

Intercultural Competence in Young Language Learners: a case study

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AUTHOR'S DECLARATION

This is to certify that:

- I. this thesis comprises only my original work towards the Doctor of Education Degree
- II. due acknowledgement has been made in the text to all other material used
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- IV. no part of this work has been used for the award of another degree.
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Abstract

With the heightened profile of language learning in a global community, language education is exploring a new model of intercultural language learning. The goal of intercultural language learning is to produce language users equipped with explicit skills in understanding connections and differences between their own culture and the culture of the target language. The research literature suggests that language learners' resulting intercultural competence will encompass a range of characteristics. There have been few empirical studies, however, to provide illustration of intercultural competence, in order to assist teachers' understanding of desired outcomes and student development.

This case study investigates the characteristics of intercultural competence in young language learners in one Australian primary school. The learners have been engaged in an immersion language program for up to eight years, in one of three languages: French, German or Japanese. The study also investigates the behaviours and understandings in their language teachers which may facilitate the development of learners' intercultural competence. It explores in summary what may be the nature of intercultural competence in the case study language learners. The study is relevant to research of both intercultural language learning and of immersion language classrooms.

Using a case study design, the study incorporates qualitative data in the form of student focus group interviews, teacher interviews, and classroom observations. Data were collected at the case study school, in Sydney, Australia, over a school semester, and involved 49 Year 6 students and four teachers.

Results of the study suggest a number of indicators of the case study students' development in intercultural competence – that is, through understanding of language culture and identity. The student is and sees him or herself as a purposeful interactive communicator. The student understands the target language itself to be the vehicle of the target culture, and often displays metalinguistic curiosity and skills. Some students are able to critically reflect on their (multiple) linguistic and cultural memberships, and to negotiate their identity as a non-native language user.

The study found that teachers provide a model of interculturality to their students. The

teachers' interculturality is enacted in their relationships and pedagogical choices, in their design of experiential learning tasks, and their facilitation of linguistic and cultural connections for their students. The study also found that the nature of the immersion language classroom itself facilitates intercultural competence in students.

The study provides a case study illustration of intercultural competence in language learners which is relevant to research in intercultural language learning, immersion pedagogy and the emerging related pedagogy of content-based language learning.

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Contents

CHAPTER 1 – INTRODUCTION	1
1.1 Overview	1
1.2 Background	1
1.3 Focus of research	4
1.4 Purpose of proposed study	6
1.5 Definitions of key terms	7
1.5.1 Bilingual	7
1.5.2 Immersion	7
1.5.3 Intercultural	8
1.5.3.1 Intercultural language learning	8
1.5.3.2 Intercultural competence	10
1.6 Research questions	11
1.7 Research participants	11
1.8 The case study school	12
1.8.1 The case study school in the broader context	13
1.9 Methodology	14
1.10 Significance of the study: Connecting the research with practice	15
1.11 Limitations of the study	17
1.12 Chapter summaries	18
CHAPTER 2 – LITERATURE REVIEW	19
2.1 Overview	19
2.2 Theoretical contexts	20
2.2.1 Understanding culture	20
2.2.1.1 Culture in anthropology	20
2.2.1.2 Culture in interpretive research	21
2.2.1.3 Culture and semiotics	21
2.2.2 Understanding language	22
2.2.2.1 Language as syntax	22
2.2.2.2 Language and semiotics	23
2.2.2.3 Sociocultural language research: a balanced approach	23
2.2.2.4 New methodologies in language research	24
2.2.2.5 Culture in the language classroom	25
2.2.3 Intersection of culture and language: Intercultural Language Learning Theory	27
2.2.3.1 Models of communicative competence	27
2.2.4 Measurement of intercultural development	30

2.3	Schools, students and teachers	32
2.3.1	School context: immersion program schools in Australia and abroad	32
2.3.1.1	Features of immersion school programs	33
2.3.1.2	Aspects of immersion programs in Australian context	34
2.3.1.3	The case study school	35
2.3.2	Students: Language learner behaviours and perceptions	36
2.3.2.1	Students: Using Language	36
2.3.2.2	Students: Making Linguistic Connections	38
2.3.2.3	Students: Moving between cultures	39
2.3.2	The role of the teacher in intercultural development	42
2.3.3.1	Representation of teacher best practice in immersion programs	43
2.3.3.2	Teacher understanding of own interculturality	44
2.3.3.3	Representation of teachers in three Australian documents	45
2.4	Synthesis of Literature review	47
 CHAPTER 3 – METHODOLOGY		 48
3.1	Overview	48
3.2	Research design	49
3.2.1	Researcher role	50
3.3	Participants and site selection	51
3.3.1	Student participants	51
3.3.2	Teacher participants	53
3.3.3	The case study school	53
3.4	Data collection methods	54
3.4.1	Focus groups and interviews	56
3.4.1.1	Student focus groups	57
3.4.1.2	Teacher interviews	59
3.4.2	Classroom observation	60
3.4.3	Summary of data collection methods	61
3.5	Procedures for data collection in the case study school	63
3.6	Protection of human subjects	64
3.7	Data coding and analysis techniques	65
3.7.1	Thematic coding of data source: Focus group discussions	65
3.7.2	Treatment of data source: Classroom observation	68
3.7.3	Thematic coding of data source: Teacher interviews	68
3.8	Study reliability and validity	70
3.8.1	Reliability	70
3.8.2	Validity	71
3.9	Limitations of methods used	72
3.10	Conclusion	73

CHAPTER 4 – FINDINGS	74
4.1 Overview and Research questions	74
4.2 Behaviours and perceptions in students: Presentation of student data and discussion of student data (Research question 1)	76
4.2.1 Presentation of student data	77
4.2.1.1 Focus group raw data	77
4.2.1.2 Student response, amended <i>Developmental Model of Intercultural Sensitivity</i>	79
4.2.2 Discussion of data: Students	80
4.2.2.1 First area student evidence: Students as purposeful language users in a meaningful context	81
4.2.2.2 Second area student evidence: Students' metalinguistic abilities	85
4.2.2.3 Third area student evidence: Students' analysis of relationships and identification with the target culture	90
4.2.3 Summary discussion: Student data	97
4.3 Behaviours and understandings in teachers: Discussion of teacher data (Research question 2)	99
4.3.1.1 Teachers' understanding of their own interculturality	102
4.3.1.2 Teacher understanding of intercultural development in students	103
4.3.1.3 Linking teacher interculturality to student intercultural competence	107
4.3.2 Second area teacher behaviour: teacher as model of spoken interaction	109
4.3.2.1 Linking teacher modelling of spoken interaction to student intercultural competence	110
4.3.3 Third area teacher behaviour: Teachers supporting students in making linguistic and cultural connections	111
4.3.3.1 Teachers facilitating Linguistic Connections	112
4.3.3.2 Teachers facilitating cultural connections	113
4.3.3.3 Linking teachers' facilitation of connections to students' intercultural competence	114
4.3.4 Fourth area teacher evidence: Teachers' design of tasks facilitating intercultural competence in students	116
4.3.4.1 Task design and choice of resources in case study classrooms	117
4.3.4.2 Discussion of lessons observed	118
4.3.4.3 Linking teacher design of tasks to student intercultural competence	119
4.3.5 Summary discussion of teacher data	120
4.4 What is a useful framework of understanding intercultural language learning in primary school language learners? (Research question 3)	124
4.4.1 The relationship between teacher behaviours and student behaviours	124
4.4.2 Theoretical framework	127
4.5 Summary	130
CHAPTER 5 – CONCLUSION	131
5.1 Overview of purpose	131
5.2 Overview of Literature review	132
5.3 Review of methodology	134
5.4 Treatment of data	136
5.5 Summary of findings	136
5.6 Conclusions	138
5.6.1 Conclusions as to student and teacher behaviours and relationships	138
5.6.2 Conclusions as to understanding of interculturality	139

5.6.3	Conclusions as to the immersion language classroom	140
5.6.4	Conclusions as to students' critical reflection	141
5.7	Limitations of the study	142
5.8	Recommendations and further research	143
REFERENCES		146
APPENDICES		168
Appendix A: Information sheet for participant students		168
Appendix B: Student consent form		170
Appendix C: Information sheet to parents		171
Appendix D: Consent form parents		173
Appendix E: Information sheet teachers		174
Appendix F: Consent form teachers		176
Appendix G: School permission letter		177
Appendix H: Student focus group interview questions		178
Appendix I: Amended <i>Young Learners Language Strategy Use Survey</i>		183
Appendix J: Developmental Model of Intercultural Sensitivity		188
Appendix K: Teacher Interview – Questions		189
Appendix L: Classroom observation tally instrument		192
Appendix M: Sample lesson observation notes		193
Appendix N: Sample teacher interview transcript – extract		197
Appendix O: Sample student focus group Interview transcript		203
Appendix P: Sample of <i>Young learners' language strategy use survey data</i>		210
Appendix Q: Student participant data		211
Appendix R: Dates of classroom observations		214

List of figures and tables

Figure 1: The interrelationship of Using Language, Making Linguistic Connections, Moving Between Cultures (Board of Studies, NSW, 2003)	16
Figure 2: A pathway for developing intercultural competence (Liddicoat, 2002)	29
Figure 3: Researcher’s conceptual model of behaviours and understandings in language teacher which facilitate intercultural competence in students	123
Figure 4: Researcher’s conceptual model of student intercultural competence, adapted from Board of Studies NSW, 2003	129
Table 1: Summary of references to teacher qualities associated with facilitation of intercultural competence in students	46
Table 2: Demographic information about student participants	52
Table 3: Students’ self-rating as to level of target language comprehension	53
Table 4: Biographical details of teacher informants	53
Table 5: Methods employed by researcher to answer Research questions	56
Table 6: Researcher’s Amended Statements, Developmental Model of Intercultural Sensitivity (Bennett, Bennett, & Allen, 1999)	58
Table 7: Summary of data collection methods, participants and frequency	61
Table 8: Purpose of data in addressing behaviours and understandings in students and teachers	62
Table 9: Data collection timeline and frequency	64
Table 10: Coding themes for analysis of focus group data (student comments)	67
Table 11: Student and teacher behaviours in classroom observation, as recorded by Classroom Tally Instrument (adapted from Harbon, 2001) (Q/A indicates question and answer)	68
Table 12: Coding themes for analysis of teacher comments in interview	69
Table 13: Organisation of subsections: presentation of raw data and discussion	75
Table 14: Number of students who mentioned items in thematic code areas (TL = target language)	78
Table 15: Student choice of stage, self-rating on amended Developmental Model of Intercultural Sensitivity (Bennett, Bennett, & Allen, 1999)	79
Table 16: Researcher’s mapping of case study student behaviours against the theoretically derived indicators of intercultural competence	98
Table 17: Researcher’s mapping of findings as to the case study teachers’ behaviours and attitudes, against teacher qualities as suggested by the theoretical literature	122
Table 18: Researcher’s mapping of student intercultural competence against indicators of teacher facilitation of competence	125

Glossary of abbreviations

Abbreviation	Meaning
TL	Target language
L1	First language
L2	Second language
C1	First (home) culture
TC /C2	Target or Second culture (of language learned)
UL	Using language
MLC	Making Linguistic Connections
MBC	Moving Between Cultures
DMIS	<i>Developmental Model of Intercultural Sensitivity</i>
IcLL	Intercultural Language Learning
AEF	Asian Education Foundation
AFMLTA	Australian Federation of Modern Language Teachers Association
LOTE	Languages Other than English
TESOL	Teaching English as a Second or Other Language
ILTLP	Intercultural Language Teaching and Learning in Practice
BOS	Board of Studies NSW

Chapter 1 Introduction

1.1 Overview

In this chapter the research project will be situated in its background context. The focus and the purposes of the research will be explained, together with key terms used in the project. The three research questions and the methodology used to investigate them will be briefly examined. The nature of the participants and a short profile of the case study school are discussed. The connection between the research and classroom practice establishes the significance of the project. Finally some limitations of the study, and chapter summaries, facilitate an understanding of a broad view of the project.

