writing</i> - <i>Sociocultural</i> - <i>Language as a system</i> Culture is identified as an <i>additional strand</i> . Its stated purpose is to develop students' understanding of <i>validity of different ways cultures perceived and narrate experience and organise interpersonal relations, the interaction between the social, cultural and political, links in the society and the rest of the world, the role and nature of language and culture in everyday life, appreciation of their own and others' personal identity and values</i> (p. 31).
Degree and nature of integration of language and culture	There is a recognition of the integration of language and culture in statements such as <i>Communication is enhanced by an understanding of the relationship between language and its sociocultural context</i> and by the learners <i>understanding of language as a system</i> (p. 23) and <i>Develop and extend (students') awareness, knowledge and understanding of the interrelationship between language and culture</i> (p. 8). In a section entitled <i>Language for understanding</i> (part of the <i>Across Curriculum Perspectives</i>), <i>language</i> is regarded as necessary to <i>help students' construct their subjective understanding of the world, to reflect on their learning and to develop their thinking</i> (p. 14) however culture does not feature as necessary.
Relationship to wider curriculum	Languages Other Than English is linked as a learning area to the wider curriculum through the across curriculum perspectives. Connections are outlined for example: - <i>Aboriginal</i> – compare sociocultural aspects, use language and cultural learning strategies - <i>Australian</i> – critical appreciation of diversity, develop own social and cultural identity, recognition of multicultural and multilingual nature of Australia - <i>Environment</i> – awareness of different cultural attitudes - <i>Gender</i> – analysis of texts that applicable to Languages Other Than English and elsewhere - <i>Information Technology</i> – give students access to the world's cultures - <i>Language for understanding</i> - noticing contrasts in sociocultural aspects of language - <i>Multicultural Education</i> – intercultural learning for all students is promoted by the value the curriculum places on cultural diversity, understand culture as a social construction, and respect other heritages (pp. 12-15).

Treatment	
Degree of explicitness	<p>The <i>Outcomes</i> section outlines the following aspects of learning in relation to this strand (p. 25): <i>Learners demonstrate knowledge and understanding of the following aspects of the LOTE community:</i></p> <ul style="list-style-type: none"> - <i>Language as manifestations of culture</i> - <i>Everyday life patterns</i> - <i>Cultural traditions</i> - <i>Appropriate behaviour</i> - <i>Historical roots and relationship to other communities</i> - <i>Economy and the world of work</i> - <i>Political and social institutions</i> - <i>Cultural achievements</i> - <i>Current affairs and global perspectives</i> <p>The outcomes are described as <i>statements</i> (that) <i>set out what the student knows and is able to do in LOTE</i> (p. 23). Thus, these aspects are treated as integral to students' learning.</p>
Degree of systematicity	<p>Culture is not treated in a systematic way throughout the document. It appears strongly in introductory statements and in a paragraph description within the <i>Band</i> descriptions. Culture does not feature prominently in advice sections.</p>
Language used in relation to culture	<p>The following are key words that appear in the <i>Rationale</i> in relation to culture learning: <i>access to societies and cultures beyond their own, reinforces culturally diverse nature of Australian society, promote positive relationships, develop positive cross-cultural and intercultural perspectives, contributes to social cohesion, awareness, appreciate, respect</i> (pp. 8-9).</p>
Advice on pedagogy, curriculum and assessment	<p>Curriculum/Program Content Suggested <i>LOTE learning</i> and <i>learning experiences</i> in each band of schooling are described, for example:</p> <p>Early years <i>The learner's environment should reflect the multicultural nature of Australian society and be inclusive of gender and class. Texts should reflect a range of cultures. Authentic materials could include items such as pizzas, kimonos, sarongs, croissants and chop sticks as appropriate to the language under study.</i> (p. 34)</p> <p>Lower primary <i>Learners observe and attempt to imitate particular sociocultural behaviour... (p. 35)</i> <i>...they may not be aware of the sociocultural significance of the language and associated behaviour used.</i> (p. 35)</p> <p>Upper primary <i>Sociocultural learning focuses on widening students' understandings and view of the world through insights into the culture of the language and comparisons with their own and other cultures. ...Texts should offer insights into different sociocultural contexts at a level sited to the linguistic development of students. Community members from the language culture should be involved where possible to enable learners to listen to the language being used by background speakers.</i> (p. 40)</p> <p>High School <i>Sociocultural understandings are developed through focusing on the appropriate use of language in a variety of situations. Themes relevant for high school learners include youth, school, leisure, family, friends, travel and the world of work. ...Students need a balanced range of texts for learning about the nature of spoken and written language and its many purposes. These must be inclusive of gender, culture and class.</i> (p. 42)</p> <p>Post compulsory <i>Students develop sociocultural understandings through texts that examine or represent the sociocultural attitudes and beliefs of members of LOTE communities, both within Australia and beyond, and by comparing those attitudes and beliefs with those of the learner</i> (p. 44).</p> <p>These band statements are characterised by an emphasis on Communication.</p> <p>Pedagogy In terms of advice to teachers about culture teaching and learning, there are two principles (adapted from the <i>Australian Language Levels Guidelines</i> 1988) in the section <i>Learning and</i></p>

Teaching Strategies which address this area:

- *Learners are exposed to sociocultural data and direct experience of the culture(s) embedded within the target language.*
- *Learners become aware of the role and nature of language and of culture (p. 52).*

These principles imply a view of culture as ‘data’ that is embedded in language. There is also an implicit notion that culture belongs to others ie. *draw on the experiences of non-English speaking background students.* (p. 52)

In the section, *Guidelines for selecting content* (p. 46) teachers are advised to select texts that are *free of gender and ethnic stereotyping*. Throughout the bands, teachers are advised that community members should be involved, primarily for communication (ie. listening) purposes (p. 40). Teachers are also advised that texts are required to be *inclusive of gender, culture and class* (pp. 39, 45).

Reporting

Advice to teachers describes the need to *include knowledge and understanding of sociocultural context* in their reporting on students’ learning. Teachers are advised that *to be effective, reporting: provides a balance of information about knowledge and understanding of sociocultural context and language as a system.* (p. 28)

Program evaluation

In this section of the document, there are no explicit statements about effectiveness of programs in relation to culture learning. Inclusivity of students’ cultural background is mentioned as necessary for effective programs.

Support materials - Scope and Sequence Guidelines: Indonesian

These language specific guidelines are developed for R-6 and 7-10 programs. The materials are presented as a series of modules with increasing complexity over the years. Each module contains a section, *Sociocultural*, in which the specific focus for teaching is outlined. These descriptions fall into several types

R-6 modules:

Concepts

Eg Respect for teachers, Concept of formal promotion to higher grade, Concept and practice of *gotong royong*, freedom of the press, commercialisation of special events.

Data

Eg Every class has a photo of the President and Vice-President flanking a poster of the Garuda and Pancasila, one of the most talked about fruits in Indonesia is the *durian*, religions govern diets eg. Muslims don’t eat port, historical and religious significance of places/tourist attractions, common illnesses in Indonesia.

Appropriate language use

Eg Kurang (meaning less than, not really) is the polite way of expressing dislike

Paralinguistic

Eg. discuss not standing with hands on hips, not sitting with your feet pointing at people.

7-10 modules:

The examples provided show a range of emphases and as they are outlined across a number of modules. Examples include:

Data

Eg. naming systems, map of Indonesia and close neighbours, general information of Indonesia eg. Pancasila, flag, president, motto etc.

Paralinguistic

Eg. discussion of the way you indicate how to get on and off buses and to flag public transport.

The *Outcomes* reflect an emphasis on sociocultural awareness and knowledge

Eg. knowledge of endangered species in Indonesia, understanding of different attitudes towards time in Indonesia, awareness of problems of overpopulation, urban drift urbanisation, transmigration, be able to solve problems using the Indonesian form of decision-making, terms of address, concept of respect, saving face, be aware of the hierarchical structure of the Indonesian family, be aware of the importance of the family in Indonesia, have an awareness of youth culture in Indonesia.

These materials provide detailed examples of culture learning in relation to specific languages

	and presents a notional path of increasing complexity of culture learning over time. It is not clear, however, what the criteria is for inclusion of cultural ‘content’ and whether these examples relate to an underlying framework for considering culture learning. Culture learning, while stated in the outcomes and as a separate section, is not readily identifiable in the learning tasks.
Nature of progression	The following statement is made in relation to the nature of the outcomes: <i>The LOTE profile divides outcomes into only eight levels, which means the steps between levels are large and contain many shorter-term outcomes. Teachers will probably find it necessary to identify and develop smaller steps or shorter-term outcomes to augment the eight large steps</i> (p. 23). This statement describes the type of outcomes however there is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	This framework combines a sociolinguistic perspective and a view of culture learning as being about ‘difference’. Culture is seen as data, appropriate behaviour and linguistic choices. Culture is stated as interrelated with language but it does not appear to be integrated with language at a deeper level within the curriculum scope and band descriptions. Culture is not elaborated in descriptions of content or outcomes which are dominated by Communication. Culture is connected to across curriculum perspectives mostly in terms of inclusion of students’ backgrounds rather than as an integral aspect of these perspectives in itself.

**New South Wales
(Board of Studies, Indonesian K-6 Syllabus)**

Status	
Presence of explicit reference to culture	References to culture feature in the main body of the document ie. <i>Introduction, Aims and Objectives, Rationale</i> and within the <i>Content</i> through the section ‘ <i>Sample cultural aspects</i> ’.
Position within the document	Culture is referred to in various ways throughout the <i>Rationale for learning Indonesian</i> (p. 6). Key notions such as <i>traditions, attitudes, values of communities, insights, understanding, harmony, cooperation</i> are outlined as part of the justification for languages learning. Culture features prominently in the stated aims of the syllabus ie. <ul style="list-style-type: none"> - <i>positive values and attitudes</i> - <i>skills in communicating</i> - <i>and sociocultural understanding and knowledge of the Language system</i> (p. 7)
Stated importance	Two outcomes, drawn from the Human Society and Environment learning area, of which Language Other Than English is part, are outlined and described for all students ie: <ul style="list-style-type: none"> - <i>Knowledge and understanding of the role of language in communicating with others and conveying culture, and</i> - <i>Values and attitudes that promote intercultural understanding and the appreciation of cultural heritage.</i> (p. 5) These are given the status as the ‘core’ element of the key learning area. <p>In addition, the <i>Content</i> section states that the <i>communicative functions, language structures and language learning experiences form the core of the content. They are the central and pivotal concepts around which the syllabus provides suggestions and examples for the teacher to develop</i> (p. 9). Thus, sociocultural understanding or <i>cultural aspects</i> are provided as ‘sample’.</p>
Construct	
Relationship to construct of languages learning	Languages learning is described through the following organising strands: <ul style="list-style-type: none"> - <i>Communicative functions</i> - <i>Examples of expressions</i> - <i>Language structures</i> - <i>Sample cultural aspects</i> - <i>Suggested teaching and learning experiences</i> (p. 12). <p><i>Communicative functions, examples of expressions, language structures</i> are described as forming the ‘core’ content of the syllabus.</p>
Degree and nature of integration of language and culture	There is little mention of the relationship between language and culture. There is one reference to the interrelationship in the objectives ie. Students understand the <i>relationship between Indonesian language, society and culture</i> (p. 8).
	There does not appear to be a deliberate and systematic integration between the <i>Language structures</i> and <i>sample cultural aspects</i> sections. The <i>sample cultural aspects</i> section states that these terms can be used to address close friends. Thus, the example relates to communicative context and does not explore any conceptual connection about the importance of age in preference to gender in determining status within Indonesian society.
	The connection between language and culture is more immediately obvious in descriptions that include language specific examples.
Relationship to wider curriculum	Language within the curriculum Languages Other Than English is part of the key learning area <i>Human Society and Environment</i> in the primary school curriculum. Students have the opportunity <i>to develop an awareness of languages other than English</i> (p. 5) as part of an integrated approach to primary programs. There are no statements about the nature of integration of languages or how culture learning relates to the whole curriculum. There are some implicit statements about the value of language and culture learning for individual development eg. <i>Gain confidence, self-esteem</i> and <i>Students learn to appreciate, become receptive to difference, willing</i> (p. 6). These comments reflect the potential