1.2 Background

Over the last ten years there has been considerable attention to language education research, a reflection of an expanding global focus on language learning (ACSSO, 2007; AERA, 2006; Bagnall, 2003; Bishop, J., 2006; Boey, K.C., 2002; Clyne, 2005; Council of Europe, 1997; Howard, 2004; Jeffrey, 2004; Sharpe, 2001; Stewart, 2007). Language is recognised as an integral part of establishing dialogues between nations for mutual benefit in economy and security, and in Australia's case, as an important part of engaging intellectually with our geographical region.

Australia (Ministerial Council for Employment Education Training and Youth Affairs [MCEETYA], 2005), Europe (Coyle, 2006), and North America (Knutson, 2006; Swain & Lapkin, 2005) share the concern that all parts of educational curriculum contribute towards the overall intellectual and emotional development of the student. Australia defined broad curriculum learning objectives in the Adelaide Declaration on National Goals for Schooling in the Twenty-first Century (1999), stating that a comprehensive and balanced curriculum needs to produce students with:

foundation skills, values, knowledge and understanding necessary for lifelong learning...analysis and problem solving and the ability to communicate ideas and

information, the capacity to make sense of their world...all students understand and acknowledge the value of cultural and linguistic diversity. (MCEETYA, 1999)

Education in a global community highlights the need to develop students with knowledge of different cultures and languages, and an understanding of the relationships between cultures and languages, referred to as *intercultural* (Corbett, 2003; Moran, 2001; Seelye, 1994). Intercultural learning helps students to understand commonality and difference, to question the relative nature of their own cultural identity, and to develop multiple perspectives. Language assumes an important place in this notion. The *National Statement for Languages Education in Australian Schools* asserts that 'language skills and cultural sensitivity will be the new currency of this world order' (MCEETYA, 2005, p.2).

An effective approach to language learning which highlights an intercultural perspective will be important in the development of all language students. Wierzbicka (2006) writes:

it is increasingly acknowledged that cross-cultural communication requires cultural learning, and that ways of speaking associated with different languages and cultures need to be properly described, understood, and taught. (Wierzbicka, 2006, p.735)

Educators are therefore also looking for ways of identification and assessment of student learning which will provide feedback on whether, and how, learners have benefited from intercultural learning, acquired intercultural competence, and reached goals set in curricula.

While this project chooses to focus on primary school students engaged with acquiring a target language, the research is relevant to the development of language learners in general. Many researchers who are broadening the boundaries and methodologies of language research (Corbett, 2003; Duff, 2006; Ge, 2004; Harbon, 2007; McNamara, 2006; Rose, 2004) explore issues of identity change, socialisation and intercultural competence in language learning.

Much language learning today aims to develop communication skills and literacy, self-understanding, and to develop cognitive skills through critical thinking (MCEETYA, 2005; Liddicoat, Papademetre, Scarino, & Kohler, 2003). Australian State and territory

initiatives have individually developed strategies to promote intercultural language learning in their language syllabuses (see Board of Studies NSW, n.d.; Department of Education (Tas), 2002; Department of Employment Education and Training (NT), n.d.; Department of Education and Training (ACT), n.d.; Department of Education and Training (WA), 2005; Department of Education Training and Employment (SA), 2001; Education Queensland, 2000; Victorian Curriculum and Assessment Authority, 2006; MCEETYA, 2005).

Intercultural language learning fundamentally calls for the learning of another culture's language to be an experience of personal growth and change, a 'transformation of the self' (Asia Education Foundation [AEF], 2004, p.7; Moran, 2001), rather than as an isolated academic study. It challenges learners and teachers alike. The researcher's interest in intercultural language learning is a reflection of her own personal journey as a language learner and language educator. She studied French and German throughout school and university, and taught those languages as a young teacher, and then commenced Japanese studies as an adult. In teaching three languages and their cultures to students in several countries, she has used pedagogies which have changed with time, has engaged in intercultural reflection with students and perceived transformation in both the students and herself. The driving focus of this research is the facilitation of open-mindedness and ability to deal with difference, in both teachers and students, through exploration of cultures, reflecting Williams' (1958) writing:

The making of a mind is first the slow learning of shapes, purposes and meanings...second, but equal in importance, is the testing of these in experience, the making of new observations, comparisons and meanings (Williams, 1958).

In intercultural language learning, both the form of the language and the messages conveyed in it are understood to represent culture. Kramsch (1993) has written that every time we speak we perform a cultural act. To represent this concept of language as culture, terms such as linguaculture (Kramsch, 1993, p.13), languaculture (Risager, 2005) language-and-culture (Liddicoat et al., 2003, p.73) and culturelanguage (Papademetre & Scarino, 2006) can be used. The use of the separate terms language and culture in this thesis does not imply they are mutually exclusive concepts. They are understood to be embedded and continuous.

The intercultural language learner is involved in making explicit contextual, linguistic and cultural connections, based on interactive language use and reflection. In addition to theoretical materials, intercultural language learning theorists and teachers (AEF, 2004; Scarino, 2006; Scarino, Liddicoat, Carr, Crichton, Crozet, Dellit, Kohler, Loechel, Mercurio, Morgan, Papademetre & Scrimgeour, 2007) are also currently developing school teaching materials which explicitly foreground cultural comparison and reflection skills in all units of work at every proficiency level.

Lack of empirical evidence of the development of intercultural competence and the identification and measurement of it, however, are acknowledged (Liddicoat et al., 2003, p. 100) as a significant gap in intercultural language research. Harbon and Browett (2006, p. 28) note that 'there are few examples of related classroom practice' to help build the intercultural theory and to help teachers. If intercultural language theory is to achieve change in student language education, it is imperative that teachers are provided with convincing research-based evidence of outcomes (what it looks like) in students, a rationale and practical strategies for changing their practice.

1.3 Focus of research

The primary focus of this research project is to examine intercultural competence occurring in students in a primary school language-learning context. It proposes that the development occurring in these students can be held as an illustrative and informative example of intercultural competence in action.

In the case study school, explicit intercultural language pedagogy (as described below in section 1.5.3.1, as the design of lessons around explicit linguistic and cultural connections) is not currently a prescribed part of the school's language program, or of most teachers' practice as observed in that school. There is currently only limited deliberate juxtaposition and investigation of differences between home culture and target culture practices by teachers in class, and no validation of this in assessment models used at the present time at that school. The question arises, then, why this project was designed to examine intercultural competence in these students.

The explanation lies in the bicultural nature of the bilingual immersion environment. The bilingual immersion program in the case study school determines that students spend 80 minutes per day in the target language class, engaging with selected units from the primary curriculum, in the target language. Students move in and out of their immersion language class to an English-speaking home class (and at the end of the day, to a one- or two-language home environment). By the nature of their school environment, it appears that students are informally but actively engaged in implicit comparison, perspective shift and reflection, in their changes of language, pedagogy and teacher. Their intercultural competence might be described as 'naturally occurring' in their constructed environment.

Given the students' limited exposure to deliberate intercultural pedagogy or deliberate intercultural 'stance' (Scarino et al., 2007) on the part of their teachers, it may be that the students do not exhibit all the characteristics of intercultural competence as described in intercultural theoretical writings (Liddicoat et al., 2003). Nevertheless the project proposes that the case study school is a useful environment for observation of intercultural competence in action, and, in light of Liddicoat's (2004, p.20) statement that 'we do not have descriptions of what intercultural competence looks like', that the observations will be of illustrative value to the wider teaching community.

The research has a secondary outcome in contributing to understanding of the learning occurring in the immersion classroom. The bilingual immersion language movement, from its inception in Canada in 1965, is undergoing change (Swain & Lapkin, 2005) and expansion. There is an increasing number of immersion language programs in North America, UK, Europe, and Asia. The principle of immersion, or the use of the target language as vehicle to teach curriculum subjects, is related closely to what is sometimes referred to as *content-integrated language learning* (CLIL) (Coyle, 2005) or *content-based second language instruction* (CBI). Content-integrated learning is now being promoted as a mainstream direction for classroom language learning in Europe (Coyle, 2005; Short, 2006). While some aspects of these programs are well documented, others are not. Quantitative research over forty years has demonstrated the linguistic advantages of immersion pedagogy (Baker, 2006; Berthold, 1995; Cummins & Swain, 1991; De Courcy, 1995, 2002; Krashen, 1984; Lapkin & Swain, 1995).

Researchers have been limited, however, in their ability to consider sociocultural aspects, or the students' broader intellectual development within immersion learning. In line with a broad call for a 'social turn' (Baker, 1993; Block, 2003) to more sociocultural language research, Swain & Lapkin (2005) call for research and the immersion pedagogy itself to be revised to include recognition and investigation of intercultural development in the immersion learner.

This project is placed at the nexus of the growing convergence between studies of intercultural language learning and studies of immersion programs. The research project thus examines what, if any, construction of intercultural competence takes place in immersion language learners in Year 6 classes in one Australian school, using case study and survey methods. Methodological tools used to collect data relating to behaviours of students and teachers include classroom observation, focus groups and interviews.

1.4 Purpose of proposed study

The specific purposes of the study are:

- (a) to critically examine the nature of intercultural competence in young language learners in one school
- (b) to examine teachers' understanding of culture, their pedagogy, and their perceptions of possible connections between teacher behaviour and intercultural development in their students
- (c) to provide practical clarification and illustration of intercultural language learning theory for classroom practitioners, contributing to the professional development of teachers
- (d) to address an identified gap in the intercultural language literature, to add to empirical understandings of intercultural competence and the validation of intercultural language learning theory
- (e) to add to the qualitative empirical understandings of the experience and intellectual development of students in immersion and content-integration programs, and

promote their value in both the language and broader education fields.

1.5 Definitions of key terms

To facilitate accurate understanding of aspects of this dissertation report, several definitions must be considered.

1.5.1 Bilingual

Bilingual, essentially the notion of use of two languages, can be defined in terms of social context / function, and in terms of level of competence involved. In regard to the former, the bilingualism in the case study school context is described by Baker (2006) as 'elective bilingualism' (individuals who choose to learn another language) within a majority language context. While Baker (2006) declares that there is no simple classification possible, this project accepts Crozet and Liddicoat's (1999) definition of bilingualism as 'having some ability to use two (or even more) languages'. Relevant to the language students in immersion programs, in whom comprehension comes before production, Diebold's (1961) suggestion is that bilingualism has commenced when a person begins to understand utterances in a second language, and before they are able to produce utterances themselves. Haugen (1987) similarly suggests that *bilingual* represents even a minimal passive comprehension ability level in a second language.

1.5.2 Immersion

Immersion education, sometimes referred to as bilingual immersion, is 'a category within bilingual education' (Johnson & Swain, 1997). It refers to the language teaching methodology where through the use of a target language as the medium of instruction by the teacher, the student acquires the target language while meaningfully engaged with the curriculum content. Baker (2006) refers to this type of program, sitting in an English majority language environment and adding a second (target) language to the curriculum, as *enrichment*, and the bilingualism which results to be *additive bilingualism*. The use of terms in this field is contested. According to De Courcy (2002a) if learners have less than 50% of their timetable in the target language, the program should be

termed 'bilingual' rather than 'immersion'. The case study school of the project devotes 30% of timetable to target language, and refers to their program as 'partial immersion method'; the 80-minute daily class engages with units of work selected from areas of the curriculum such as Science and Technology, Human Society and Its Environment, Creative Arts.

1.5.3 Intercultural

The term *intercultural* indicates a notion of an engaged exploration of difference between cultures. It implies a responsibility to recognize and reflect on the learner's 'home' culture as much as on the target culture. It has conceptualised the successful intercultural language user's identity as positioned in an independent 'third place' (Kramsch, 1993; Lo Bianco, Liddicoat & Crozet, 1999), a vantage point of critical observation and understanding of both first and second (or target) cultures.

It is differentiated from the term 'multicultural' which for many Australians in the 1970s and 80s denoted an ethnocentric model of a central or 'normal' perspective looking 'out', without responsibility for engagement, at exotic difference (Moloney, 2000). The development of the understanding of culture itself is discussed in Chapter 2 (Review of literature). The understanding of culture which underlies the intercultural literature is that of Williams' description: 'Culture is ordinary' (Williams, 1958) – that is, the everyday lived experience.

1.5.3.1 Intercultural language learning

The imprecise nature of definitions of intercultural language learning is a factor affecting effective communication of its goals to teachers. Intercultural language learning is a language learning which develops an insider perspective on the target culture (Sercu, 2002), through

- skills in contextual knowledge of the target language and culture
- a view of culture as embedded in the language
- reflective critical understanding of one's own primary language(s) and culture(s).

In practice, this may be, for example, designing learning experiences where classroom time is spent in deliberate exploration of cultural values implied in spoken or written texts, and consideration of how these values may differ from the home culture.

Language learning topic areas, such as homes, schools, leisure, food, festivals, social problems, are approached by considering the relevant practice of both the home culture and the target culture, making active connections in reflecting on similarities and differences in practice. Students are given opportunities to demonstrate their progressive understanding in language learning tasks. Their understanding is validated and rewarded in assessment strategies. Australian examples of intercultural language teaching units may be found in AEF (2004) (www.asialink.unimelb.edu.au/aef/alplp/ALPLP.pdf), the Tasmanian SILLiSS project (Department of Education (Tas), 2006) and the national project, ILTLP (Scarino et al., 2007) (www.iltlp.unisa.edu.au), to which the researcher has contributed.

In the English as a Foreign Language field, writers such as Corbett (2003) describe a wide range of intercultural teaching strategies such as developing critical visual literacy (the reflective interpretation of images and media), ethnographic approaches, awareness of genres and conversation modes.

Scarino et al. (2007) situate intercultural language learning not as a new pedagogy, but as a new 'stance' or orientation in teachers. Through both demonstration of their own interculturality and deliberate program design, teachers facilitate critical thinking and development of perspective in their students. Scarino (2007) describes the innovations of intercultural language teaching as:

- positioning the student in authentic situations, not pseudo or 'pretend' roles
- the development of teacher questions which elicit student analysis of usage and of meaning
- a shift from purely descriptive use of language to conceptual use (see also Moran, 2001; Sercu, 2002).

1.5.3.2 Intercultural competence

The use of the term *competence* in this context is contested (Armour, 2004), as it implies a concrete set of skills in what is, however, a complex personal growth process. The term *intercultural competence*, as used in this thesis, refers to the elements of intercultural communication – that is, where knowledge of another language and culture enables a learner to interact effectively with people from that culture, and negotiate between that culture and his/her own (Guilherm, 2004). As suggested above in section 1.5.3.1, a precise contextual definition may be said to be still under construction. The researcher similarly suggests that better definition of this term will be for teachers an important element in more effectively describing and recognizing the desired student outcomes of intercultural language learning.

Deardorff (2006) conducted a survey of academic definitions of intercultural competence which identified specific component skills. Deardorff (2006) found that skills identified included analysis and interpretation, and cognitive skills that included comparative thinking skills and cognitive flexibility. Yershova, DeJeagbere and Mestenhauser (2000) argue that intercultural perspective and intellectual skills are both integral to developing intercultural competence. This study has chosen, from a study of the literature, three principal characteristics of intercultural competence. Various authors describe the learner as:

- being a purposeful interactive user of language (Liddicoat et al., 2003) with correct contextual use (Kramersch, 1993; Liddicoat et al., 2003)
- being knowledgeable about target culture (Liddicoat, 2002; Byram, 1997), being reflective about the relationship between learner's cultures (Liddicoat et al., 2003; Sercu, 2002), having an ability to notice, and reflect on different interactions with culture (Carr, 1999, p. 106; Scarino, 2000, p. 9), and developing a sense of an intermediate 'place' in ownership of an independent identity (Kramersch, 1993; Armour, 1999)
- having metalinguistic skill and linguistic transfer skills (Bialystok, 1988).

1.6 Research questions

With an understanding of background, purpose and key terms to be used, this chapter proceeds to the heart of the project – that is, the research questions which frame the investigation. The research questions were designed to investigate the component participants in intercultural development, the students and the teachers, and thereby to develop a model which represents the possible interaction of students and teachers, and the learning outcome. The study examines the following research questions:

Research question 1: What are the behaviours and understandings in upper primary-aged students which are perceived to be indicative of intercultural competence?

Research question 2: What are the behaviours and understandings in teachers which are perceived to facilitate development of intercultural competence in students?

Research question 3: What is a useful framework of understanding intercultural language learning in primary school language learners?

1.7 Research participants

Forty-nine students and four teachers were involved in this project. The students were in Year 6 primary school, aged ten or eleven years old. They were the students of the Year 6 German class (16 students), French class (18 students) and Japanese class (15 students). Thirty-two of the total 49 students had enrolled at the school (and thus entered its immersion language program) at preschool or kindergarten level; the other seventeen students entered at later points. For twelve of the students, English was not their first language. Many cultural backgrounds and languages were represented amongst their families. Full student participant data (student pseudonyms, language studied and date of the particular focus group) can be found in Appendix Q (1,2,3). Student quotes are taken from the transcribed texts of the focus group interviews. The quote is followed only by the student pseudonym. Biographical data about the teachers will be presented in Chapter 3 (Methodology). In summary the teachers, represented by pseudonyms, are as follows:

- Anna Ludwig, German, native speaker German
- Odette Salib, Egyptian, native speaker French.
- Sandy Tanaka, Japanese, native speaker Japanese
- Bettye Fennell, Australian, non-native speaker Japanese.

Other than the above four names, all other names occurring in the text refer to student pseudonyms.

1.8 The case study school

The case study school, International Grammar School (IGS) in Sydney, Australia, is a K–12 secular independent co-educational environment. It is 23 years old, and was founded by Professor Reg St Leon with the support of a group of parents dedicated to providing their children with an education which featured both language immersion and musical education. The school also has a preschool kindergarten, and the bilingual partial immersion program starts at that level (age 3) (St Leon, 2004).

To illustrate the context of the school, this study notes briefly part of the school's vision statement, as displayed on the school website:

IGS was proudly founded with a mandate for bilingual education from Preschool to Year 12...In the world, appreciating multiple languages is undeniably a vehicle for human sharing and interaction, as well as part of our cultural identity. (Murphy, 2006)

The school describes its ethical framework as grounded in the social values of acceptance of difference, individual and social responsibility and respect for self and others. The school is secular, and inclusive of people from all backgrounds.

The student and family demographic is diverse. The student population is approximately 1000 (August 2007). The staff is also diverse, with different national backgrounds represented, and fifty percent of staff has knowledge of a non-English language. However, in leadership positions, the Principal, Head of Primary School and Dean of Students are monolingual English speakers.

The attitudes towards language and culture in the non-language staff and parent community are observed by the researcher to be generally positive. For example, in the study of teachers and students, *Teachers who change lives* (Metcalf & Game, 2006), an IGS (non-language) primary teacher states, 'I believe that a celebration of cultural diversity is a basic role of schooling' (Metcalf & Game, 2006, p. xxvi).

The twenty-six language staff members have substantial access to resources, and language issues are given relative priority in school planning. The language staff (7 French, 5 German, 6 Italian, 5 Japanese, 2 Spanish, 1 Chinese) frequently speak their native languages in corridors, in the staff lunch room, and this is accepted by non-language staff. Seven of the language staff speak more than two languages fluently. Fourteen language staff members have raised or currently are raising their own child or children bilingually and seven of these have them enrolled at the school.

1.8.1 The case study school in the broader context

In consideration of the researcher's thirty years' professional experience in Australian schools, and previous research (Moloney, 2000) she considers it accurate to observe that in this school there is an unusual degree of both structural and personal support for language and intercultural learning. In New South Wales state schools and many independent schools, apart from 100 hours' study made mandatory by the NSW Board of Studies, language study is an elective choice and is frequently marginalised (Leal, 1991; Moloney, 2000; Wilson, 1993). In the case study school, the compulsory status of language study (from preschool to Year 10) attaches unusual value to language and makes it part of core curriculum.

While the focus of the current research is students, not teachers, the researcher's previous study of the characteristics of a negative LOTE¹ (Languages Other than English) culture amongst a selection of NSW teachers (Moloney, 2000) illustrated that:

¹ LOTE is an acronym: Languages Other Than English. It was a term used in Australia in 1980s and 1990s to denote language education. It is no longer used in NSW, but remains in use in Tasmania and Queensland.

the LOTE staff is often only one or two teachers, in approximately 80% cases female, with little ownership of space (room), time (timetable allocation) resources, and power (place in power structure of school, and number of students.) The subject is often read as weak and/or feminised, and usually marginalized. LOTE staff morale is low in very many schools... LOTE staff is often an aggrieved group, who finds it hard to accept that 'Australian society', as represented by some schools, students and parents do not always want or value what they have to offer...participants all expressed negative outlooks about the future of LOTE in Australia (Moloney, 2000).

The two factors which distinguish the case study school from previous New South Wales school contexts encountered by the researcher are the bilingual immersion program and the number of native speaker teachers and students in the school. Moloney's (2000) study of non-immersion language classrooms, where the framework of the lesson was taught in English, found that:

students perceive that the situation of speaking Japanese to an English-speaking teacher or student... is a nonsense, in that ...there can only ever be an imagined need to speak. This gives rise to perceptions of artificiality and 'intellectual play'. Many students tire of supporting this intellectual game without intercultural context. (Moloney, 2000).

In the researcher's observation, the case study school context is very different to the context described by Moloney (2000) above. In the case study school's immersion program, teachers aim to speak only the target language with students. This appears to create a target language environment for the students in which there is genuine need to speak the target language, in order to communicate.

1.9 Methodology

In answering the three research questions, a qualitative case study approach was used. The researcher's intention was to collect data in one particular school which would deliver specific information about:

- (a) students' intercultural behaviours in class
- (b) students' perceptions of their interculturality
- (c) teachers' perceptions of the teacher role in intercultural learning
- (d) teachers' behaviour in class.

Forty-nine students in Year 6 (the final year of Australian primary schooling) in the case study school, International Grammar School, took part in focus group discussions. In the focus groups, in addition to answering semi-structured questions, students were asked to make an individual response to an amended version of the *Young Learners' Language Strategy Use Survey* (Cohen & Oxford, 1992). Students were also asked in the focus groups to make an individual response to an amended version of the *Developmental Model of Intercultural Sensitivity* (DMIS) (Bennett, Bennett & Allen, 1999). Four language teachers were interviewed. Students and teachers were observed in classroom lessons. These different data sources allowed for the triangulation of data to inform the study (Mackey & Gass, 2005, p. 368).