	affective impact of culture learning on students.
Treatment	
Degree of explicitness	Culture features explicitly and strongly in the opening sections of the document. Content is described through a <i>Sample cultural aspects</i> section. Culture does not feature explicitly in the remainder of the document ie. <i>Outcomes</i> (speaking, reading and writing only) <i>Assessment</i> or <i>Teaching and learning activities</i> . It does appear implicitly in the outcomes through a summary table of <i>values and attitudes</i> which are described as <i>underpinning and informing students' demonstration of skills, knowledge and understandings</i> (p. 34).
Degree of systematicity	The section <i>Sample cultural aspects</i> is a feature in each topic. There is no stated basis or framework for inclusion of the sample aspects in each topic. The samples appear to emerge from the nature of the topic itself ie. they are topic dependent.
Language used in relation to culture	The following key words and phrases are used to describe the benefits of languages learning (and culture learning): Conveying <i>enjoyment, confidence, promote appreciation, satisfaction, tolerance</i> <i>Intercultural understanding, learn about cultural heritage, behaviour and customs.</i>
Advice on pedagogy, curriculum and assessment	Curriculum/Program Content The content is described through themes and topics each including <i>Sample cultural aspects</i> . <i>Communication functions</i> are referred to as <i>core</i> (p. 9). Culture learning includes identification of aspects of culture eg. <i>division of the Indonesian day</i> that are related to communicative functions as well as less behavioural aspects such as values eg. <i>respect for age</i> (p. 13). Generally, the sample aspects relate to gesture and appropriateness of language use in a given context (ie. behaviours and sociolinguistic knowledge). Pedagogy/Teaching and learning There is no explicit statement about pedagogy or approaches to teaching culture. Teachers are given the following advise about their treatment of culture: <i>The Indonesian language should be introduced to the learner in a meaningful way, not as a collection of disjointed exercises</i> (p. 45). The <i>suggested teaching/learning experiences</i> eg <i>model making, viewing, drawing, labelling, shadow play, describing</i> (p. 25) tend to be communication oriented with little attention to exploring language and culture in an integrated way. Assessment There is no explicit statement on how to design assessment tasks, or make judgments, in relation to culture learning.
Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	The term <i>Intercultural understanding</i> is used once only in the document as a whole (p. 5). Culture is varyingly referred to as <i>competence</i> (p. 9), <i>aspects, context, understandings</i> . Culture learning is focused on <i>similarities and differences</i> (p. 8) with references to <i>ways of thinking and patterns of behaviour</i> (p. 8). In summary, culture is presented as: <ul style="list-style-type: none"> - sociolinguistic knowledge eg appropriateness, naming system (p. 23) - behaviours eg not eating pork, use of left/right hand, not touching heads - values eg <i>respect</i> (p. 13), <i>responsibility</i> (pp. 17, 19), <i>politeness</i> (p. 27), <i>harmony</i> - phenomena eg shadow plays (p. 25), <i>traditional dress, holy days</i> (p. 19), <i>the arts</i> (p. 23). It is a positivistic view of culture with a sense of multiplicity eg <i>values of communities</i> (sense of diversity, 'multicultural') and a notion that culture is dynamic and resides with others and self eg. <i>Indonesian, other cultures and Australian society</i> (p. 8).

**New South Wales
(Board of Studies, Indonesian 7-10 Syllabus)**

Status	
Presence of explicit reference to culture	Culture appears in various aspects of the document including the <i>Introduction, Rationale, Syllabus Requirements, Aims, Objectives, Content (Cultural aspects)</i> and <i>Assessment of Student Achievement</i> .
Position within the document	The most prominent featuring of culture is through the content outline which attempts to detail the specific teaching focus in each topic. These statements are related to the specific language and rarely appear to be about culture in a more generalised sense.
Stated importance	Intercultural understanding is given importance together with communication as the central 'practical' aims of the syllabus. Culture is given strong status in the description of <i>Content Elements</i> (p. 10) which states that the cultural aspects are <i>compulsory</i> . <i>Communication</i> appears to dominate the detailed content as the primary focus (p. 11).
Construct	
Relationship to construct of languages learning	Languages learning is described through the following organisers: <ul style="list-style-type: none"> - <i>Topics</i> - <i>Elements within topics</i> <li style="padding-left: 20px;"><i>Key functions</i> <li style="padding-left: 20px;"><i>Speech acts</i> <li style="padding-left: 20px;"><i>Cultural Aspects</i> - <i>Essential Grammar</i> .(p. 10) Language learning is depicted as comprising communication skills with associated cultural 'aspects' or 'elements' that are embedded in the target language. These aspects need to be drawn out in order for students to understand the appropriate use of language in a given context.
Degree and nature of integration of language and culture	In the attempt to distinguish culture learning from language and communication, there is a separation of culture from language. It is acknowledged that there is a need for an integrated view of language and culture eg <i>Acquiring knowledge of the culture of the Indonesian people is an integral part of learning the language. Students learn a language best through direct experience of the culture embedded in the target language. This highlights the necessity for the maximum possible integration of the linguistic and cultural elements of this syllabus</i> (p. 8).
Relationship to wider curriculum	There is no stated connection of Languages other than English, Indonesian or culture learning to the wider curriculum. There are implicit connections made through the topics eg. <i>Health care for tourists</i> (p. 35).
Treatment	
Degree of explicitness	Culture is referred to frequently and appears within its own section <i>Cultural aspects</i> .
Degree of systematicity	Given that <i>Cultural Aspects</i> is an organising feature of the content, there is a degree of systematic treatment of it throughout the document. Within the <i>Content</i> section, its treatment varies, with some detailed descriptions in topics (eg a typical day) and other limited descriptions (eg organising parties or outings). This incidental treatment could reflect the use of 'topic' as a starting point for including culture.
Language used in relation to culture	The following key words and phrases are used to describe the benefits of languages learning (and culture learning): <i>relevance, gaining insights, ways of thinking, values, beliefs, attitudes</i>

<p>Advice on pedagogy, curriculum and assessment</p>	<p>Teaching Objectives Teachers are advised to provide a <i>congenial classroom environment which reflects the linguistic and ‘cultural’ aspects of learning Indonesian</i> and use the widest possible range of resources, both linguistic and cultural. (p. 6). Programs must include the following culture learning: - <i>cross-cultural comparisons of similarities with, and differences from, Indonesian society</i> - <i>promote awareness of the place of Languages in the curriculum</i> (p. 6) Teachers are encouraged to create opportunities for <i>practical application</i> of students’ skills and knowledge including: - <i>Making contact with Indonesian people</i> - <i>Eating in Indonesian restaurants</i> - <i>Participating in study excursions</i></p> <p>Curriculum/Program Content The content is described through a series of example topics which extend from the local to the Indonesian environment (eg <i>the aware tourist</i>). The section <i>Cultural aspects</i> details the relevant teaching focus in each topic with descriptions focussing primarily on sociolinguistic appropriateness and associated behaviours/gestures. The descriptions tend to be based on describing cultural phenomena or visible artefacts and behaviours. The nature and inclusion of cultural aspects appears to be drawn out of the <i>Key language functions</i> section. There are examples of connections between concepts within a culture eg. location and lifestyle (p. 22). There is no stated framework for including or excluding cultural aspects.</p>
<p>Nature of progression</p>	<p>There is no explicit statement about the nature of progression in culture learning.</p>
<p>View of culture</p>	
<p>Summary comments</p>	<p>This document draws upon various views of culture. There is both a view of ‘high culture’ and ‘everyday’ culture.</p> <p>While there is reference to culture as a system which gives meaning to communication (p. 3), it is presented as ‘aspects’ or phenomena eg. particular customs and behaviours, <i>Hari Kemerdekaan (Independence Day)</i> (p. 37), <i>distinctive customs of ethnic groups</i> (p. 11). In the detailed content, descriptions of culture tend to reflect a utilitarian view of culture learning within languages eg. <i>becoming an aware traveller</i> (p. 41).</p> <p>Culture is presented as both multiple eg. Indonesia and Australia (p. 2), as well as monolithic ie. ‘<i>the</i>’ <i>cultures of Indonesia</i> (p. 3). Culture learning is seen as of <i>intrinsic worth and interest</i> with students developing <i>positive attitudes towards other peoples and cultures</i> (p. 5). It is a positivistic view of culture.</p>

**Northern Territory
(Department of Education, NT Curriculum Framework)**

Status	
Presence of explicit reference to culture	Culture features in this document in the <i>Introduction, Strands/elements description, Learning Foci, Outcomes and Indicators</i> .
Position within the document	There are various statements in the explanatory notes relating to culture. Since culture is developed as an ‘element’ (or sub-strand) of communication, it is evident throughout the document in the <i>Outcomes and Indicators</i> .
Stated importance	<p>The introductory section of the document for Languages, states that the learning area is important in the following way: <i>The language and cultural understandings developed promote cross-cultural relationships thereby contribute to social cohesion</i> (p. 1).</p> <p>The benefits outlined includes the potential for students to: <i>develop ‘awareness, knowledge and understanding of inter-relation of language and culture</i> (p. 1) Thus, culture is given significant status in terms of its overall value within the learning area and is central to the value of the learning area within the curriculum.</p>
Construct	
Relationship to construct of languages learning	<p>Languages learning is described through a matrix of macro skills and <i>Elements</i> with each skill being further detailed in relation to the elements:</p> <p>Macro skills</p> <ul style="list-style-type: none"> - <i>Listening</i> - <i>Speaking</i> - <i>Reading, viewing</i> - <i>Writing</i> <p>Elements</p> <ul style="list-style-type: none"> - <i>Communication and Cultural Understandings</i> - <i>Language Structures and Features</i> - <i>Learning how to learn strategies</i> <p>Communication is positioned as central ie <i>communication is the central purpose of learning another language</i> (p. 1). The relationship is indicated in the title <i>Communication and Cultural Understandings</i> - indicating the primacy of communication and the nature of cultural understanding as adding to communicative effectiveness.</p>
Degree and nature of integration of language and culture	There is no explicit statement about the relationship between language and culture. There is one statement (drawn from the Australian Language Level Guidelines 1988) which implies an integration ie. <i>explain and apply values, attitudes and beliefs conveyed and created in the target language</i> .(p. 1) Cultural understanding is linked with Communication as the preferred connection.
Relationship to wider curriculum	<p>In the introductory section, three Learning Foci are described which are intended to <i>provide a conceptual base</i> (p. 2), common across learning areas. These foci reflect dimensions of culture learning in the following ways:</p> <ol style="list-style-type: none"> 1. <i>Living together</i> – a focus on diversity of lifestyles and groups 2. <i>The world around us</i> – social and cultural values and diversity of environments 3. <i>The artistic world</i> – ideas, values, beliefs – the arts <p>The foci are generic across the curriculum and these statements have been developed specifically for Languages to show the contribution of this area to these generic notions.</p>
Treatment	
Degree of explicitness	Culture is explicitly addressed in the document. It is referred to as an ‘element’ ie. <i>Communication and Cultural Understandings</i> which is repeated at the top of <i>Outcomes and Indicators</i> tables. It is also addressed implicitly through the <i>Learning foci</i> description (p. 2).