1.10 Significance of the study: Connecting the research with practice

Having described the research project and its methodology, the connection of the research with current practice will be discussed. Reflecting Australian national initiatives as noted in section 1.2, the Board of Studies NSW (2001) developed a K–10 Language Syllabus. The literature review which preceded the writing of this syllabus noted:

Recent initiatives in curriculum frameworks are aiming to give more attention to the underlying knowledge and skills that ...identify and describe concepts of language and culture and processes for thinking about language and culture. (Board of Studies, NSW, 2001, p. 20)

This NSW Languages syllabus fits into an overall schema which places language study as part of the holistic intellectual development of the student, and shows emphasis on integrating language and cultural understanding (Board of Studies, NSW, 2001). Flynn (2007) has described a direct and intentional link between intercultural language learning and the educational goals and directions of the NSW K-10 Language Syllabus.

The NSW syllabus describes student language experience (Liddicoat et al., 2003) as occurring in the intersection of three objectives: language learning, metalinguistic understanding and metacultural understanding. It is represented in the Venn diagram below featured in the Board of Studies NSW K–10 Syllabus documents. It illustrates the

composite nature of the relationships within language learning, and the desired learning experience for the student.

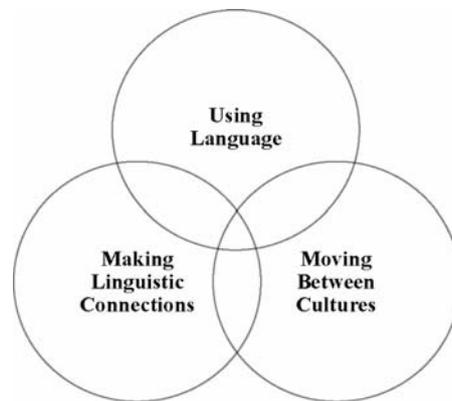


Figure 1: The interrelationship of Using Language, Making Linguistic Connections, Moving Between Cultures (Board of Studies, NSW, 2003)

The three-part model in Figure 1 is used throughout this thesis as an organising model for presentation and thematic analysis of data.

The Board of Studies NSW K–10 Language Syllabus (2003) describes the three objectives above, as follows:

Using Language: Students will develop the knowledge, understanding and the listening, reading, speaking and writing skills necessary for effective interaction in (target language).

Making Linguistic Connections: Students will explore the nature of languages as systems by making comparisons between (target language) and English, leading to an appreciation of the correct application of linguistic structures and vocabulary.

Moving Between Cultures: Students will develop knowledge of the culture of (target language)-speaking communities and an understanding of the interdependence of language and culture, thereby encouraging reflection on their own cultural heritage. (Board of Studies NSW, 2003)

The syllabus further details these three objectives into sets of suggested specific learning outcomes for each Stage, the wording of which strongly reflects intercultural context. For example, at Stage 3 (Years 5 and 6), one learning outcome in *Making Linguistic Connections* is that the student 'recognises the importance of context in

language use' and 'identifies patterns and features of (Japanese) by making comparisons between languages'. Stage 3 learning outcomes in *Moving Between Cultures* suggest that the student 'demonstrates awareness of cross-cultural influences on language and culture' (Board of Studies NSW, 2003, p. 16).

In Chapter 3 it will be noted that this has been useful in identifying coding themes in the data of this project and analysis of indicators, in both students and teachers.

The results of data analysis, however, suggest the need for an enlarged and more comprehensive model to represent the many processes which intersect to produce intercultural competence in the student.

1.11 Limitations of the study

This project carries the limitations of a case study, the investigation of one particular educational context with a self-selected population. Results are not generalisable to every educational environment, but they are a valuable addition to knowledge in this area.

There were some school-related limitations created by considerations of teacher convenience, special events which at times disrupted normal classes and thus the data-collecting timetable.

There were limitations in the sample size, the number of students and teachers (no gender balance) interviewed, the short time span over which observations and data collection were made, and the design of the focus group questions.

There was some variation and inconsistency in the conduct of the student focus groups. In focus groups, there was some lack of control over the distribution of number of comments offered by students. Some students are naturally garrulous, and have more to say, are more eager to offer comments. It was important to consider this phenomenon in the analysis of the data.

Due to the researcher's role in the school (Director of Languages) and her expectations of how the language learning process is supposed to ideally operate, there may be a

limitation in researcher bias, and desirability effect (Neuman, 2000) in both students and teachers.

1.12 Chapter summaries

- In Chapter 2, the existing literature is reviewed to contextualise the present study and gather research evidence to illustrate the research questions of this study.
- In Chapter 3, the methodology employed is discussed, explaining the research processes undertaken and how these were determined by the literature on research methodology.
- In Chapter 4, the collected data are presented and analysed to answer the three research questions, and findings are discussed.
- In Chapter 5, findings are summarised and further conclusions drawn which answer the research questions. Recommendations and further avenues of inquiry are suggested to increase knowledge in this area.

Chapter 2 Literature review

2.1 Overview

The conceptual base of this research project draws from a number of different disciplines. This chapter reviews a range of literature related to those disciplines and the component issues of the project. It contextualises the present study within the research literature and serves to illuminate the research questions. It supports the goal of the project, to provide an authoritative illustration of intercultural competence in young language learners.

The review is presented in two broad sections. Section 2.2 focuses on theoretical models, and begins with discussion of the conceptual understandings of language (section 2.2.1) and culture (section 2.2.2) and ensuing links between language and culture. The review briefly traces changes in the anthropological concept of culture, and changes in research methodology in recent times. The bridging discipline of semiotics brought about changes in understanding of language, and consequent changes in sociocultural language methodology. While this understanding of convergence has been achieved at a theoretical level, a model of language and culture as split entities can still exist in the classroom. The emerging intercultural language learning theory can be seen as lying at the intersection of changes in understanding of language and culture, embedding language learning in cultural context and personal reflectivity. Section 2.2.3 briefly traces the development of theoretical models of intercultural language learning, to better conceptualise the balance of elements, and how a progressively better informed model can be described. It concludes with a brief overview of research attempts to measure intercultural development.

In the second section, section 2.3, the literature review focuses on research studies which illustrate the three component issues of the study, a case study school, its students and teachers. Firstly, it places the case study school in context, by reviewing studies of immersion programs in other schools in Australia and abroad. Secondly, it focuses on elements of the student experience. The model introduced in Chapter 1

section 1.10 suggests there are three areas of experience for the language learner, described in terms of a model drawn from the Board of Studies NSW Syllabus (2003): Using Language, Making Linguistic Connections, and Moving between Cultures. Research studies casting light on each of these processes will be briefly examined. Finally, literature relating to the effect of teacher behaviour and beliefs will illuminate the project's interest in the role of the teacher in facilitation of intercultural competence in the student. The chapter concludes with a short synthesis of the review.

2.2 Theoretical contexts

2.2.1 Understanding culture

This section briefly overviews the anthropological literature which has shaped the definition of culture which underlies today's intercultural view of target language development. Changes in the understanding of culture have brought about significant change in the direction and methodologies of language education research.

2.2.1.1 Culture in anthropology

Early notions of culture grew out of interest in the origins, or evolution, of culture at the end of the nineteenth century. The French sociologist Durkheim (1858–1917) provided a key text for serious positivist social researchers in his *Rules of the sociological method* (Durkheim, 1938). The typical method of the 'lone ethnographer' (Rosaldo, 1989) was to go into a country, spend very little time at the site, and remove as many artefacts ('culture') as possible. Artefacts would be collected, classified and displayed in museums, divorced from their social context. Culture was fixed, 'edifying' for the masses, and subject to colonial discourses (Hall, 1997). The classic ethnographies of social anthropology, such as Radcliffe Brown (1933), made precise empirical notations of observable behaviour. Unseen internal motivations were considered irrelevant.

2.2.1.2 Culture in interpretive research

A different notion of culture was developed by the 1920–1930s interpretive urban ethnography carried out in the United States by the Chicago School of anthropology. Interpretive researchers such as Frazier (1937, 1957) and Park (1952) spent long periods in direct personal contact with their subjects, gathering large quantities of detailed qualitative data to acquire an in-depth understanding of how participants create meaning in everyday life. The epistemology of interpretive research stems from the work of Weber (1864–1920) and the concept of *Verstehen* (understanding), the study and understanding of everyday lived experience (Weber, 1958). Culture lies in actions and can only be interpreted by reference to the actor's motives, or purposes. This background underpins the cultural anthropology of Geertz (1973), of relevance to this project's interest in accessing the students' conceptual world of intercultural competence. Geertz's interpretive theoretical stance uses the understandings of semiotics in culture and symbols:

The concept of culture I espouse...is essentially a semiotic one. Believing with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning. (Geertz, 1973, p.5)

2.2.1.3 Culture and semiotics

It was the development of semiotics, as a postmodern interdisciplinary movement based in linguistics, which brought about the bridge between culture and language. The bridge lies in the concept of 'cultural meaning' of language developed by Saussure (Saussure, 1922) and Barthes (Barthes, 1973).

The influence of the Cultural Studies field is also acknowledged for its relevant critical analysis of cultural practices and cultural representation. Although the influence of Cultural Studies in language research has been critiqued by Byram (1997), Corbett (2003) accords it as an indirect positive influence on understanding of culture within language teaching, in the use of innovative media in language texts and changed emphasis towards analytical interpretation of texts.

2.2.2 Understanding language

This section traces the development of understandings of the nature of language. The conceptual models of understanding language have been critical to the way it has been taught, and also to the status of research methodologies employed in language research. This reviews briefly considers language as syntax, the influence of semiotics, and the sociocultural approach which has resulted in the use of new methodologies. The purpose is to highlight the extent of the difference represented in intercultural language learning, where qualitative attitudes of cultural reflection and understanding are the focus and qualitative research methods are employed. Scarino (2007) refers to a 'paradigm war' in language research, which could be described in broad terms as between measurement and description, represented in the theoretical and research tensions traced below.

2.2.2.1 Language as syntax

Much language research of the mid-twentieth century was based on the notion, exemplified in the book *Verbal behaviour* (Skinner, 1957), that language learning is exclusively about observable linguistic behaviour. Testing of observable linguistic behaviour using quantitative methods has been characteristic of language research for the past forty years. In the late 1960s and early 70s the field of linguistics was dominated by Chomsky (1957, 1959, 1976), focusing on syntax, sentence level and grammatical accuracy. The individual learner and his/her brain were likened to a 'computational unit' (Mackerras, 2006).

Empirical research which focused on syntactical development in language was always quantitative in nature, with an inherent positivist epistemology. Quantitative testing of language acquisition in immersion classrooms has used common batteries of tests of non-verbal cognitive abilities tests, basic skills tests, and various second language receptive and productive skills tests (Cummins & Swain, 1986; Lambert & Tucker, 1972; Swain & Lapkin, 1981). Unseen internal motivations of a learner's behaviour and the cultural setting of the language were not of interest in quantitative research.

2.2.2.2 Language and semiotics

The work of Firth (1966, 1968) and his student Halliday (1975, 1978) pioneered the analysis of language in its social context and established the interdependence of language, culture and society, and language as a social phenomenon. Halliday (1978) describes language as a 'social semiotic' and as 'shared meaning potential' in a social context. Halliday emphasises that language is meaningful in context and how language 'actively symbolises the social system, representing metaphorically in its patterns of variation the variation that characterises human cultures... Language is a form of interaction and it is learnt through interaction' (Halliday, 1978, p. 18). Halliday linked the linguistic sciences and both mother-tongue and foreign language teaching (Halliday, McIntosh & Strevens, 1964). His systemic–functional model inspired new attention to language's role in all education. Vygotsky's (1986) influence on education was also extensive, particularly through his description of social interaction and language as being the necessary fabric in which learning takes place.

2.2.2.3 Sociocultural language research: a balanced approach

The sociocultural approach offers 'an alternative paradigm in which to understand teaching and learning' (Mackerras, 2006). In sociocultural theory of learning and development, thought and language reflect, and are created by, setting. The sociocultural approach connects the target language to everyday concepts and context.