Degree of systematicity	<p>The presence of culture is systematic as it forms part of the structure for organising the outcomes and evidence. The presence of detailed descriptions of culture in the outcomes and evidence varies eg. <i>appropriate behaviour</i> (p. 6), no presence in <i>Writing</i> (p. 6), little reference in <i>Reading and Viewing</i> strands.</p> <p>In terms of progression across the bands, there is varying treatment of culture eg There is little reference to culture learning in the early years (eg <i>copying appropriate target language listening behaviour eg. courtesy not interrupting, eye contact</i> (p. 11)). Some notions appear in isolation and are not developed at more complex levels eg. avoiding <i>stereotyping</i> (p. 43) appears once and then is not addressed again. There may be some implicit idea about progression in culture learning which is not explicitly stated.</p> <p>The structure changes (p. 26) from <i>Communication and Cultural Understanding</i> in the early bands to two separate ‘elements’, <i>Communication</i> and <i>Language and Culture Understanding</i> at the highest level. There is no explanation for why the structure changes in the upper level. It may point to an underlying view of progression and increasing complexity however this is not stated.</p>
Language used in relation to culture	<p>The following key words and phrases are used in relation to culture learning:</p> <ul style="list-style-type: none"> - <i>Appropriate use, suit, according to needs, inappropriate</i> (p. 42) - <i>Identify and describe, compare</i> - <i>Analyse and discuss</i> - <i>Similarities and differences</i> - Different ‘<i>interpretations</i>’ (p. 32), ‘<i>misinterpretations</i>’ (p. 34) - <i>Diverse – unfamiliar</i> - <i>Perceptions, points of view – patterns</i> (p. 42) - <i>Matching</i> - <i>Explain and apply values, attitudes and beliefs conveyed and created in language</i>
Advice on pedagogy, curriculum and assessment	<p>Curriculum/Program Content No explicit statement on program content is included. The teacher is responsible for determining how the specified content is dealt with eg. <i>Idiomatic language/euphemism</i> (pp. 41,42).</p> <p>Pedagogy/Teaching and Learning No explicit statement on culture teaching and learning is included.</p> <p>Selection of materials There are minimal references to texts/teaching materials in the document. <i>Read and view a range of authentic texts</i> appears (p. 33), however this forms part of the evidence rather than any advice to teachers on the nature of selecting texts/materials.</p> <p>Assessment/Outcomes and Evidence There seems to be inconsistency about what constitutes culture learning with many of the indicators relating more to communication than cultural understanding. The nature of the outcomes and indicators is generalised eg <i>identify and follow some cultural references, humour and metaphors, identify some cultural values and beliefs in oral texts</i> (p. 16).</p>
Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	The framework is dominated by a view of culture as appropriateness of linguistic and paralinguistic knowledge to enhance effective communication. There is an emphasis on sociolinguistic appropriateness with many references to <i>gesture, intonation, register, appropriate target language use, formal and informal differences</i> and <i>sociolinguistic and cultural references in texts</i> (p. 16).

Queensland
(School Curriculum Council, Languages other than English Years 1-3 Curriculum Guidelines)

Status	
Presence of explicit reference to culture	Culture appears in the <i>Purposes</i> section, the <i>Rationale</i> and <i>Benefits of learning a LOTE</i> sections. Intercultural communication and Intercultural understanding are described in some detail in the <i>Goals</i> section. Culture does not feature substantially in the <i>Outcomes</i> , and <i>Guidelines for teaching, learning and assessment</i> .
Position within the document	Culture is referred to within the <i>Rationale</i> which appears after the <i>Introduction</i> and forms the start of the section <i>Background information</i> . More detailed references appear in the <i>Goals</i> (p. 19).
Stated importance	<p>The guidelines state that they <i>describe the essential elements of an effective LOTE program</i> (p. 1).</p> <p>In the <i>Rationale</i>, culture learning is described as enabling students to:</p> <ul style="list-style-type: none"> - <i>enhance their understanding of their first language and culture</i> - <i>participate in the life of another culture and gain an understanding of the similarities and differences between cultures</i> <p><i>In addition, learning a LOTE enables people to interact with other cultures more sensitively and effectively</i> (p. 3).</p> <p><i>Cultural benefits</i>, a sub-section of the <i>Benefits</i> section, includes strong comments: <i>in the early childhood years... children begin to discern the similarities and differences between human beings. They begin to see that there are alternative ways of looking at the world. They also start to recognise and challenge bias and stereotyping</i> (p. 4).</p>
Construct	
Relationship to construct of languages learning	<p>Languages learning is described as comprising five goals (adapted from the <i>Australian Language Levels Guidelines</i> 1988):</p> <ul style="list-style-type: none"> - <i>Communication</i> - <i>Intercultural communication and Intercultural understanding</i> - <i>Language awareness</i> - <i>Learning how to learn</i> - <i>Developing knowledge through language and content</i> <p><i>Communication is the primary goal...and is developed through using the target language in socioculturally appropriate ways...</i> (p. 19).</p>
Degree and nature of integration of language and culture	<p>A statement appears within the <i>Intercultural understanding</i> section outlining the relationship and importance of integrating language and culture ie. <i>It is essential that children are helped to make strong connections between language and culture...</i> (p. 20)</p> <p>The following statement is also included in the advice to teachers about including sociocultural input: <i>Language and culture are interwoven and where possible teachers should provide children with sociocultural input as part of their language learning experiences.</i> (p. 21)</p>
Relationship to wider curriculum	There are two main sections of the document that outline the connections between the learning area and the wider curriculum. The section <i>Contribution of the key learning area to lifelong learning</i> outlines how each of the lifelong learning characteristics are developed through languages learning. This section is followed by the section <i>Cross curricular priorities</i> which outline key aspects of literacy, numeracy, life skills and futures perspective. Each aspect is described in terms of how language learning further develops such skills.
Treatment	
Degree of explicitness	The introductory sections include specific statements about culture. The <i>Outcomes</i> , described through <i>Communication (Comprehending and Composing)</i> , typically include one dot point relating to culture learning.

Degree of systematicity	Culture appears in the <i>Goals</i> and descriptions of content for Languages programs. It does not feature as strongly in the <i>Outcomes</i> and <i>Assessment</i> .
Language used in relation to culture	The following key words and phrases are used in relation to culture learning: <i>insights, sensitively, positive value, enriches, differences and similarities, alternative, appropriate, awareness, customs and manners, dynamic.</i>
Advice on pedagogy, curriculum and assessment	<p>Pedagogy The section <i>Ways to include sociocultural input</i> (p. 21) is included within the goals description. It provides advice to teachers about this kind of teaching and program development. Examples include:</p> <ul style="list-style-type: none"> - <i>access authentic materials in the target language</i> - <i>create cultural collages</i> - <i>make celebration cards</i> - <i>play traditional games using the target language</i> - <i>discuss the origins of writing systems and their cultural links (eg Chinese characters)</i> - <i>participate in cultural dances, music and songs from the target culture</i> (p. 21). <p>The orientation of these suggestions is primarily communicative with only one example focusing on developing underlying knowledge of the target language and cultural meanings.</p> <p>Content/Programs The more general sections advising teachers about planning, programming and assessment are dominated by communication and generalised learning considerations eg catering for individual needs, perceptual learning styles, and inclusivity. The section <i>Background Speakers of the LOTE</i> positions culture as belonging to speakers of languages other than English: <i>group children to allow others to share in the background speaker's linguistic and cultural expertise</i> (p. 31).</p> <p>A section with suggested units of work provides the following advice to teachers: <i>(Teachers) should be aware of the danger of stereotyping. It is important that the children are explicitly taught to question the notion of typical for any culture.</i> (p. 40)</p> <p>Assessment There is no explicit statement on designing tasks or making judgments in relation to culture learning. There are minimal references to culture within the outcomes. The outcomes are generalised and tend to be receptive in nature eg. <i>awareness of cultural appreciation, gesture, initiate cultural appreciation, language and gestures</i> (p. 34), <i>recognise familiar sociocultural artefacts, recognise familiar symbols, recognise and reproduce actions and gestures</i> (p. 37), <i>reply to routines gestures for any culture</i> (p. 38).</p>
Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	In the introductory statements in this document, culture is described in ways which strongly supports the notion of the interrelationship between language and culture. The purpose of culture learning is seen primarily as exposure to sociocultural input necessary to improve effective communication and gain insights into 'otherness'. The descriptions of intercultural communication and intercultural understanding provide a view of culture as socioculturally appropriate language use, and general knowledge such as everyday practices and events.

Queensland
(School Curriculum Council, Languages other than English Years 4-10 Curriculum Guidelines)

Status	
Presence of explicit reference to culture	Culture features in the <i>Rationale, Learning a Language other than English, Outcomes</i> introduction, and in the <i>Level Statements</i> and <i>Outcomes</i> .
Position within the document	Culture appears in the opening statement of the document ie <i>Languages other than English are a means of communicating across cultures and promoting sociocultural understanding and competence</i> . (p. 1) It is described as a benefit in the section <i>Appreciation of cultures</i> (p. 2) among other benefits. Culture appears as <i>Sociocultural Understanding</i> in a diagram outlining the relationship of tasks, language and culture learning (p. 9).
Stated importance	<p>Culture is given primacy together with Communication in the opening statement of the document ie. <i>Languages are means of communicating across cultures and promoting sociocultural understanding and competence</i> (p. 1) In outlining the features involved in <i>meaningful, purposeful language learning experiences and programs</i>, teachers are told that <i>the sociocultural element is part of the what and the how and underpins all the students' learning</i>. (p. 9) There is a sense of language and culture being related to identity eg <i>The cultural dimension of language differentiates, maintains and transforms identities</i> (p. 1).</p> <p>The outcomes emphasise the central goal of Communication and its assessable nature ie. <i>In demonstrating the above communicative ability, students would demonstrate other outcomes as well although they are not readily assessable and not embodied in the core learning outcomes</i> (p. 12). Thus, culture learning is described as important but is seen as not assessable and not core.</p>
Construct	
Relationship to construct of languages learning	Languages learning is described through the single strand <i>Communication</i> , which is separated into two sub-strands: <i>Comprehending</i> and <i>Composing</i> .
Degree and nature of integration of language and culture	<p>There are several statements about the interrelationship of language and culture in the introductory sections eg.</p> <ul style="list-style-type: none"> - <i>The culture dimension of language differentiates, maintains and transforms identities</i>. (p. 1) - <i>Linguistic features will also reveal aspects of culture by highlighting the ways in which meaning is encoded in languages, values and social relationships and conventions</i>. (p. 9). - <i>Each language has its unique culture embedded in it</i> (p. 4) - <i>language actually provides cultural information</i> (p. 21) - <i>language and culture 'interwoven'</i> (p. 20) <p>The integration is depicted in the <i>Outcomes</i> by one or more dot points which tend to focus on socioculturally appropriate language use eg <i>maintain social relationships and entertain others using culturally appropriate language and gestures</i> (p. 21); <i>imitate culturally appropriate language and socioculturally appropriate gestures</i> (p. 15).</p>
Relationship to wider curriculum	There are two sections that outline the connections between the learning area and the wider curriculum. The section <i>Contribution of the key learning area to lifelong learning</i> outlines how each of the lifelong learning characteristics are developed through languages learning. This section is followed by the section <i>Cross Curricular Priorities</i> which outlines key aspects of literacy, numeracy, life skills and future perspective. Each aspect is described in terms of how language learning further develops such skills however there are minimal references to culture learning. There is no explicit statement about connection of language and culture learning to the other key learning areas.
Treatment	
Degree of explicitness	Several statements are made about culture explicitly in the introductory sections of the document. Statements about the outcomes of culture learning are integrated into the level statements and through the final dot point in the outcomes which are framed through

	Communication.
Degree of systematicity	Culture appears most strongly in the <i>Rationale</i> and <i>Inclusive Curriculum</i> sections. It is less evident in the <i>Core Learning Outcomes</i> and occasionally appears in the <i>Discretionary Outcomes</i> . As with all goals, culture does not feature explicitly in the <i>Assessment</i> section as this is a generic description which has been partially applied to the learning area overall.
Language used in relation to culture	The following key words and phrases are used to describe the benefits of languages learning and the nature of culture: <i>appreciate, wider perspective, attitudes, values, recognition, beliefs, validity, self-esteem, optimism, look outward, positive, confidence, enjoyment, value systems, attitudes, social processes, richness, productive, meaningful.</i>
Advice on pedagogy, curriculum and assessment	<p>Pedagogy Several advisory comments are made regarding the intended approach to culture teaching eg. <i>Cultural content should be infused as appropriate into any topic. Learners need to know and understand the perspective that the Indonesian culture has on any topic or body of knowledge</i> (p. 9); <i>Indonesian cultural practices are not to be treated as quaint or exotic. Stereotypes and notions of homogeneity are to be avoided at all times. Diversity within as well as between cultures should be explored</i> (p. 10).</p> <p>Program/Content Statements are provided to advise teachers about inclusion of content in relation to culture learning ie <i>Teachers should plan to: infuse sociocultural knowledge and understanding into the content and draw sociocultural understanding from the language system</i> (p. 22). The outcomes are also intended to provide an indication of suitable learning tasks eg. <i>Socioculturally appropriate communication will involve understanding of the culture as well as understanding of grammatical and textual features</i> (p. 23). Teachers are advised that <i>when planning units of work, teachers could select learning outcomes from across levels within a key learning area or across key learning areas. Assessment tasks may gather information about more than one learning outcome.</i> (p. 22)</p> <p>Assessment The Outcomes include references to culture learning typically as the last point in each section eg <ul style="list-style-type: none"> - <i>Recognise when content refers to the Indonesian culture rather than their own and demonstrate understanding of some culturally specific gestures in a limited range of contexts.</i> - <i>Imitate culturally appropriate language and socioculturally appropriate gestures</i> - <i>Identify some key explicit cultural references to very familiar aspects of Indonesian culture in texts</i> - <i>Describe some culturally specific behaviours and information</i> - <i>Express comparisons with their own culture using sociocultural information in texts</i> (pp. 15-21) The outcomes are characterised by comments referring to C1 (ie. first culture), C2 (ie. culture of the target language community) and C-culture (ie. culture as an abstracted concept.) The nature of the outcomes tends to be dominated by comments in relation to: gesture and intonation, recognition of meanings in texts, and awareness of customs and beliefs.</p> <p>CD Rom Support Materials: Japanese This resource has been developed in each language and comprises several sections: syllabus document, guidelines, modules and in-service materials. The introductory sections provide advice about <i>Process skills and strategies</i> (i.e. Learning Strategies, Communication skills and strategies, Compensation Strategies, Social and Affective Skills and Strategies). This section does not refer to culture learning, suggesting that it is not a <i>skill</i>, with this appearing as a stand-alone description, <i>Sociocultural Understanding</i>, within each module. The sections within each module link to a common page <i>Approaches to culture</i> with further general explanation. Advice about assessment includes principles that apply across the curriculum with no specific advice about assessment in Languages and/or culture learning.</p> <p>The <i>Modules</i> and <i>Sample Units</i> provide the greatest specificity about culture learning.</p>

	<p>These are intended to be language specific in nature and are presented through a series of topics eg. Students...</p> <ul style="list-style-type: none"> - develop an understanding of projects that are involved in helping people in need around the world (<i>Neighbours</i>) - develop awareness of linguistic and cultural diversity of the people who build notable structures in the world, the different reasons for which the structures were built, and something of the historical context in which they were built. They will research a particular notable structure in Japan (<i>It's wonderful</i>) - explore environmentally friendly energy production projects in Japan and compare Japanese greenhouse gas emission levels in other countries. (<i>Living in a Greenhouse</i>) - develop an awareness that friendship is universal but that communication between friends may differ within and across cultures (<i>Relationships</i>) - understand the nature of leisure and how it is spent in Japan (<i>Leisure in the past, present and future</i>) <p>The <i>Philosophical Underpinning</i> section in the Support Materials explains:</p> <ul style="list-style-type: none"> • Contexts should allow learners to experience sociocultural input from the target culture • Much cultural input will occur through language use itself and analysis of the ways in which social structure and meaning are encoded in language <p>These materials provide much general advice about outcomes and programming. The <i>Sociocultural Understanding</i> suggestions reveal an orientation towards geography and history aspects of culture. There are no specific examples of Japanese language and no indication of the role of the target language and English/first language in the tasks. A sense of culture as dynamic is implicit in the topics eg. <i>If I could change the world</i>, and <i>Leisure in the past, present and future</i>. These units provide broad ideas for what to include in relation to culture in a program with the teacher determining how to realise this in their specific language and teaching eg. which tasks, texts, mix and role of target language and first language.</p>
Nature of progression	<p>The following statement is made about the outcomes ie <i>An outcome at one level is continuous with, but qualitatively different from, the outcomes at the levels before and after.</i> (p22) There is no explicit statement about the nature of progression in culture learning.</p>
View of culture	
Summary comments	<p>The view of culture underlying this document is one of language and culture as integrated, however, the emphasis on sociocultural 'elements' is difficult to reconcile with integration. While culture is seen as the process of constructing meaning, ways of knowing and shaping thought (p. 1), there is a focus on cultural information and sociolinguistic features of language such as social conventions, behaviours and appropriate language use. Culture is depicted as belonging to self and others and is portrayed as central to shaping identity and values, beliefs and qualities such as self-esteem.</p>

South Australia
(Department of Education, Training and Employment, South Australian Curriculum, Standards and Accountability Framework, Alphabetic Languages (Middle Years Band -Years 6-9))

Status	
Presence of explicit reference to culture	Culture is present through the central structure of the <i>Understanding Culture</i> strand. It appears in the <i>Introduction, Scope and Outcomes</i> .
Position within the document	Culture appears within the <i>Introduction</i> and is described in detail in the <i>Strands</i> statement, as the last of three strands. In the <i>Key Ideas</i> and <i>Outcomes</i> , culture appears as its own section and is described last.
Stated importance	Within the <i>Introduction, Understanding Culture</i> is described as a goal of language learning. It is affirmed as important for students to <i>develop an understanding of the interrelationship of language and culture and extend their capability to move across cultures, engaging with diversity</i> (p. 124). The Aims include <i>an understanding of cultures and identities which contributes to a better understandings of themselves and others</i> (p. 124).
Construct	
Relationship to construct of languages learning	Languages learning is described through three organising strands, which appear in the following order: <i>Communication, Understanding Language, Understanding Culture</i> . The three strands are described as ‘interdependent’ and when, <i>taken holistically, form an integrated concept of both language using and language learning as well as reflection</i> (p. 131). Culture is depicted as integral to the overall construct.
Degree and nature of integration of language and culture	An interconnection of language and culture is evident in the <i>Key Ideas, Outcomes</i> and <i>Evidence</i> through some cross-referencing across the strands eg. Key Ideas <i>Identifying the interconnection between language use and cultural values (eg. in idiom, colloquial language, register, and formality</i> (p. 146). Outcomes and Evidence <i>Understanding Language - recognises the ways cultural values are expressed in language (eg gender, formality)(p. 142).</i> <i>Understanding Culture - identifies and analyses expressions of cultural identity in language (eg in stories, social conventions and etiquette)(p. 146).</i> Despite such attempts at highlighting the interrelationship, the separation of language and culture remains problematic.
Relationship to wider curriculum	Cross curricula links A section within the <i>Introduction</i> outlines the relationship between each learning area and cross-curriculum skills. eg. <i>They learn Language and strengthen their skills in the sociocultural and critical dimensions of literacy, numeracy and information and communication technologies. They learn about cultures and make comparisons across cultures, in understanding issues of identity and global interdependence</i> (p. 131). Essential Learnings Each learning area is interconnected to the whole curriculum through a cross curricula concept, the <i>Essential Learnings</i> . These <i>students’ capabilities and dispositions (Identity, Interdependence, Communication, Thinking and Futures)</i> are developed in each learning area as students make progress through the bands. Two <i>Essential Learnings</i> feature prominently in the scope and outcomes for Languages ie. <i>Communication, Identity</i> . These qualities influence the content in the scope and the nature of performance in the outcomes eg. Students experiment with language and write their own texts to describe their personal and social world. <i>They explore diverse forms of communication including digital and electronic technologies, to share meaning with others or members of their team</i> (p. 160); <i>Works cooperatively to share information and ideas, and present opinions on issues of local and global significance</i> (p. 135).

Treatment	
Degree of explicitness	Culture is described in abstracted terms. The examples are generalised across languages and cultures and reflect an emphasis on culture learning as conceptual, focusing on knowledge and understanding, rather than skills and behaviours.
Degree of systematicity	Since culture appears as a distinct strand it features consistently across sections of the document ie. <i>Rationale, Scope</i> (its own strand), and <i>Standards</i> (its own outcome and evidence). The number of statements appearing under the <i>Understanding Culture</i> outcome differs across levels. The outcome is followed by the statement: <i>Examples of evidence include that the student...</i> There is no explanation regarding the inclusion of the number of examples.
Language used in relation to culture	The following key words and phrases are used to describe the benefits of languages learning (and culture learning): <i>participation, positive and productive citizen, capability, diverse ways of thinking and valuing assess to world of ideas and values, identity(ies), interdependence</i>
Advice on pedagogy, curriculum and assessment	<p>Program/Content Culture is described through the <i>Key Ideas</i> eg. <i>analysing culture in association with concepts of community and nationhood, ethnicity and geographical, socioeconomic and political identities</i>. There are frequent references to culture learning as involving critical thinking and development of skills in analysis of language such as deconstructing meaning in texts. There is no explicit statement about recommended texts or materials. There are frequent references to the use of information and communication technologies in general.</p> <p>Pedagogy There is no explicit statement on the preferred teaching approach. There is an implied approach indicated in the tasks outlined in the <i>Strand</i> introduction statements eg. <i>Students expand their knowledge of cultural concepts and processes through investigation and analysis of texts and through personal engagement with speakers of the target language</i> (p. 145). <i>Students explore depictions of peoples and cultures in texts, develop a sense of their own identity and recognise the power of cultural and linguistic diversity... They work collaboratively with others, demonstrating both the capability to engage with a diversity of opinions, and a respect for cultural diversity and interactions with others</i> (p. 145).</p> <p>Assessment There is no explicit statement on how to design, and make judgments about, assessment of culture learning.</p> <p>Additional Support Materials The document <i>Development of Sociocultural Understandings through the study of Languages</i> (Pauwels 1998) is an additional support for teachers in their understanding of, and planning for, this kind of learning. The document was intended to <i>support the implementation of A statement on languages other than English for Australian schools and Languages other than English – a curriculum profile by enabling teachers to gain an understanding of what constitutes sociocultural understandings in languages</i>. (Foreword)</p> <p>The document is essentially a professional development tool to further teachers' own understanding of the nature of sociocultural understanding in languages. It provides an overview of theoretical perspectives on language and culture and their relationship. It gives examples of sociocultural factors in communication including linguistic and paralinguistic factors. There is also a section providing advice about teaching sociocultural understandings in language classrooms, including matters of student background and assessment. A detailed example of how to integrate sociocultural understandings in teaching is also provided.</p>
Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	

Summary comments	<p>Culture is typically viewed as meaning making practices eg. <i>interpretations, values, perspectives, practices, behaviours, beliefs</i> and <i>identity</i>. Culture is depicted as dynamic and multidimensional eg <i>connections within cultures, values and practices that are products of their time and place changing over time (past, present, future)</i> (p. 147).</p> <p>There is a sense of culture as integrated with language. Text is seen as providing the stimulus for culture learning, including the development of new concepts <i>eg how cultural concepts and perspectives are manifested in learning</i> (p. 145) and <i>observes the significance of concepts within cultural practices (eg. time, history, the cycle of the seasons and the environment)</i> (p. 146).</p> <p>There are many references to diversity, multiplicity, differing and alternative ‘interpretations’, singular and generalised views eg. <i>appraises the relativity of information about culture (eg. insider and outsider perspectives)</i> (p. 147).</p> <p>The framework tends to present a positivistic view of culture with little problematising of culture except where it may be implied in terms such as <i>issues, problem-solving, differing views</i>.</p>
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South Australia
(Senior Secondary Assessment Board of SA, Curriculum Statement Chinese: Background Speakers')

NOTE: This document is derived from the Collaborative Curriculum and Assessment Framework for Languages (CCAFL) which is a national model for the teaching, learning and assessment of language subjects. (p. 1) As such, the goals, strands, learning outcomes and parameters for assessment are common across Australia.