Baker (1993) writes that measurement alone 'fails to capture fully various conceptual dimensions and categorizations... [L]anguage tests and measurements are unlikely to fully represent an idea or theoretical concept'. Baker argues that measurement and testing need to be partnered by rich descriptions. Baker draws a connection with the complementary nature of measurement and description in sport:

The stark statistics of the football or ice hockey game and the colourful commentary are complementary not incompatible (Baker, 1993, p 32).

Block (2003) argues for a 'social turn in second language acquisition' calling for interdisciplinary and socially informed language research. Striving towards a balance in methodologies, language research was influenced by the rise of ethnographic

interpretative methods in education research from the 1980s (LeCompte & Goetz, 1982). These methods are now being adopted in language research. Learning is recognised as 'not merely information processing carried out solo by an individual' (Donato, 2000, p. 33).

The changes in theoretical orientation in general education research briefly sketched above illustrate the pathway which has lead intercultural language research to address the perceptions of the student in his/her social and cultural setting, using a range of new methods.

2.2.2.4 New methodologies in language research

It is now accepted (Armour, 2004; Kramersch, 1993; Lantolf, 2000; Liddicoat et al., 2003) that language research needs to be socially informed and enhanced by the discourses of culture and sociocultural theory. It is sociocultural approaches to bilingualism, conceptualising the relationship between the language learner and the social world, which offer the best scope for understanding learner development. Pavlenko and Lantolf (2000) argue that it is

about second language learning not as the acquisition of a new set of grammatical lexical and phonological forms but as a struggle of concrete socially constituted and always situated beings to participate in the symbologically mediated lifeworld of another culture. (Pavlenko & Lantolf, 2000, p.155)

The shift to qualitative language research methodology is exemplified by the work of Armour (2004) who uses life history method to track identity change in Japanese learners, Mueller (2000) who uses an autobiographical method to investigate culture and values in language education, and Ho (2006) who defends the focus group interview as an important research method in language classroom studies.

The shift in understanding of language and culture as detailed above represents the cornerstone concept from which intercultural language learning has developed. While this has been occurring in the theoretical research field, in the language classroom itself, however, older models of non-integrated language and culture have often still prevailed. Without an understanding of the shift which has occurred, it is a significant hurdle for

teachers to grasp the theoretical and practical aspects of intercultural language learning. In order to understand the challenge for teachers of the new practice promoted by the intercultural language movement, this review refers briefly in the next section to prevailing attitudes in teachers and classroom research. (This will be referred to again in relation to the teachers in the case study school, in Chapter 4, section 4.3.2.1.)

2.2.2.5 Culture in the language classroom

In the Australian 'foreign' language classroom of the 1960s–1990s, language was seen as divorced from its cultural context. Culture was taught as discrete items of exotic interest, most commonly food, folk-dancing and festivals, from an ethnocentric standpoint (Ozolins, 1993). This view of culture was synchronous with Angloceltic Australian community interest in the exotica of multiculturalism (Jakubowicz, 1988; Kalantzis & Cope, 1984; Kalantzis, Cope & Slade, 1989).

Many teachers still express an enduring fondness for this model (Moloney, 2000). In analysing language teachers' discourse about their practice, Moloney (2000) showed that teachers can present an unexpected orientalist discourse, with ethnocentric attitudes and 'knowledge' of a country which have been shaped by their own social milieu.

Klein (2004) in her survey of 14 US high school language teachers similarly found that 'culture teaching occurs separately from language instruction'. Klein suggests that teachers' fixation on maximizing language production tends to keep culture learning at 'a surface level, and may interfere with the achievement of teachers' cultural goals' (Klein, 2004). Klein noted that teachers hold 'incongruent theories of action of which they may not be aware'. This incongruity is discussed in Chapter 4 (Findings) as a feature of some teachers of this case study.

Teachers' traditional perspective on culture has been characterised (AEF, 2004) as 'High C', or 'culture with a capital C' approach. It may feature study of the literature, music or arts of the target country; this 'cultural footbath' is held to have a positive effect on pupils' mindset (Sercu, 2002). In this perspective, as noted above in section 2.2.1.1, culture is regarded as static and as embodied within the artwork or activity. A common

'culture studies' perspective features studies of the country, geography, food and lifestyle. Cultural facts are easily teachable (Paige, Jorstad, Siaya, Klein & Colby, 1999), but they generally focus on superficial behaviours without examining underlying values, and are not connected with language use. Liddicoat (2006a) stresses that there is nothing intrinsically wrong with these information-rich types of culture teaching, but their weakness is that they frequently develop stereotypical images and give students no personal strategies for reflective skills.

Moran (2001) describes the optimal four types of knowing involved in culture learning: know about / know how / know why / know oneself. Information-rich traditional models of culture teaching are strong in enabling students to know about practices, but weak in development of the other areas. What the new model of intercultural language learning (see section 2.2.4 below) highlights is, firstly, the notion that the language acts as a medium for culture (Lankshear, 1997) and, secondly, student personal understanding of relationships between the cultures and their political implications (Kramsch, 2007; Sercu, 2002).

Teachers' responsibility lies in two areas:

- (a) development of students' target language 'communication skills'
- (b) students' overall personal development, leading to 'lifelong personal educational and vocational benefits' (Board of Studies NSW, 2003, p. 13).

For intercultural language learning to be meaningful to teachers it must be seen by them to be immediately relevant to these two areas, the language skill and the whole learner. It will be noted in the discussion of the different models and developments below, that the balance of these two elements changes, and seems to assume lesser and greater importance. The goal of the current model of intercultural language learning is to radically combine and hold the two elements in the most effective balance.

2.2.3 Intersection of culture and language: Intercultural Language Learning Theory and definitions of communicative competence

This review of the theoretical bases of intercultural language learning has arrived at the intersection of culture and language as represented in current Intercultural Language Learning theory. It is appropriate to first briefly review the theoretical and research developments which have contributed to intercultural language learning theory.

This review has mentioned that a Chomskyan view of language competence consisted of the syntactical ability to form sentences correctly (Chomsky, 1957). Hymes (1972) coined the phrase *communicative competence* to indicate the attention which needs to be paid to the conditions of use and social knowledge needed to interpret messages, and to what a learner really needs to know to participate in a speech community. In redefining the nature of linguistic competence, there is a need to move away from models which have sole emphasis on linguistic structures, and towards an emphasis on a more socioculturally determined model of language as communication.

2.2.3.1 Models of communicative competence

A succession of theorists have made contributions to defining the elements which make up communicative competence, and also to the idea of an integral cultural component in language learning². Canale and Swain (1981) described communicative competence as made up of grammatical competence, sociolinguistic competence and strategic competence. Bachman (1990) identifies only two areas of language competence:

² This review acknowledges the contribution of the discipline of pragmatics, in its study of the acquisition of speech acts in situated language functions. It offers a similar model to intercultural theory, but is largely focused on form and development as viewed through performance data. In common with intercultural language theory, pragmatics acknowledges the role of the first or home language in the sociopragmatic target language development, but appears to have less interest in cultural perspective. Roever (2006) promotes the inclusion, and assessment, of explicit pragmatic material in learning tasks. Kasper and Rose (2002) assert that 'unless learners consciously attend to the complex interaction between language use and social context they will hardly ever learn the pragmatics of a new language' (Kasper & Rose, 2002, p. ix). Liddicoat (2006b) has positioned a study of *tu/vous* use in students of French in the bridging discipline of intercultural pragmatics.

organisational competence and pragmatic competence. Van Ek (1986) developed multi-competency models to include six competences in language. They are linguistic competence, sociolinguistic competence, discourse competence, strategic competence, sociocultural competence and social competence. Liddicoat et al. (2003, p. 14) critique Van Ek's models for their assumption of the native speaker as the only desirable norm, and their exclusion of learners' knowledge and attitudes developed as part of their first language experience.

Steele and Suozo (1994) took a sociocultural focus on the particular nature of the culture that is essential for language learning. For Meyer (2000) intercultural competence is a balance of social and communicative skills, including empathy and social skills, but to the extent that the linguistic component is almost unrepresented. Byram and Zarate (1994) have defined five sets of skills and knowledge ('*savoirs*') as the components of intercultural language learning: knowledge of self, knowing how to understand, knowing how to learn, knowing how to be, knowing how to commit oneself (critical and political awareness). Liddicoat et al. (2003) assert that many of the models above lack a fully elaborated model of language competence, and do not show the relationship between the components.

Paige et al. (1999) draw a useful distinction between culture-specific and culture-general processes in intercultural learning. Culture-specific denotes knowledge and skills specific to operating within a particular language and culture. Culture-general denotes having an understanding of the nature of culture itself, and acknowledges cultural adaptation, personal identity and emotions involved in intercultural communication.

Intercultural language learning theory situates all language as a cultural act (Kramsch, 1993). Language, culture and learning are understood as fundamentally interrelated. Both the form of the language and the messages conveyed in it are understood to provide cultural knowledge. The learner is involved in a process of developing a reflective and critical understanding of their use of languages and cultures, through comparing, inferring and negotiating both the languages and their own intercultural identity (Corbett, 2003, p. 34; Crozet & Liddicoat, 1999, p. 117; Liddicoat et al., 2003, p. 24).

Liddicoat et al. (2003) write that ‘culture is not about information and things, it is about actions and understanding.’ Moran (2001, p.8) similarly stresses the experiential learning approach to culture learning. The intercultural language user comes to understand that all language behaviours (verbal and non-verbal) have particular cultural meaning and significance in context.

The conceptualisation of culture employed by intercultural language learning acknowledges its debt to Geertz: the paradigm for teaching culture takes culture as sets of practices, as the lived experience of individuals (Geertz 1973, 1983). Cultural competence, the focus of this study, is seen as ‘the ability to interact in the target culture in informed ways’ (Liddicoat et al., 2003 p. 6).

Liddicoat (2002) argues for a non-linear, cyclical learning process of intercultural competence over time. This model draws attention to the learner’s internal processes of ‘noticing’ difference, in language production itself, appropriateness of language used, and non-verbal behaviour. This noticing is important in progressive change in production of their speaking/writing output. The learner evaluates or reflects on his/her output, comparing it with other language models or behaviours, and the learner modifies that ongoing output. It is the last section of Figure 2, which is cyclical (output, noticing, reflection, amending the output), involving intercultural negotiation in action, an ongoing learning process of making language and behaviour more culturally aware and appropriate.

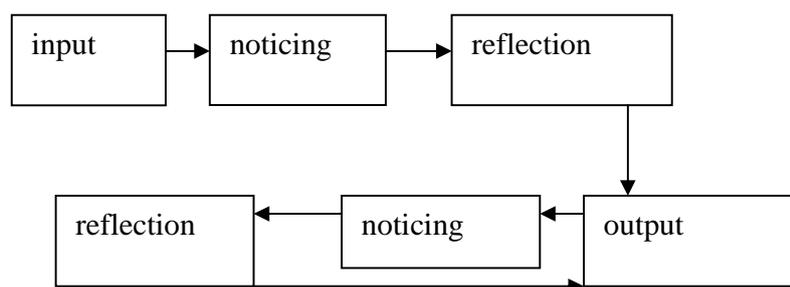


Figure 2: A pathway for developing intercultural competence (Liddicoat, 2002)

The position of the intercultural learner has been described as being in a ‘third place’, a term originally coined by Bhabha (1992). Byram (1989) and Kramsch (1993) describe a process of the student developing intercultural competence through de-centering from

his/her own first culture or place, observing a second culture or place, and finally occupying this 'third place' from which he/she can make reflective observations of both his/her own home culture and the target culture. The third place or 'space' refers to a conceptual place 'where negotiation takes place, where identity is constructed and re-constructed' (English, 2002). The dissertation returns to a discussion of this concept in Chapter 4.