Status	
Presence of explicit reference to culture	Culture appears in the <i>Rationale, Goals, Strands</i> and <i>Learning Outcomes</i> sections of the document.
Position within the document	The <i>Rationale</i> appears within the Introduction to the document, following the sections <i>The Language</i> and <i>Description of Target Group</i> . The <i>Goals, Strands</i> and <i>Learning Outcomes</i> follow the <i>Introduction</i> . Culture is included as the second dot point in the <i>Goals</i> , the third of three <i>Strands</i> and the last of four <i>Outcomes</i> .
Stated importance	<p>Culture is depicted as intrinsic to the study of languages in the opening statement of the <i>Rationale</i> ie. <i>The study of Chinese contributes to the overall education of students, particularly in the areas of communication, cross-cultural understanding, literacy and general knowledge and gives access to the culture of Chinese-speaking countries and communities The study of Chinese also promotes understanding of different attitudes and values within the wider Australian community and beyond.</i> (p. 1)</p> <p>Culture learning is integral to the <i>Goals</i> ie. <i>these subjects are designed to develop students’:</i></p> <ul style="list-style-type: none"> - <i>understanding and appreciation of the cultural contexts in which Chinese is used</i> - <i>ability to reflect on their own and other culture(s)</i> (p. 4)
Construct	
Relationship to construct of languages learning	<p>Language learning is described through <i>Goals, Strands</i> and <i>Learning Outcomes</i>. It is the <i>Learning Outcomes</i> that dominate the syllabus requirements. Culture is the fourth learning outcome ie.</p> <ol style="list-style-type: none"> 1. <i>exchange information, opinions and ideas in Chinese</i> 2. <i>express ideas through the production of original texts in Chinese</i> 3. <i>analyse, evaluate and respond to texts that are in Chinese</i> 4. <i>understand aspects of the language and culture of Chinese-speaking communities</i> (pp. 7, 8) <p>Each learning outcome is described in more detail in the section <i>Indicators</i> ie.</p> <ul style="list-style-type: none"> - <i>examine and discuss sociocultural elements in texts</i> - <i>recognise and employ language appropriate to different sociocultural contexts</i> - <i>compare and contrast Australian and Chinese speaking communities</i> (p. 8) <p>Culture is presented as integral to the overall construct.</p>
Degree and nature of integration of language and culture	<p>While <i>Learning Outcome 4</i> is described in terms of language and culture, the nature of the relationship is not clear. The strand <i>Understanding Culture</i> reflects a strong conceptualisation of the integration of language and culture i.e. <i>students develop their understanding of:</i></p> <ul style="list-style-type: none"> - <i>the interdependence of language, culture and identity</i> - <i>how cultural concepts and perspectives are reflected in language</i> - <i>how cultural principles and practices influence communication</i> (p. 6) <p>This strand is present in the introduction to the document and does not feature again. The criteria for assessment separates language and culture for attention i.e.</p> <ul style="list-style-type: none"> - <i>skills in commenting on features of language (explaining the use of language)</i> - <i>skills in commenting on features of culture (making comparisons)</i> (p. 19)
Relationship to wider curriculum	The Curriculum Statement is connected to the broader curriculum through generic statements in the beginning of the document. These statements are common to all Curriculum Statements and relate to equity, student qualities, essential learnings and key competencies, and literacy. Connections to the wider curriculum are implicit in the themes, topics and sub-topics in the Content section eg. <i>The changing roles and expectations of</i>

	<i>women and men; Global issues; Cultural evolution and Adaptation (eg. East meets West, the generation gap, the pace of tradition in modern society, youth culture, globalisation and Chinese culture, China and the outside world); the impact of technology (pp. 10, 11).</i>
Treatment	
Degree of explicitness	Culture is explicit in the introductory statements, tasks (particularly the Investigative task and In-depth study) and assessment criteria. It is implicit in the themes, topics and sub-topics.
Degree of systematicity	<p>Strong statements are made about culture learning in the introductory sections of the document. The content is described through themes, topics, tasks, texts and text types, dictionaries and grammar. There is no section that deals specifically with the recommended approach to teaching culture, however, there is an implied approach in statements such as:</p> <ul style="list-style-type: none"> - <i>Students will analyse and evaluate texts from linguistic perspectives (language forms and features, structure) and cultural perspectives (thematic, contextual, social and political) and consider the relationships between the two.</i> - <i>Students will also develop skills in critical literacy by reflecting on their own and other cultures, and be making connections between Chinese and English, and/or other languages. (p. 11)</i> <p>Since culture learning constitutes one of the learning outcomes, it is embedded within several tasks and the related assessment criteria.</p>
Language used in relation to culture	The following key words and phrases are used to describe the benefits of languages learning and the nature of culture learning: <i>Promotes understanding of different attitudes and values, gives access to the culture, trade, cultural and linguistic heritage, tourism, technology, business, interdependence, identity, awareness and appreciation, concepts and perspectives, principles and practices.</i>
Advice on pedagogy/ curriculum and assessment	<p>Curriculum/Program Content</p> <p>The <i>Scope</i> is described through three macro themes and related topics and sub-topics. There is no indication of how teachers are to address the content, apart from the prescribed themes and topics. Within these parameters, program content is open to teachers' interpretation and no particular teaching approach is recommended ie. <i>Note that the topics are sufficiently broad to allow flexibility in school programs but specific enough to be of practical assistance to students and teachers (p. 11).</i> The sub-topics give some indication of the aspects of language and culture to be covered eg. <i>home and neighbourhood, food and drink, weather, city and rural life, festivals and celebrations, modern and traditional arts, tourism, getting around, gender roles (pp. 2, 3).</i></p> <p>The following statement is made in relation to language ie a listing of grammatical items: <i>There are many different theories of grammar and a number of different approaches towards its teaching and learning. The categories below are not intended to promote any particular theory, or to favour one methodology over another. (p. 4)</i> There is no statement in relation to the teaching of culture or its connection to language as a system.</p> <p>Assessment</p> <p>There is no particular advice to teachers about assessing culture learning. Each set of criteria at each level incorporates a section on <i>Suggested tasks</i>. The status of the <i>Suggested tasks</i> is not clear, leaving them open to interpretation as tasks for learning and/or assessment. This section is under development at the time of this analysis and contains the following generic statement for each level: <i>Tasks that engage students in researching specific topics eg. ceremonies, particular ethnic groups, religion, food/cookery, literary works, film reviews (p. 35).</i></p> <p>The <i>Descriptors</i> give the most detail about what is intended by culture learning. They are generally outlined through four aspects:</p> <ol style="list-style-type: none"> 1. identify social and cultural features of spoken, written and visual texts 2. understand social customs and daily life 3. use appropriate language and gesture 4. identify contrasts and similarities with own culture.

Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	<p>There is a combination of views of culture operating within this document. Sociolinguistic aspects of language are important and are integrated into communication goals and tasks. Statements relating to expectations of student learning indicate an attempt to integrate language and culture in ways which encourage analysis of language for meaning.</p> <p>There is a deliberate attempt through tasks such as the <i>Investigative Task</i> and <i>In-depth Study</i> to encourage a critical stance towards culture and society. This reveals an underlying orientation towards culture as study of society.</p> <p>Culture is seen as multidimensional (eg. list of topics) and dynamic (eg. one of three major themes is 'The Changing World'). There is a sense of culture as belonging to self and others (ie. C1 and C2) however little treatment of C-culture as a concept in itself.</p>

Tasmania
(Tasmanian Secondary Assessment Board, Indonesian 2, 4, 6 Syllabus)

Status	
Presence of explicit reference to culture	References to culture appear in the <i>Subject Statement, Syllabus Description</i> and <i>Criteria Standards</i> sections. Culture is presented as a <i>criterion</i> in this syllabus document.
Position within the document	Culture appears in its most detailed form as the fifth of eight criteria. The criterion is labelled as <i>Understand aspects of the target culture</i> . This is described at three levels (2, 4, 6) across the syllabus (which is relevant for years 9 and 10 or as the basis for an Accelerated Year 11 course).
Stated importance	Culture is given prominence in the opening statement of the document ie. <i>The study of Indonesian contributes to the overall education of students, particularly in the areas of communication, cross-cultural understandings, literacy and general knowledge.</i> (p. 1) It is then detailed further in the specific aims which students develop ie. <ul style="list-style-type: none"> - <i>gain understanding and appreciation of the cultural context in which Indonesian is used.</i> - <i>display the ability to reflect on their own culture through the study of others cultures</i> (p. 1) One of the stated benefits of languages learning provides insight into the meaning of culture learning in this document ie. <i>Languages enables students to examine the construction of culture, to value their personal identity through their understanding of and sensitivity towards, other, and to engage successfully with different communities and cultures.</i> (p. 1)
Construct	
Relationship to construct of languages learning	Languages learning is described through eight criteria: <ul style="list-style-type: none"> - <i>analyse, process and respond to spoken texts</i> - <i>express ideas and information in spoken form</i> - <i>analyse, process and respond to printed texts</i> - <i>express ideas and information in written form</i> - <i>understand aspects of the target culture</i> - <i>collect, analyse and organise information</i> - <i>use technology and resources</i> - <i>plan, organise and undertake activities</i> In effect, these criteria are essentially macro skills, together with culture learning, and with an addition of three key competency type statements. Together these form the construct which is used to describe three levels of performance (A, B, C) across the syllabus.
Degree and nature of integration of language and culture	The nature of integration of language and culture remains at the level of sociolinguistic appropriateness eg. Criterion 5, Level 2, Student Checklist <i>I was able to use appropriate language and gestures when I talked to others</i> (p. 34).
Relationship to wider curriculum	There is no stated connection between languages, and cultures, learning and the wider curriculum.
Treatment	
Degree of explicitness	Culture is explicitly addressed through the criterion <i>Understand aspects of the target culture</i> . It is described through four dimensions: <i>Descriptors, Student Checklist, Suggested tasks, Examples of activities and ratings</i> . It is, at times, incorporated in the suggested tasks eg. <i>Cultural activities – origami, making Easter eggs, cooking for celebrations</i> (p. 47).
Degree of systematicity	The criterion <i>Understand aspects of the target culture</i> appears at each level, across three levels (2, 4, 6). Each level is described through grades (A, B and C) which are detailed in four statements about students' performance.
Language used in relation to culture	The following key words and phrases are used to describe the benefits of languages learning (and culture learning): <i>Access to the culture, promotes understanding of different attitudes and values, appreciation, reflection on own culture, personal identity, sensitivity</i>

	<i>towards others</i> (p. 1)
Advice on pedagogy, curriculum and assessment	<p>Curriculum/Program Content</p> <p>The <i>Content</i> is described through three macro themes and related topics and sub-topics. There is no indication of how teachers are to address the content, apart from the themes and topics being mandated. The program scope within these parameters is open for teacher interpretation and no particular teaching approach is recommended ie. <i>Note that the topics are sufficiently broad to allow flexibility in school programs but specific enough to be of practical assistance to students and teachers</i> (p. 11). The themes are those common to the National Curriculum and Assessment Framework for Languages; The Individual; The (Bahasa) Indonesian Speaking Communities; and The Changing World. The sub-topics give some indication of the aspects of language and culture to be covered eg. <i>home and neighbourhood, food and drink, weather, city and rural life, festivals and celebrations, modern and traditional arts, tourism, getting around, gender roles</i> (pp. 2, 3).</p> <p>The following statement is made in relation to language ie a listing of grammatical items: <i>There are many different theories of grammar and a number of different approaches towards its teaching and learning. The categories below are not intended to promote any particular theory, or to favour one methodology over another.</i> (p. 4) There is no statement in relation to the teaching of culture or its connection to language as a system.</p> <p>Assessment</p> <p>There is no particular advice to teachers about assessing culture learning. Each set of criteria at each level incorporates a section on <i>Suggested tasks</i>. The status of the <i>Suggested tasks</i> is not clear, leaving them open to interpretation as tasks for learning and/or assessment. This section is under development at the time of this analysis and contains the following generic statement for each level: <i>Tasks that engage students in researching specific topics eg. ceremonies, particular ethnic groups, religion, food/cookery, literary works, film reviews</i> (p. 35).</p> <p>The <i>Descriptors</i> give the most detail about what is intended by culture learning. They are generally outlined through four aspects:</p> <ol style="list-style-type: none"> 1. identify social and cultural features of spoken, written and visual texts 2. understand social customs and daily life 3. use appropriate language and gesture 4. identify contrasts and similarities with own culture. <p>The criteria for assessment remain unchanged across the levels with the only visible variability being the degree of teacher support and guidance eg.</p> <p>Level 2 – <i>With teacher supervision and direct assistance, the student can: identify social and culture features of spoken, written and visual texts.</i> (p. 33)</p> <p>Level 6 – <i>With teacher supervision and guidance when sought the student can: identify social and cultural features of spoken, written and visual texts.</i> (p. 97)</p>
Nature of progression	There is no explicit statement about the nature of progression in culture learning. There is an attempt to indicate degrees of performance in the Level Descriptors through the inclusion of three <i>ratings</i> which are differentiated through qualifiers eg. demonstrate a <i>reasonable</i> level of understanding; demonstrate a <i>high</i> level of understanding, and by stated degrees of teacher support eg. with teacher supervision and direct assistance (level 2); with some guidance from the teacher when required (level 6).
View of culture	
Summary comments	The view of culture that emerges is one of culture as a construct which is inter-connected with identity, social and personal values. The <i>Criteria Standards</i> reflect a view of culture as customs and behaviours which are reflected in language. Language and culture learning is necessary to communicate appropriately and to gain understanding of similarities and differences with one's own culture. It is a view of culture primarily as 'other'. There is an apparent disjuncture between the introductory statements and the more detailed content and assessment information with the former highlighting construction of meaning and identity and the latter reverting to sociolinguistic appropriateness and behaviours.

Victoria
(Board of Studies Curriculum and Standards Framework II - French)

Status	
Presence of explicit reference to culture	Culture features in this document (as <i>Sociocultural Understanding</i>) within the <i>Rationale</i> , <i>Goals</i> and <i>Level Statements</i> .
Position within the document	The opening statement in the Languages other than English <i>Rationale</i> includes culture ie. <i>The ability to use a language other than English and move between cultures is important for full participation in the modern world, especially in the context of increasing globalisation and Australia's cultural diversity.</i> (p. 5) <i>Sociocultural understanding</i> appears on the same page within the <i>Goals</i> section, following <i>Communication</i> .
Stated importance	Sociocultural understanding is one of five goals outlined as <i>integrated in language use and in the standards of achievement</i> (p. 5). The <i>Level Statements summarise the standard expected at each level across strands.</i> (p. 8) As such, the statements assist in shaping the curriculum and expectations of teachers. Each statement includes a comment on understanding culture.
Construct	
Relationship to construct of languages learning	Languages learning is described through four macro skills: <ul style="list-style-type: none"> - <i>Listening</i> - <i>Speaking</i> - <i>Reading</i> - <i>Writing.</i>
Degree and nature of integration of language and culture	The <i>Rationale</i> of the document provides two key statements which reflect the degree of integration of language and culture. The <i>Rationale</i> states that students <i>gain direct insights into the culture or cultures which give the language its life and meaning</i> (p. 5). In this statement, language and culture are viewed as integrated. Students are also expected to <i>consider their own culture and compare it with the cultures of countries and communities where the language is spoken</i> (p. 5).
Relationship to wider curriculum	There is no explicit statement about the relationship of languages, and cultures, learning to the wider curriculum.
Treatment	
Degree of explicitness	Culture has a strong presence in the <i>Rationale</i> . In relation to the <i>Outcomes</i> , culture is assumed to be embedded in students' performance through the macro skills eg. <i>distinguish French from English sounds (bleu/blue; sandale/sandal)</i> (p. 15); <i>identify culturally appropriate forms, including closure of a letter</i> (p. 27).
Degree of systematicity	Culture is included consistently in each <i>Level Statement</i> as the final comment.
Language used in relation to culture	The following key words and phrases are used in relation to culture learning: <i>shared meanings, values and practices, vital, comparison, viewing the world, varied, contextual, multiple, values and practices, embodied, insights, same, different, role.</i>
Advice on pedagogy, curriculum and assessment	Content/Scope The scope is described through <i>Level Statements</i> and <i>Curriculum Focus</i> . The <i>Level Statements</i> for each band include a reference to students <i>commenting on understanding how language works and understanding culture</i> (p. 8). The <i>Curriculum Focus</i> is described through three main aspects: <i>Context of language use, Tasks and Texts</i> . These statements are predominantly communication (with some understanding of language as a system) oriented.

	<p>Pedagogy There is no explicit statement on the preferred pedagogy for implementing programs.</p> <p>Assessment There is no explicit statement on how to design, and make judgments about, assessment of culture learning. Tasks are implicit in the evidence, however these are not necessarily assessment tasks.</p> <p>Outcomes The outcomes are described as <i>what students are expected to be able to do</i> (p. 8). There is an emphasis on using language for communication with little reference to underlying understandings and knowledge. The outcomes are communication and language focused with some references to sociolinguistic appropriateness eg. <i>read aloud well known texts, with correct pronunciation and intonation</i> (p. 23), <i>open and close an exchange appropriately</i> (p. 31).</p>
Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	<p>The view of culture that emerges from the <i>Goals</i> is one of culture as dynamic, multi-dimensional and based on making meaning eg. <i>language in different contexts, shared meanings and values and practices of the community as embodied in that language, gesture, many ways of viewing the world</i> (p. 5).</p> <p>The scope for describing culture appears to be limited by the emphasis on Communication as the primary vehicle for describing content and performance. Where it does appear, culture is manifested as sociolinguistic appropriateness eg. <i>non-verbal behaviour</i> (p. 13).</p> <p>As a language specific framework, comments about culture learning tends to emphasise culture as C2 (ie. second/other culture). In addition, there are references to culture as an abstracted concept eg <i>connect similarities and differences, learn about the role and importance of multilingualism in an international context</i> (p. 21), <i>customs and traditions change over time</i> (p. 29). There is a reference also to the integration and evolution of cultures (C3) ie. <i>there are elements of French influence in Australian life and culture</i> (p. 25).</p> <p>Culture is portrayed as both internal and external to the learner, with a sense of multiplicity, diversity and dynamism. Culture is also viewed as complex and multifaceted eg <i>issues of concern to young French people (for example racism, homelessness, inequities in the education system)</i> (p. 33).</p>

Victoria
(Board of Studies, Curriculum and Standards Framework II -Indonesian)

Status	
Presence of explicit reference to culture	Culture features (as <i>Sociocultural Understanding</i>) within the <i>Rationale, Goals and Level Statements</i> .
Position within the document	The opening statement in the Languages other than English <i>Rationale</i> includes culture ie. <i>The ability to use a language other than English and move between cultures is important for full participation in the modern world, especially in the context of increasing globalisation and Australia's cultural diversity</i> (p. 5). <i>Sociocultural understanding</i> appears on the same page within the <i>Goals</i> section, following <i>Communication</i> .
Stated importance	Sociocultural understanding is one of five goals outlined as <i>integrated in language use and in the standards of achievement</i> in the <i>Rationale</i> (p. 5). The <i>Level Statements</i> which <i>summarise the standard expected at each level across strands</i> (p. 8) assist in shaping the curriculum and expectations of teachers. Each <i>Level Statement</i> includes a comment on understanding culture.
Construct	
Relationship to construct of languages learning	Languages learning is described through four macro skills: <ul style="list-style-type: none"> - <i>Listening</i> - <i>Speaking</i> - <i>Reading</i> - <i>Writing</i>.
Degree and nature of integration of language and culture	The <i>Rationale</i> of the document provides two key statements which reflect the degree of integration of language and culture. The <i>Rationale</i> states that students <i>gain direct insights into the culture or cultures which give the language its life and meaning</i> (p. 5). In this statement, language and culture are viewed as integrated. Students are also expected to <i>consider their own culture and compare it with the cultures of countries and communities where the language is spoken</i> (p. 5).
Relationship to wider curriculum	There is no explicit statement about the relationship of languages, and cultures, learning to the wider curriculum.
Treatment	
Degree of explicitness	Culture has a strong presence in the <i>Rationale</i> and a comment in each <i>Level Statement</i> . In relation to the outcomes, culture is assumed to be embedded in students' performance using the macro skills eg. <i>Students are able to step back from the immediate experience and reflect upon a topic through other people's texts</i> (p. 25) and <i>Students read texts containing not only information but also a point of view, or in folk tales, a moral</i> (p. 26).
Degree of systematicity	Culture is included consistently in each <i>Level Statement</i> as the final comment.
Language used in relation to culture	The following key words and phrases are used in relation to culture learning: <i>shared meanings, values and practices, vital, comparison, viewing the world, varied, contextual, multiple, values and practices, embodied, insights, same, different, role</i> .
Advice on pedagogy, curriculum and assessment	Content/Scope The scope is described through <i>Level Statements</i> and <i>Curriculum Focus</i> . The <i>Level Statements</i> for each band include a reference to students commenting on <i>understanding how language works and understanding culture</i> . The statements include examples that focus on daily routine and behaviours eg. <i>(Students) learn about dance, dress and daily routine through stories such as 'Ayu and the Perfect Moon' or 'Mrs Bunkle's Umbrella'</i> . <i>They learn that there are different ways of doing things in Indonesia, for example going to school at 7 o'clock, and eating rice for breakfast (Level 2)(p. 15)</i> .

There are also references to values and greetings eg. *Students understand something of the Indonesian notion of respect and how to address friends (kamu) and adults (bapak, ibu).*(Level 3) (p. 19).*They learn about the concept of unity, and the beliefs and ideas that draw Indonesians together (Panca Sila), and how this relates to current and past events in Indonesia (Level 5) (p. 27).*

There are comments that connect learning about C1, C2 and C-culture eg.

- *They can make comparisons between traditional and modern Indonesian lifestyles (dress, sport, housing, music and dance), and understand that customs change in Indonesia, as they do in Australia, and some of the reasons for change. (Level 3)(p. 19).*
- *Students understand, for example, that while young people in Indonesia have many of the same concerns (eg. Relationships) as young people in Australia, there remain differences (eg. Displays of affection in public, respect for aged)(Level 6)(p. 31).*

There are many references to culture learning as developing knowledge of human and physical geography eg.

- *(Students) learn where Indonesian is spoken, and something of the history and geography of Indonesia, collecting some of the information themselves, for example, from given websites on the Internet.(Level 3)(p. 19).*
- *Students know that Indonesia is an archipelago (tanah air, nusantara), as well as basic geographical facts, such as the number so islands and the names of the major islands.(Level 4)(p. 23).*
- *(Students) are introduced to aspects of the cultures associated with Indonesia, for example, some of the folk tales of these cultures (The Buffalo's Victory) (Level 4) (p. 23).*
- *Students are taught the basic geographical features of Indonesia such as size, population, main islands and climate, compare these with Australia, and understand some of the implications they have on Indonesian and Australian lifestyles, attitudes and customs.(Level 4)(p. 23).*

There are some references to students making connections between language and culture eg.