2.2.4 Measurement of intercultural development

This first section of the literature review concludes with reference to language and non-language research which has sought to measure development in intercultural competence, referred to variously as intercultural sensitivity and intercultural awareness.

Paige et al. (1999) and Bennett, Bennett and Allen (1999) developed an integrated model which acknowledges the concept of culture-general (Paige et al., 1999) discussed in section 2.2.3.1, and the transformation of the learner in a complex process of change. Due to its use in modified form in this research project, the Bennett, Bennett and Allen (1999) *Developmental Model of Intercultural Sensitivity* (DMIS), designed for use in the broad field of intercultural education and training, is briefly described.

The DMIS model (see Appendix J) is framed in two tiers. The first tier consists of three ethnocentric stages: Denial, Defense (the language user perceives difference as a threat) and Minimization (user can appreciate some difference, but still sees own values as the universal). The second tier which follows has three ethnorelative stages: Acceptance (understanding of own context), Adaptation (able to take perspective of other culture and operate within it) and Integration (able to completely shift perspective between two or more cultures, experience of some marginality). Bennett linked this to language development, with 'novice' and 'intermediate' language matching ethnocentric stages, and 'advanced' matching ethnorelative stages 2 and 3. For Bennett, intercultural sensitivity is multidimensional, in that it affects the person cognitively, affectively and behaviourally. The model is contested by Liddicoat et al. (2003) and Armour (2004) for its linear nature and as inappropriate to learners who may be beginners in language but have prior knowledge of culture.

There have been a number of studies, however, which have measured intercultural sensitivity using the Bennett DMIS model. Spenader (2005), Medina-Lopez-Portillo (2004), Burnett (2004), and Straffon (2001) all included the use of the *Intercultural Development Inventory* (Hammer, 1998), an instrument developed from the Bennett DMIS model, to measure intercultural development in high school students abroad. Corbaz (2001) used two 'complementary' frameworks, the Bennett (1993) DMIS and the Miville-Guzman (1999) *Universality-Diversity Orientation (UDO) scale* (Miville, Gelso, Pannu, Liu, Touradji, Holloway & Fuertes, 1999), and found that elementary students enrolled in a foreign language immersion program, both in French and Spanish, in a school in Oklahoma, US, had a higher intercultural sensitivity than students attending a mainstream all-English program.

Another way of 'measuring' intercultural development is through analysis of writing. Bagnall (2005) has used a three-tiered model, developed by Harris, Smith, Merrit, Simons and Reid (2002) to describe the progressive level of intercultural reflective ability apparent in a group of university students doing practicum teaching in different cultural contexts. Analysis of student written reflection after the practicum demonstrates a progressive development in cultural development.

Comparisons with the Bennett DMIS levels can be made in noting the three levels used by Bagnall (2005):

- 1 culturally descriptive reflection: writing about the cultural practices and information
- 2 culturally dialogic reflection: analytic conversations with themselves and the practices of their home culture
- 3 culturally critical reflection: synthesis of new cultural information, questioning of relationships, and shifts in behaviour.

A cross-reference can be made to the similarity of the sixth stage of intercultural development, integration, as described by the Bennett, Bennett and Allen (1999) DMIS which describes this stage as the ability to shift perspective between two or more cultures.

Such instruments may be useful supplementary tools to contribute quantitative information about a student, but alone may be unlikely to represent the whole range of complex personal processes taking place in a student involved in interactive learning in a bilingual immersion class.

This study is informed by many of the theoretical models detailed above. It seeks to develop a theory-informed model to describe the intercultural competence in the case-study students. Section 2.3 of the review turns to research literature relating to the students, their teachers and their school setting.

2.3 *Schools, students and teachers*

The previous section examined the theoretical literature which represented an overview of the changes in understanding of both culture and language. It described the bridging and intersection of these disciplines and the development of models of an intercultural language competence. The current case study research focuses on this intercultural competence and examines it in the context of a selected school, a group of students and their teachers. To inform the project's analysis of school, students and teachers, research literature in these three areas will be briefly reviewed.

If it is the case that 'language does not function independently from the context in which it is used' (Byram, 1988), it is appropriate to focus first on that context, the school.

2.3.1 *School context: immersion program schools in Australia and abroad*

This section contextualises the case study school and addresses the research focus indicated in Chapter 1 (Introduction) – that is, of providing new research data relating to the effectiveness of immersion programs.

In reviewing literature about immersion language programs, this section limits its focus to those programs of the additive or enrichment model (Baker, 2006). Immersion bilingual education derives from a Canadian experiment in 1965 at St Lamberts School. The goals of the program were for students to be able to have French speaking and writing competence, to reach normal achievement levels in the broad English

curriculum, and to appreciate the culture of French-speaking Canadians (Baker, 2006, p. 245). Immersion bilingual programs spread rapidly both in Canada and abroad.

2.3.1.1 Features of immersion school programs

The eight core features of immersion programs, shared also by the case study school, are suggested by Swain and Johnson (1997):

- 1 The second language is the medium of instruction.
- 2 The immersion curriculum is the same as the local first language curriculum.
- 3 The school supports first language development.
- 4 Additive bilingualism occurs.
- 5 Exposure to the second language is largely confined to the classroom.
- 6 Students enter with similar levels of second language proficiency.
- 7 All the teachers are bilingual.
- 8 The classroom culture is that of the first language community.

Critiquing this list, Swain and Lapkin (2005) call for the assumptions in items 3 and 8 on this list to be revised in light of demographic change in classrooms. They believe that pedagogy must support the many home languages now present in classrooms, as there is rarely a common L1. Similarly, they believe that classrooms need to recognise the multiple home cultures to which students now belong.

The researcher has examined the structure of a large number of immersion program schools across Australia and abroad (Moloney, 2005, 2006), in order to establish the variety of structural features. There are differences between school immersion programs in:

- 1 age level of commencement
- 2 extent (hours per week) of immersion time
- 3 school support
- 4 resources available for teaching and learning
- 5 demographic profile of students.

Because of challenging organisational factors and cost to schools, enrichment immersion programs have represented only a small part of Australian language teaching. The researcher knows of only around fifty schools in Australia with (either primary or secondary school) immersion programs (Moloney, 2005, 2006).

Recently, however, in the search for an enhanced mainstream student-centred language methodology, researchers (Coyle, 2006; Darn, 2006) have recognised the meaningful and purposeful communication occurring in immersion learning. In Content and Integrated Language Learning (CLIL) (Coyle, 2005), or Content-Based Instruction (CBI) (Met, 1999; Stoller, 2002), a non-linguistic subject such as geography or history is taught through the medium of a foreign language. The purpose of language is to interpret, express and negotiate meaning in cognitively demanding tasks. This is increasingly promoted as a meaningful way forward for all mainstream language teaching in Europe. This growth is a recognition of the learning potential of the immersion classroom. Morgan (1999) has noted also that in CLIL contexts an intercultural dimension is recognised, that is, an increased cultural awareness through taking a different approach to the content.

2.3.1.2 Aspects of immersion programs in Australian context

Enrichment immersion programs in Australia³ exist in isolation, without any national or political rationale. Australian school programs need to have their own individual internal sense of purpose (Nicholas, 2006). Although there were bilingual schools in Australia prior to World War I, the recent growth in bilingual schools began in 1981 with the establishment of a German elementary school bilingual program and a French bilingual school program in Canberra, ACT, in 1984. The case study school of this current project was founded in 1984.

Moloney (2006) has identified schools across Australia which have varieties of both

³ This reviews notes there are Australian immersion programs designed for the maintenance of a mother tongue other than English (such as an Aboriginal language) but this research limits its focus to enrichment programs which have as their goal the acquisition of a additional language by children who speak English.

primary and secondary school immersion programs in ten different languages. Nicholas (2006) describes the common strategies in Australian immersion schools that make immersion a successful learning environment. Paramount is the acceptance of bilingualism as 'normal' within the school, and the creation of broad based intercultural interest across the curriculum. Harbon's (2006) study of Kennington Primary (pseudonym) and its French program describes the broad support it enjoys across the school.

De Courcy (2006) has studied the performance of Australian learners in a Hebrew immersion program in a Victorian school and notes the high levels of metalinguistic awareness and transfer skills in students. McNamara (1990) has profiled a Hebrew immersion program at Mt Scopus Memorial College, Victoria. McNamara has more recently (2006) highlighted the role of identity studies in the analysis of language development in the bilingual students at that same school. He suggests that student intercultural competence is a result of their self-esteem in the school environment, emerging from the ideology and broad intercultural goals within the school culture. The importance of the broader school context is similarly highlighted by Rantz and Horan (2005). Rantz and Horan (2005) note that intercultural awareness in the language classroom must complement the intercultural awareness that is being fostered in other areas of the curriculum, contributing to the child's 'ability to think critically about the target cultures as well as his/her own culture' (Rantz & Horan, 2005, p. 214).

This brief review of immersion school programs suggests the need in the current research to consider the role of different aspects of the case study school, in the development of students.

2.3.1.3 The case study school

The case study school was chosen for its emphasis on languages and intercultural learning, and as an exemplar of primary bilingual immersion pedagogy in an Australian school (Moloney, 2004), for the purpose of focusing on intercultural competence occurring in students. A search has confirmed that no formal research study has previously been undertaken on the students or the language program of the case study school.

The school, International Grammar School, in the centre of Sydney, Australia, has conducted a partial immersion language program in its primary school for 23 years since its founding (Moloney, 2004; St Leon, 2005). As noted in Chapter 1 (Introduction), it is an inner-city, K–12, non-selective, co-educational and secular independent school with enrolment of approximately 1000. Study in a second language (choice of French, German, Japanese, Italian) is compulsory from preschool to Year 10.

2.3.2 Students: Language learner behaviours and perceptions

The theoretical literature of the intercultural language movement reviewed above in Section 2.2.4 suggests that investigation of intercultural competence in students will involve all aspects of students' language experience. As noted in section 1.10 (Figure 1), the Board of Studies NSW K–10 Language Syllabus (2003) suggests that student language experience lies in three overlapping areas:

- Using Language
- Making Linguistic Connections
- Moving Between Cultures.

The qualities of intercultural competence as suggested by the research literature, were listed in Chapter 1, section 1.5.3.2 (Armour, 1999; Bialystock, 1988; Byram & Fleming, 1998; Carr, 1999; Kramersch, 1993; Liddicoat et al., 2003; Scarino, 2000). These qualities were also grouped into three areas of similar orientation (use of language, metalinguistic knowledge and identity issues). The three-part model of Figure 1 is used below to sort the literature illustrating student behaviours in each of the three areas above, to contextualise findings on the case study students.

2.3.2.1 Students: Using Language

As noted in Chapter 1 (Introduction), the literature suggests that intercultural competence may be marked by a use of language which shows knowledge of correct contextual use (Liddicoat et al., 2003; Ryan, 1999). Language use may also include culturally appropriate non-verbal behaviours (De Courcy, 2002; Liddicoat et al., 2003).

There is limited empirical research on the characteristics of language use which may be identified as intercultural. Swain (1996) notes qualities in the language use of immersion students in Canada: high levels of comprehension, and the importance of students 'noticing' teacher and peer language, in the shaping of their language output. Bretag (2006) has demonstrated the self-modification of student writing skills through intercultural email exchange. Liddicoat (2006b) has studied a progressively more complex and intercultural ability to use personal address forms in students of French. All these aspects of language use are relevant to the observation and analysis of the case study students' language.