They have a grasp of the history of the Indonesian language, links with other languages and dialects, and how and why the language has changed, and continues to change. They can explain why it is important to understand the language, as well as something of the culture, and why it is important to learn Indonesian (Level 5A) (p. 41).

The *Curriculum Focus* is described through three main aspects: *Context of language use, tasks and texts*. These statements are predominantly communication oriented with occasional references to sociocultural context and content eg. *factual information about Indonesia* (p. 13), *famous people or places* (p 18), *bargaining (conducting transactions) and weather, animals, geography, world of work* (p 20). References to using authentic texts are included (eg. sister school, home pages, forms, labels, menus, advertisements). There is no explicit statement regarding pedagogy however the emphasis implied in the following suggests a focus on Communication and linguistic content and understanding eg. *Authentic texts are accompanied by guiding questions to teach students to focus on words in a text they can understand* (p. 20).

Pedagogy

There is no explicit statement on the preferred pedagogy for implementing programs. In the upper levels, there is an implied pedagogy and a notion of exploring language as a cultural construct in the description of texts eg. *identify points of view, reasons and sequence* (p. 29) and, *compare and contrast facts, opinions and ideas* (p. 33).

Assessment

There is no explicit statement on how to design, and make judgments about, assessment of culture learning. Tasks are implicit in the evidence, however these are not necessarily assessment tasks.

	<p>Outcomes</p> <p>The Outcomes are described as <i>what students are expected to be able to do</i> (p. 8). There is an emphasis on using language for communication with little reference to underlying understandings and knowledge. The Outcomes include references to sociolinguistic appropriateness eg. <i>culturally appropriate forms, including closure of a letter</i> (p. 25), <i>greet and introduce others appropriately</i> (p. 21), <i>pronounce three or four words correctly</i> (p. 17).</p> <p>Linguistic features are emphasised for their communicative use without reference to their cultural significance/meanings eg <i>use the passive voice correctly</i> (p. 35) <i>express disagreement appropriately</i> (eg. <i>by suggesting an alternative point of view</i>) (p. 35).</p>
<p>Nature of progression</p>	<p>There is no explicit statement about the nature of progression in culture learning. The nature of, and basis for, progression in culture learning is not clear but is implied through the level statements eg.</p> <p>Level 1</p> <p><i>Students gain a picture of Indonesians through, for example, CD-ROMs, realia, photographs, picture story books, videos and Indonesian visitors. They know, and can use, some of the non-verbal behaviour that belongs with the Indonesian language, such as shaking hands or being introduced. They understand that there are things that are different in respect of language and culture (for example, word order, eg. Topi saya, food and drink), and some things that seem the same as in Australia</i> (p. 11).</p> <p>Level 6A</p> <p><i>Students have an understanding of aspects of contemporary Indonesian society in areas such as population, health, religion and the environment, which they acquire, in part, through the target language. They are able to gather information and provide a simple report on a topic such as celebrations in Indonesia, with some explanation, for example, why they are important. They can compare aspects of life in Indonesia with life in Australia, for example, school life, and identify advantages and disadvantage</i> (p. 45).</p>
<p>View of culture</p>	
<p>Summary comments</p>	<p>The view of culture that emerges from the <i>Goals</i> is one of culture as dynamic, multi-dimensional and based on making meaning eg. <i>language in different contexts, shared meanings and values and practices of the community as embodied in that language, gesture, many ways of viewing the world</i> (p. 5).</p> <p>The scope for describing culture appears to be limited by the emphasis on Communication as the primary vehicle for describing content and performance. Where it does appear, culture is manifested as sociolinguistic appropriateness, general knowledge (eg. geography and history), and a sense of culture as reflecting values.</p> <p>As a language specific framework, descriptions tend to emphasise culture as C2. There are references also to culture as an abstracted concept eg <i>They understand that as in Australia, many peoples, cultures and languages contribute to the diversity of Indonesia (Bhinneka Tunggal Ika), but that the diversity of Indonesia is different in both nature and origin from that in Australia</i> (Level 4) (p. 23).</p> <p>There is a sense of diversity across cultures eg <i>They learn to connect similarities and differences</i> (eg. <i>Clothes for special occasions may be different, but they exist in both Indonesian and Australian society</i>) (Level 2)(p. 15).</p> <p>Culture is portrayed as complex and multifaceted eg <i>Students have an understanding of aspects of contemporary Indonesian society in areas such as population, health, religion and the environment, which they acquire, in part, through the target language</i> (Level 6A) (p. 45).</p>

Western Australia
(Curriculum Council, Curriculum Framework, Languages other than English)

Status	
Presence of explicit reference to culture	Culture appears throughout the document including the <i>Definition, Rationale, Scope and Learning Outcomes</i> .
Position within the document	Culture is included in the <i>Rationale</i> of the learning area as the second point ie <i>LOTE learning provides insights into other cultures. Language use is socially and culturally bound and the ability to communicate effectively requires understanding of the cultural concepts within which language is used</i> (p. 146). Descriptions of culture learning are then integrated under the heading <i>Context</i> within the <i>Scope of the Curriculum</i> section of the document.
Stated importance	<p>The <i>Rationale</i> positions culture as central, stating that <i>LOTE learning provides a unique window for gaining insights into other cultures. Language use is socially and culturally bound and the ability to communicate effectively requires understanding of the cultural concepts within which languages is used</i> (p. 146).</p> <p>In relation to the document <i>Student Outcomes Statements</i>, a separate section titled <i>Monitoring Student Progress in the Unsequenced Learning Outcomes for LOTE</i> states that: <i>Students must have an appropriate framework for effective communication in the target language. Without this framework, they will only be able to communicate at a superficial level and at times even inappropriately. An understanding of the relationship between language and its sociocultural context is therefore vital.</i> (p 53).</p>
Construct	
Relationship to construct of languages learning	<p>Languages learning is described as having six outcomes <i>each of which is essential to students' ability to communicate effectively and appropriately in the target language</i> (p. 149). These learning outcomes are <i>interrelated and cannot be achieved in isolation</i>. The second three outcomes are demonstrated through the first three outcomes:</p> <ul style="list-style-type: none"> - <i>Listening and Responding and Speaking</i> - <i>Viewing, Reading and Responding</i> - <i>Writing</i> - <i>Cultural Understandings</i> - <i>The System of the Target Language</i> - <i>Language Learning Strategies</i> <p>The relationship of culture to the overall construct of languages learning is captured in a diagram (p. 149). Labelled <i>cultural understandings</i>, it is depicted together with <i>the system of the target language</i> and <i>language learning strategies</i> as peripheral to the macro skills and the target language (which is central).</p>
Degree and nature of integration of language and culture	<p>Cultural understandings are seen as necessary for effective language use. Language is described as reflecting many aspects relating to culture including <i>actions, values, beliefs and attitudes, shared understandings</i>.</p> <p>Sociolinguistic understanding is viewed as necessary to adapt language to suit the audience and context. In this instance, <i>sociocultural understanding</i> refers to knowledge about different values and belief systems eg. <i>the natural and physical, social, economic, historical and political environments, influence target language speaking groups and their cultural traditions</i> (p. 151-2).</p>
Relationship to wider curriculum	<p>Links with other Learning Areas</p> <p>The relationship between LOTE and other learning areas is depicted as involving two processes ie: <i>by integrating the content of other learning areas into the LOTE learning area; and by using languages other than English as the medium for teaching and learning the content of other learning areas</i> (p. 174).</p> <p>A matrix structure provides examples of tasks and foci that could be used for integration eg</p> <ul style="list-style-type: none"> - The Arts –make masks/puppets, perform dances

	<ul style="list-style-type: none"> - Health and Physical Education – play culture specific sports eg. martial arts, bowls/bocce - Maths – graph aspects of target language culture eg. population rates - Society and Environment – compare family structures, compare customs, rituals and values <p>Links across the curriculum</p> <p>Another matrix structure outlines direct and indirect links between the learning area and the overarching statement of learning outcomes for the whole curriculum. This shows how Languages contributes to the development of the student overall eg. <i>The learning of a LOTE may enable students to enhance their understanding of issues pertinent to the physical, biological and technological circumstances of target language communities. Students use these understandings to make informed choices and ethical decisions in the context of their own lives (Outcomes: indirect 4) (p. 173).</i></p>
Treatment	
Degree of explicitness	<i>Cultural understandings</i> is the fourth outcome in the <i>Learning Outcomes</i> table (p. 148). It is comprised of two dimensions: sociolinguistic and sociocultural understandings. More detailed statements about culture learning in each band of schooling are integrated within the <i>Context</i> section. A single page summary of generic outcomes relating cultural understandings to the macro skills is provided in the <i>Student Outcomes Statements</i> document.
Degree of systematicity	<p>There is an attempt to systematically include culture as an integral part throughout the document and support materials. It appears most strongly in the <i>Rationale</i> and <i>Learning Outcomes</i> and is less obvious in the <i>Scope</i>.</p> <p>Cultural understandings are not explicitly described as performance outcomes and are instead to be interpreted through students’ performance in Communication ie. <i>Students demonstrate achievement of this outcome through the Listening and Responding, and Speaking, Viewing, reading and Responding, and Writing outcomes</i> (p. 152).</p> <p>The support materials attempt to address this learning outcome in more detail however the examples are strongly communication oriented and rely on teacher inference rather than direct elicitation of student understandings.</p>
Language used in relation to culture	The following key words and phrases are used in relation to culture learning: <i>Complex social practices</i> (p. 151), <i>insights</i> (p. 146), <i>valuing and acknowledging</i> (p. 147), <i>employment, travel, family, personal enjoyment</i> (p. 147), <i>appropriate actions, values, beliefs and attitudes</i> (p. 151), <i>different cultures, different meanings</i> (p. 151), <i>make sense of the social fabric</i> (p. 152), <i>features of life of a society</i> (p. 152).
Advice on pedagogy, curriculum and assessment	<p>Content/Scope</p> <p>Although the section <i>The Scope of the Curriculum</i> is described as including <i>information on how children learn a second or subsequent language and the environment in which this learning best takes place</i> (p. 154), there are minimal explicit references to culture learning.</p> <p>In the <i>Learning Outcomes</i> section, examples of sociolinguistic understanding are provided eg.</p> <ul style="list-style-type: none"> - <i>using target language forms of address</i> - <i>using a style of language appropriate to context</i> - <i>sequencing language appropriate to a given situation</i> - <i>making the right choice of words or phrases for a particular social fact</i> - <i>accompanying target language usage with appropriate gesture and body language</i> (p. 152) <p>Similarly examples of sociocultural understanding are provided eg.</p> <ul style="list-style-type: none"> - <i>demonstrating knowledge of place and location within target language speaking communities</i> - <i>using target language recipes to plan, prepare and cook food</i>

- *describing in the target language an event which has special significance*
- *recording information about target language speaking communities from ...authentic text*
- *debating in the target language environmental or social issues of the target language community* (p. 151)

Throughout the phases of schooling, there are occasional references about suitable learning conditions such as:

- *Particular care needs to be taken to ensure that the images of culture that are presented to students in authentic or adapted texts are current and do not promote quaint, stereotypical or idealised versions of societies they reflect* (p. 154).
- *As culture is embedded in language and language is a vehicle for understanding culture, students need to be able to access and use different text types.* (p. 154)
- *Texts involve students in reading beyond literal interpretation. In so doing they will comprehend the cultural constructs which are present in all texts.* (p. 164).

The document *Student Outcome Statements* (Education Department of Western Australia) provides some examples of tasks that constitute culture learning eg. *(Students) should be exposed to a variety of authentic text types eg audiotapes and videotapes, television, film, visitors from the target country and ... make meaning from a variety of text in the target language. These texts can depict both cultural aspects of language use and elements of culture: for example, through viewing of a video clip of adolescents involved in informal after-school activities, students will be able to identify lifestyle similarities and differences, and distinguish between formal language use and the language of adolescents* (p. 53).

The tasks are described in generic terms and are *unsequenced*.

Support Materials

A series of support materials have been developed to assist teachers in the areas of developing programs, making judgments and interpreting outcomes. The following is a brief summary of how the materials address culture learning in languages:

Understanding outcomes - Cultural Understandings

Culture learning is divided into two major outcomes:

- *Sociolinguistic understanding – appropriate language use through forms and linguistic impressions of social facts.*
- *Sociocultural understanding - appropriate language use through knowing about the target language community.*

Exploring the outcomes - sociolinguistic understanding (Part 1)

There is no explicit statement about the nature or basis for students making progress in this kind of learning however growth is implied through student work samples at different year levels ie. *...components that change as learning deepens and therefore what needs to be the focus for students to make progress* (p. 2). Examples focus heavily on conventions of greetings and forms of address, politeness conventions, conventions in conversation, reading and writing, and conventions of non-verbal behaviour.

Understanding the outcomes through student responses

The examples are communication oriented, with sociolinguistic conventions and appropriate use being the major features for comment.

Exploring the outcomes – sociocultural understanding (Part 2)

The outcomes are described in relation to the following:

- *The nature of interpersonal relationships as they are reflected in aspects of everyday life and social rituals ie. Aspects of everyday life; Social rituals*
- *Knowledge of the speech community/communities (eg. History, geography, society in global perspective)* (pp. 7, 8).

Understanding the outcomes through student responses

The examples reflect a view that culture learning is implicit in communicative language use eg. Drawing house plan. The assessment is not direct and the outcomes tend to be communication oriented rather than explicitly outlining students' culture learning.

	<p><i>Contexts for learning</i> (ie. Suggested tasks) The contexts for developing culture learning focus on meanings in texts through critical thinking processes such as analysing, asking questions, identifying bias and alternative views, and reconstructing. The evidence provided in the samples tends to focus on linguistic items and inferences are drawn about students' understandings eg <i>Even though she had some cultural misconceptions, I realised she understood more about Indonesia than was evident from her oral responses</i> (p. 5 Indonesian). The statements that explicitly refer to students' learning tend to focus on factual knowledge eg. location of rooms in a 'typical' house, and tend to be simplistic in nature eg. <i>Andrew could describe aspects of everyday life in Kalimantan, such as the families living together with bedrooms down one side, eating mats along the middle and rice and animals under the house</i> (p. 4 Indonesian).</p> <p><i>Support Materials - Focussing on achievement</i> These materials consist of a sample unit of work and teacher commentary. The commentary is provided by the teacher who identifies the evidence in the student's work. The comments focus on Communication and features of language use, with inferences about the understanding which may underlie the communicative act. Reliance on assessing culture learning through communication tends to result in superficial outcomes due to students' limited proficiency in the target language at this level.</p> <p><i>Support Materials – Planning for learning</i> The materials consist of a unit of work or task with an accompanying explanation of the assessment process and reasoning for judgments made about student learning. Teachers' comments are heavily weighted to appropriate language use as the most noteworthy feature.</p>
Nature of progression	There is no explicit statement about the nature of progression in culture learning.
View of culture	
Summary comments	<p>Culture is viewed as belonging both to self and others. There is a heavy emphasis on sociolinguistic behaviour and appropriate language use in different contexts.</p> <p>There is a discrepancy between the abstracted descriptions of culture and culture learning in the <i>Introduction</i> and <i>Outcomes</i> and specific examples of student learning. In the support materials, for example, teacher comments refer to stereotyping yet there is no explicit evidence of this in the student work sample.</p> <p>The language specific support materials are invaluable in providing the kind of detail that enables the evidence of culture learning to be visible to others. The descriptions are however limited by the construct itself which limits assessment of learning to performance through communication in the target language.</p>

Appendix 5 Overview of summary comments from each framework

Australian Capital Territory

This framework appears to combine a sociolinguistic perspective and a view of culture as about 'difference'. Culture is seen as data, appropriate behaviour, and linguistic choices. Culture is stated as interrelated with language, but it does not appear to be integrated with language at a deeper level within the curriculum scope and band descriptions. Culture is not elaborated in descriptions of content or outcomes, which are dominated by Communication. Culture is connected to across-curriculum perspectives, mostly in terms of inclusion of students' backgrounds rather than as an integral aspect of these perspectives.

New South Wales

K-6

The term *Intercultural understanding* is used only once in the document. (p. 5) Culture is varyingly referred to as *competence* (p. 9), *aspects*, *context*, *understandings*. Culture learning is focused on *similarities and differences* (p. 8) with references to *ways of thinking* and *patterns of behaviour*. (p. 8) In summary, culture is presented as:

- sociolinguistic knowledge, e.g. appropriateness, naming system (p. 23)
- behaviours, e.g. not eating pork, paralinguistic devices use of left/right hand, touching head
- values, e.g. *respect* (p. 13), *responsibility* (pp. 17, 19), *politeness* (p. 27), *harmony*
- phenomena, e.g. shadow plays (p. 25), *wearing uniform* (p. 19), *traditional dress* (p. 19), *holy days* (p. 19), *batik* (p. 19), *the arts* (p. 23).

It is a positivistic view of culture with a sense of multiplicity, e.g. *values of communities* (sense of diversity, 'multicultural') and a notion that culture is dynamic and resides with others and self, e.g. *Indonesian, other cultures and Australian society*. (p. 8)

7-10

This document draws upon various views of culture. There is both a view of 'high culture' and 'everyday' culture, e.g. Students learn Indonesian for 'some' *understanding of civilisation* as well as *information about contemporary life*. (p. 11)

Although there is reference to culture as a system which gives meaning to communication (p. 3), it is presented as 'aspects' or phenomena, e.g. particular customs and behaviours, *Hari Kemerdekaan (Independence Day)* (p. 37), *distinctive customs of ethnic groups*. (p. 11) In the detailed content, descriptions of culture tend to reflect a utilitarian view of culture learning within languages, e.g. *becoming an aware traveller*. (p. 41)

Culture is presented as both multiple, e.g. Indonesia and Australia (p. 2), as well as monolithic, i.e. 'the' *cultures of Indonesia*. (p. 3). Culture learning is seen as of *intrinsic worth and interest* with students developing *positive attitudes towards other peoples and cultures*. (p. 5) It is a positivistic view of culture.

Northern Territory

The view of culture that emerges is that of *appropriate behaviours, copying and gestures*. There is an emphasis on sociolinguistic appropriateness, with many references to *gesture, intonation, register, appropriate target language use, formal and informal differences* and *sociolinguistic and cultural references in texts*. (p. 16) The framework is dominated by a view of culture as appropriateness of linguistic and paralinguistic knowledge to enhance effective communication.

Queensland

1-3

In the introductory statements in this document, culture is described in ways that strongly support the notion of the interrelationship of language and culture. The purpose of culture learning is seen as

primarily to improve effective communication and gain insights into 'otherness'. The descriptions of intercultural communication and intercultural understanding provide a view of culture as socioculturally appropriate language use and general knowledge, everyday practices, behaviours, and events.

4-10

The view of culture underlying this document is one of language and culture as integrated; however, the emphasis on sociocultural 'elements' is difficult to reconcile with integration. Culture is seen as constructing meaning, ways of knowing and shaping thought. (p. 1) There is a focus on cultural information and sociolinguistic features of language such as social conventions, behaviours, and appropriate language use. Culture is depicted as belonging to self and others and is portrayed as central to shaping identity and values, beliefs, and qualities such as self-esteem.

South Australia

Culture is typically viewed as meaning-making practices, e.g. *interpretations, values, perspectives, practices, behaviours, beliefs, and identity*. Culture is depicted as dynamic and multidimensional, e.g. *connections within cultures, values and practices that are products of their time and place changing over time (past, present, future)*. (p. 147)

There is a sense of culture as integrated with language. Text is seen as providing the stimulus for culture learning, including the development of new concepts, e.g. *how cultural concepts and perspectives are manifested in learning* (p. 145) and *observes the significance of concepts within cultural practices (e.g. time, history, the cycle of the seasons and the environment)*. (p. 146)

There are many references to diversity, multiplicity, differing and alternative 'interpretations', singular and generalised views, e.g. *appraises the relativity of information about culture (e.g. insider and outsider perspectives)*. (p. 147).

The framework tends to present a positivistic view of culture with little problematising of culture except where it may be implied in terms such as *issues, problem-solving, differing views*.

Tasmania

The view of culture that emerges from the *Subject Statement* and *Syllabus Description* is one of culture as a construct which is inter-connected with identity and social and personal values. The *Criteria Standards* reflect a view of culture as customs and behaviours, which are reflected in language. Language and culture learning is necessary to communicate appropriately and to gain understanding of similarities and differences with one's own culture. It is a view of culture primarily as 'other'. There is an apparent disjuncture between the introductory statements and the more detailed content and assessment information.

Victoria

French

The view of culture that emerges from the *Goals* is one of culture as dynamic, multidimensional and based on making-meaning, e.g. *language in different contexts, shared meanings and values and practices of the community as embodied in that language, gesture, many ways of viewing the world*. (p. 5)

The scope for describing culture appears to be limited by the emphasis on Communication as the primary vehicle for describing content and performance. Where it does appear, culture is manifested as sociolinguistic appropriateness, e.g. *non-verbal behaviour*. (p. 13)

As a language-specific framework, comments about culture learning tend to emphasise culture as C2 (i.e. second/other culture). In addition, there are references to culture as an abstract concept, e.g. *connect similarities and differences, learn about the role and importance of multilingualism in an international context* (p. 21), *customs and traditions change over time*. (p. 29) There is a reference also to the integration and evolution of cultures (C3), i.e. *there are elements of French influence in Australian life and culture*. (p. 25)

Culture is portrayed as both internal and external to the learner, with a sense of multiplicity, diversity, and dynamism. Culture is also viewed as complex and a problem, e.g. *issues of concern to young French people (for example, racism, homelessness, inequities in the education system)*. (p. 33)

Indonesian

The view of culture that emerges from the *Goals* is one of culture as dynamic, multidimensional, and based on making–meaning, e.g. *language in different contexts, shared meanings and values and practices of the community as embodied in that language, gesture, many ways of viewing the world*. (p. 5).

The scope for describing culture appears to be limited by the emphasis on Communication as the primary vehicle for describing content and performance. Where it does appear, culture is manifested as sociolinguistic appropriateness, general knowledge (e.g. geography and history), and a sense of culture as reflecting values.

As a language-specific framework, descriptions tend to emphasise culture as C2. There are references also to culture as an abstract concept, e.g. *They understand that as in Australia, many peoples, cultures and languages contribute to the diversity of Indonesia (Bhinneka Tunggal Ika), but that the diversity of Indonesia is different in both nature and origin from that in Australia (Level 4)*. (p. 23)

There is a sense of diversity across cultures, e.g. *They learn to connect similarities and differences (e.g. Clothes for special occasions may be different, but they exist in both Indonesian and Australian society) (Level 2)*. (p. 15)

The treatment of culture is problematised and is portrayed as complex, e.g. *Students have an understanding of aspects of contemporary Indonesian society in areas such as population, health, religion, and the environment, which they acquire, in part, through the target language (Level 6A)*. (p. 45).

Western Australia

Culture is viewed as belonging both to self and to others. There is a heavy emphasis on sociolinguistic behaviour and appropriate language use in different contexts.

There appears to be a discrepancy between the abstracted and generalised descriptions of culture and culture learning in the *Introduction* and *Outcomes* sections of the framework and the specific examples of student learning. In the support materials, for example, the teacher comments refer to the abstract notion of stereotyping, yet there is no explicit evidence of this in the example provided.

The language-specific support materials are invaluable in providing the kind of detail that enables the evidence of culture learning to be visible to others. The descriptions are, however, limited by the construct itself which limits assessment of learning to performance through communication in the target language.

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