One further aspect of language use is the 'inner voice' (Tomlinson, 2001) developed by language students, and how this may enhance language use. While very young children use an 'inner voice' (thinking in the language) extensively to learn their first language, a second language learner is often required immediately to respond in a public voice, 'reporting experience rather than processing it' (Tomlinson, 2001).

Tomlinson suggests, however, that due to the nature of the immersion classroom, students in an immersion language context develop inner voice. Tomlinson suggests that exposing students to colloquial unplanned speech allows student to develop variety in their inner voice. Finnamore (2006) also found that facilitation of inner voice in young English immersion students in China assisted language development. In Cohen and Gomez's (2004) study of Grade 5 Spanish immersion children, teachers modelled the technical language needed to 'think through a problem' in Spanish. This activity had a cognitive and emotional impact on learners' ability to analyse their work in the target language. Cohen and Gomez (2004) illustrate how the enhancement of the students' target language inner voice influences linguistic knowledge and 'the ability to comprehend and produce language' (Cohen & Gomez, 2004, p. 37). The experience of 'thinking in the target language' is regarded by the researcher as relevant to intercultural development, as it suggests a personal experience of shifting between two language perspectives. This 'allows learners to create mental representations of the world and helps them to initiate ideas, plan and develop their thoughts' (Cohen & Gomez, 2004). This may represent an aspect of the immersion classroom which particularly facilitates intercultural language development.

In the light of this research literature, 'language shift' experiences in the case study students are discussed in Chapter 4 (Findings). Baker (2006) regards language shift as a form of code-switching. Baker (2006, p.112) describes how one aspect of code-switching is the marking of boundaries between languages, and emphasising the shared values and experiences of the (target) language group.

This section has reviewed literature which illustrated aspects of Use of Language related to student intercultural competence. Engaged in using language, students become increasingly aware of linguistic connections. This is the second area of language experience, discussed in the next section.

2.3.2.2 Students: Making Linguistic Connections

The principles of intercultural language learning are described by Liddicoat et al. (2003, p. 60) as being grounded in the student making contextual, linguistic and cultural connections. This section briefly reviews research on learners making metalinguistic connections. Metalinguistic awareness may be loosely defined as thinking about and reflecting upon the nature and functions of language, 'treating language itself as an object of thought, as opposed to simply using the language system to comprehend and produce sentences' (Tunmer & Herriman, 1984, p. 12).

Johnstone (2002) in his review of international research into immersion programs notes that it is common to all programs that where immersion is introduced to young children, students make more rapid progress than monolingual children in metalinguistic awareness and an analytical approach to language.

Swain (1996) hypothesises that one function of language output in immersion students is a metalinguistic one. As learners reflect on their own target language use, their output serves a metalinguistic function, enabling them to reflect, control and internalise linguistic knowledge. Lapkin (2005) has investigated the place of metalinguistic instruction. With high school language learners, Lapkin has built a focus on language into the task so that students 'are confronted with language problems that they need to solve, using collaborative dialogue' (Lapkin, 2005).

Olmedo (2005b) reports her study of the development of bilingualism and metalinguistic awareness of young children in an immersion program in Chicago, USA. Highlighting the role of peer interaction, Olmedo found that children were able to make judgements about the linguistic proficiency of their classmates. They learned metalinguistic skills from each other by paraphrasing a message, translating, code-switching, alternating between both languages and using paralinguistic cues and gestures to produce meaning.

Bialystok (1988) has carried out many studies relating to metalinguistic skills in bilinguals. Bialystok found that bilingual children were superior to monolingual children on measures of the cognitive control of linguistic processes, and has also examined bilingual children's understanding of the idea of words development of reading, concepts of number. Carlisle, Beeman, Davis & Sphraim (1999) found that the degree of bilingualism determines the metalinguistic ability. Also acknowledged here are studies of linguistic transfer abilities in bilinguals (Bialystok, 2001; De Courcy, 2002b). De Courcy (2006) notes that literacy skills still transfer even when the new target language does not share any syntax similarity with their first language. These studies may suggest that Making Linguistic Connections is a further activity of the immersion classroom which may facilitate intercultural development in learners.

Having briefly noted research on the first two aspects of intercultural language experience, language use, and making metalinguistic connections, this review turns to the third area, that of students negotiating their understanding of culture.

2.3.2.3 Students: Moving between cultures

The third aspect of intercultural competence identified in definition section 1.4.3.2, is related to cultural knowledge, questions of identity, the hypothesised 'third place', and personal negotiation between the student's cultures. This third section of the literature relating to students, informs our understanding of what may be occurring in bilingual students in their cultural negotiation, in intercultural competence. This section keeps in mind Scarino's (2000) question:

What deep framework of culture and intercultural awareness are learners constructing in their own minds from all the fragments of cultural knowledge they receive in the classroom? (Scarino, 2000, pp. 7-8)

This third aspect of intercultural competence can be described in terms of 'knowledge and skills' or in more personal abstract terms of higher order thinking and synthesis. Briefly noted below are studies of the non-native speaker norm, studies of self and identity and a model of critical thinking.

2.3.2.3.1 *Studies of the non-native norm*

Intercultural theory notes that, unlike in the past when the native speaker was the norm to aspire to in language learning, for an intercultural language learner a bilingual non-native is more often the realistic norm. All learners have a certain status and membership of the target language community, and 'this status needs to be recognised as a part of the communicative competence that the learner has to develop' (AEF, 2004, p. 53).

Duff (2006) has noted, in a study of TESOL learners in Canada, language learners' preference for speaking with and relating to non-native peers, and has remarked on the multidimensional nature of socialisation in target language learners. The question of learners' perception of the native versus non-native teacher is not the focus of this project. It becomes apparent in the analysis in Chapter 4 (Findings), however, that the non-native norm represents an issue in the complex development of intercultural competence.

2.3.2.3.2 *Studies of self and identity*

Intercultural language learning 'involves the learner in a process of transformation of the self' (AEF, 2004). This proposed transformation involves change of perception of self and others. Studies of identity and self-concept in students do not always use the terminology of the intercultural language theorists, but express similar perceptions. Lambert (1974, 1978, 1985) has suggested that becoming bilingual positively influences the self due to new reference groups and novel cultural activities which are denied to monolinguals. Lambert believes that the influence of bilingualism facilitates a different worldview in the learner, thus causing a change to that person's self-concept. Similarly,

in studies of adult bilinguals, Grosjean (1989) explains that bilinguals report that when they change language they feel they are changing their attitudes and behaviours. Hoare (2001) explored questions of identity in young people in Brittany in their attitudes towards Breton and French, using several different techniques, gathering data on language attitudes as expressed in spontaneous discourse.

Studies of identity in language learners represent a relatively recent and exploratory area of language research, and use a range of qualitative methods, as noted in section 2.2.2.4. Norton (2000) calls for a comprehensive theory of identity that links the language students with the language learning environment. Armour (2001) uses life history to investigate the consequences of learning Japanese on his participants' sense of self, and their ability to 'identity slip'. One of the consequences of identity change on an intercultural level, according to Armour (1999) is that it opens the way to the hypothesised intermediate 'third place' (Kramsch, 1993). Armour also underlines the developmental significance of the target language being used as 'resource to make meaning' (such as in bilingual immersion situations) rather than 'language-as-object' (such as in traditional language class rooms).

Ramzan (2004) investigated links between Japanese language education as a tool to promote citizenship and the development of Australian students' self-identity and interculturality. In her study of students in Years 4 and 5 of primary school and a small number of high school and tertiary students, Ramzan suggests it is through frequently experiencing comparison of cultures that her case study students develop interculturality. Ramzan asserts that 'the students gained the ability to recognise where and when culture is manifested in cross-cultural encounters' (Ramzan, 2004, p. 16). In the same Chicago dual immersion school as the Olmedo (2005b) research, Potowski (2007) includes identity in a newer study of the students in the language program.

Language research on identity represents both a shift in perception, and an opportunity to position intercultural competence as an integral part of the holistic development of the learner. It is an opportunity to demonstrate the breadth of educational and personal outcomes of language learning.

2.3.2.3.3 Studies of critical thinking

In Chapter 1 (Introduction) it was noted that Scarino (2007) describes intercultural language learning as involving a shift from 'purely descriptive use of language to conceptual use'. Liddicoat (2006) and Mackerras (2006) describe progressively more complex skills within intercultural language learning, and the critical thinking skills which are inherent in critical cultural reflection and textual analysis. Liddicoat and Mackerras both refer to learning hierarchy models from outside the language research arena, such as Bloom (1956), to describe the processes involved. Bloom's taxonomy (1956) delineates six categories of learning: basic knowledge, secondary comprehension, application, analysis, synthesis and evaluation. The first two categories, basic knowledge and secondary comprehension, do not require critical-thinking skills, but the last four – application, analysis, synthesis and evaluation – all require the higher-order thinking that characterises critical thought. The definitions for these categories have been used to suggest specific assessment designs that researchers and instructors can use to evaluate student skills in any given category.

The study of higher-order critical thinking within intercultural language competence may be a field for future research, leading to greater recognition in teachers of the analytical processes in which learners are engaged. This chapter concludes with a review of literature which examines how teacher understanding of culture and language, 'as mediators of intercultural language learning' (Liddicoat et al., 2003, p. 63) may facilitate intercultural competence in students.

2.3.2 The role of the teacher in intercultural development

This section briefly reviews research literature offering insight into how teacher behaviour, choice of pedagogy, and understanding of interculturality may effect the development of intercultural competence in students. It also briefly reviews three key Australian documents which have been used in the current research.

Liddicoat et al. (2003) assert that intercultural language learning begins with the teacher's understanding of 'his/her primary enculturation in relation to his/her target language(s) and culture(s)' (2003, p. 63) – that is, the teacher's own intra- and

interculturality, cultural curiosity, sense of purpose, and how they represent this intercultural stance to students (Scarino, 2007). It is described as 'the construction, together, of their knowledge, understanding values, and their identity, both in the present and over time' (Liddicoat et al., 2003, p. 62).

One of the few research projects in this area, Ryan (1998) has studied how teacher beliefs about culture affect classroom interaction. It may be challenging for both teacher and students to engage in learning about cultural context, meaning of culture, and in critical reflection. Ryan asserts that teachers and their 'knowledge to offer' (Ryan, 1998) are very closely connected with intercultural competence in students. Sercu's (2006) extensive study of language teachers showed that teachers' profiles did not meet expectations of the knowledge, skills and attitudes associated with intercultural competence. Sercu (2006) proposes that teachers require a new professional identity and skills in their role as teachers of intercultural competence. Along with the research on identity in language learners, research in language teacher identity and behaviour may become a focal point for future research.

2.3.3.1 Representation of teacher best practice in immersion programs

Studies of suggested 'best practice' teacher attributes in immersion teaching reflect the prevailing priorities of researchers as to observable student linguistic outcomes. Some studies are consistent in their disregard or low prioritisation of any form of linguistic or cultural reflection or comparison in teacher abilities. Hoare and Kong's (1994) model of six basic attributes required by immersion teachers places cultural involvement as a last and low priority. Their list mentions bilingual proficiency, immersion teaching strategies aimed at integrating language and content across the curriculum, knowledge of target language, understanding of theories of second language learning and immersion education, commitment to immersion education, and knowledge of the target culture. Similarly, Fortune's (2000) *Immersion Teaching Strategies* observation checklist of 47 immersion pedagogic goals includes no items relating to linguistic or cultural reflection.

Curtain and Dahlberg (2004, p. 289) note, however, amongst other characteristics used by best practice immersion teachers, three particular behaviours which become important in this study's observations of intercultural language learning in the case study school:

- 1 the use of contextual clues, such as gestures, facial expressions, use of visual props to facilitate comprehension and meaning
- 2 the provision of purposeful hands-on learning experiences for students
- 3 the use of linguistic modification, in spoken interaction, to make the target language more comprehensible for students.

While these may provide some useful criteria to apply to analysis of case study teacher classroom behaviour, this review looks briefly at literature which probes more deeply into teacher understanding of interculturality.

2.3.3.2 Teacher understanding of own interculturality

The teachers' perceptions of their own interculturality and the extent of their own reflective ability may be facilitating influences on learner development. Kramsch (1987) questions whether teachers possess enough meta-awareness of their own culture to be able to engage with their students in more than superficial comparisons across cultures. De Meija (2002) and Scarino (2007) both hold that teachers need awareness of their intra and interculturality, and of 'how they feel about using their two languages in the classroom arena' (De Meija, 2002, p. 101).

Jokikokko (2005, p.76), in a study of young Finnish teachers, using a phenomenographical approach, notes the importance of teachers' ability to engage in 'dialogical relationship' with students as part of teacher intercultural competence. Jokikokko also positions teacher intercultural competence as the 'courage to think and act interculturally' in the broader school environment.

Ryan (1998) studied two foreign language teachers and concluded that 'teachers and students trying to understand the meaning of language are involved in a dialectical process' and that 'teachers as participants in the process have knowledge to offer an evolving experience with language. Such knowledge goes hand in hand with intercultural competence' (Ryan, 1998, p. 151). The importance of the nature of the student's personal relationship with the teacher, as linguistic and cultural model, similar to a 'host' in an exchange program, is suggested by Spenader's study (2005). While outside school-

based studies, Spender found that in high school students in overseas language exchanges, assimilation and integration were associated with higher linguistic outcomes. Higher levels of intercultural sensitivity were related to meaningful relationships with hosts. Change in identity to include the host culture was associated with more successful language learning. All these studies highlight aspects of the facilitating role of teachers in development of student intercultural competence which serves to focus the observations and analysis of teacher behaviour and understandings in this research.

2.3.3.3 Representation of teachers in three Australian documents

Three key Australian documents relating to teacher qualities have informed this research project in understanding the role and influence of teachers in the development of intercultural competence in students, and in particular in selecting behaviours important in facilitation of intercultural competence.

The first key document is *The Professional Standards for Accomplished Teaching of Languages and Cultures* (AFMLTA, 2005). This discusses qualities in teachers which are associated with quality learning outcomes in students in the area of 'language and culture'. According to AFMLTA (2005), accomplished language and culture teachers:

- have knowledge of the language(s) and culture(s) they teach
- have intercultural awareness, know how to communicate across languages and cultures
- are actively involved in developing their knowledge
- have explicit knowledge of the linguistic and cultural systems of the target language
- understand the relationship between language and culture, and use this knowledge to enhance their teaching. (AFMLTA, 2005)

This list of qualities mirrors student learning represented in the model, Using Language, Making Linguistic Connections and Moving Between Cultures. It also reflects the qualities of intercultural competence derived from the research literature, listed in section 1.5.3.2. In particular, it reflects the idea discussed in section 2.3.3.2 of teachers' critical awareness of their own interculturality playing a role in facilitating intercultural competence in students.

The second document, the *Report on Intercultural Language Learning* (Liddicoat et al., 2003), positions as important the facilitating role of the language teacher and his/her ability to engage with the process described by Liddicoat et al. (2003):

the teacher's knowing and learning of own language(s) and culture(s), referred to as 'intraculturality' relates and connects with his/her knowing and learning of target language(s) and culture(s) referred to as 'interculturality' (Liddicoat et al., 2003, p. 63)

This document again places responsibility upon the teacher to be not simply a competent target language user but to have a strong self-awareness of his/her own cultural relationships and shifts.

The third key document is the *Asian Languages Professional Learning Project* (AEF, 2004) which set out to facilitate good teacher practice in intercultural language learning. According to this document, the role of effective intercultural language teachers is to:

- 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 interest and extend their thinking about language and culture (AEF, 2004, p.49)

These notions are key elements underpinning the examination of behaviours identified in the case study students in both focus groups and classroom observation.

A summary of the selected literature's references to qualities in teachers which may facilitate intercultural competence is provided in Table 1 on the next page.

Interpreting Table 1, it is apparent that it is the concern for the more qualitative or personal aspects of teacher behaviour which has come into focus in recent research and pedagogy, and which is contributing to the intercultural language-learning field.

Table 1: Summary of references to teacher qualities associated with facilitation of intercultural competence in students

	<i>Teacher TL communic. proficiency</i>	<i>Teacher design of task</i>	<i>Teacher awareness of own inter-culturality</i>	<i>Teacher Integration of language and culture</i>	<i>Teacher encourages metalinguistic noticing</i>
Hoare & Kong 1994	√	√			
Curtain & Dahlberg 2004	√				
Fortune 2000	√	√			
Kramsch 1993			√		√
Liddicoat et al. 2003	√	√	√	√	√
AFMLTA 2005	√		√	√	
AEF 2004		√			√

2.4 Synthesis of Literature review

This review has presented a selection of research literature which has been chosen for its ability to illustrate aspects of the project. It has portrayed the development of the theoretical models. These models underlie the current understanding of intercultural competence, the investigation of which in students is the focus of the project.

It is evident there is a range of quantitative research which has illustrated aspects of language learning, but limited qualitative research to illustrate more complex aspects of intercultural competence in the areas of identity, or critical cultural awareness.

Pedagogies across the language spectrum, including TESOL, are being continually developed and would be enhanced by a research-based convergent understanding of student competence and development. For intercultural language pedagogy to be implemented and understood by teachers, it needs illustrative demonstration of its learning outcomes.

The following chapter will present the research methodology and procedures used in the project. It will provide information about participants, data collection methods, treatment and analysis of data, and study credibility.

Chapter 3 Methodology

The literature review has suggested that recent studies related to intercultural competence are most commonly positioned within the qualitative research field. This chapter outlines the basic research design and then details the specific methodologies employed in this case study research. The chapter provides information about participants and site, the research methods employed, procedures, and data collection. An overview of the treatment of the data follows, and a discussion of the credibility and limitations of the study concludes the chapter.

3.1 Overview

As demonstrated in Chapter 2 (Literature review), the researcher is aware of the wide range of methods used in language research today, and in particular of the variety of qualitative approaches that have been taken by other researchers in similar research projects. The methods have been chosen in order to collect the appropriate type of data to provide the best answers to the research questions.

As stated, one purpose of this study was to investigate the nature of intercultural competence in a group of Year 6 students involved in immersion language learning in one Australian school. From data collected, the purpose was to develop an illustrative description of intercultural competence in students. Four methodological instruments of qualitative nature were used to observe, describe and analyse the behaviours, attitudes in the students and in their learning environment. The project seeks 'both what is common and what is particular about the case' (Stake, 2000, p. 438). This is also seen in the research questions, which move from specific to general in nature. As stated in Chapter 1, the research questions are:

Research question 1: What are the behaviours and understandings in upper primary-aged students which are perceived to be indicative of intercultural competence?

Research question 2: What are the behaviours and understandings in teachers which are perceived to facilitate development of intercultural competence in students?

Research question 3: What is a useful framework of understanding intercultural language learning in primary school language learners?

Using a case study, qualitative survey method, 49 children in upper primary (Year 6) classes in French, German and Japanese were involved in focus groups and classroom observations, over a four month period in 2006. In addition to group discussion of semi-structured questions, students were asked in the focus groups to make an individual response to an amended version of the *Developmental Model of Intercultural Sensitivity* (DMIS) (Bennett, Bennett & Allen, 1999) (Appendix J). The students also made an individual response to an amended form of the *Young Learners Language Strategy Use Survey* (Cohen & Oxford, 1992) (Appendix I). Four language teachers were interviewed, using structured interview questions (Appendix K).

The questions were devised mindful of the importance of question types (for example, introducing questions, follow-up questions, probing questions, interpreting questions) and particular interviewer behaviours, to maximise outcome (Kvale, 1996). Both students and teachers were observed in classroom lessons, using a tally instrument and detailed field notes. These different data sources allowed for the triangulation of data (Mackey & Gass, 2005, p. 368). Focus groups, interviews and classroom observations were audio-recorded, and the transcription data were thematically coded by content analysis, as described below.

3.2 Research design

This research project is designed using the collection of qualitative data. A cross-sectional case study survey strategy has been chosen 'to probe deeply and to analyse intensively the multivarious phenomena that constitute the life cycle of the unit with a view to establishing generalizations about the wider population to which that unit belongs' (Cohen & Manion, 1985, p. 120). From Stenhouse's (1983) typology of case studies, the current project could be described as an evaluative case study: a 'single case or group of cases studied at such depth as the evaluation of policy or practice will allow' (Stenhouse, 1983, p. 21).

Neither claiming to be closely related to action research, nor to its procedures, one aspect of the current project may be likened to the aims of action research. That is, this project invited teachers to participate in transforming 'the self-understandings of practitioners by involving them in the research process' (Carr & Kemmis, 1983, p. 199). The researcher wished to involve teachers in evaluating and reflecting, in the 'participatory and collaborative' (Carr & Kemmis, 1983, p. 198) character of the research. The teachers' individual capacities for reflection have particular significance in this research project. Paige, Jorstad, Siaya and Klein (1999) discuss many studies which demonstrate the significant role in student learning played by the attitudes and capacity for intercultural reflection in the teacher. By engaging the teachers in the case study, the researcher hoped to better highlight and facilitate these processes in intercultural development in students.

As discussed in Chapter 2 (Literature review), language research is engaged in methodological change. Language research is engaged in a transition from exclusively quantitative research methodologies, measuring performance in aspects of syntax and observable data, to the inclusion of qualitative research approaches, effective in interpretation and description of learner understanding of language and culture, and intercultural identity (Nunan, 1992).

Kvale (1996) describes the purpose of the qualitative research interview in this research context as 'to obtain descriptions of the lived world of the interviewees with respect to interpretations of the meaning of the described phenomena' (Kvale, 1996).

3.2.1 Researcher role

The researcher was employed by the school as Director of Languages, with responsibility for both primary and high school learning, and for the supervision of language staff. She had not taught any of the students in the study, but was known to them as a senior staff member in the school. Due to her involvement in the school, her role in relation to the students, and her knowledge of them, the researcher's role must be described as that of participant observer. The researcher worked alone both in collection and analysis of data. The researcher, as a sole participant observer, was in a

particular and privileged position to do effective field work within this case study context. Both in the collection and analysis of data, as the sole researcher, her knowledge of the students and their context enabled her to identify both the “explicit and tacit cultural knowledge” (Neuman, 2000, p.348) of students. Her analysis of data, without the reference to a second researcher as may have been expected, exploited her teaching experience, in her ability to “examine social meanings” and “multiple perspectives in natural social settings” (Neuman, 2000, p.349).

3.3 *Participants and site selection*

3.3.1 Student participants

This study involved forty-nine students (N=49). Year 6 French (18 students), German (16 students), and Japanese classes (15 students) were chosen as those are the languages in which the researcher has proficiency, which enabled her understanding of lesson content, interactions and recognition of appropriate intercultural behaviours. Year 6 was chosen because the students, aged around 11, have been part of the school for up to eight years (if from preschool) years. The classes may also contain students who have enrolled at the school, and thus entered the bilingual program, at some later year level, as shown in the student demographic information in Table 2 below. In the researcher’s observation, Year 6 students are sufficiently developed to be self-aware learners and have (English) communication skills appropriate to a Year 6 student, to enable their participation in reflective discussion.

Thirty-two of the students had joined the school, and thus entered its immersion language program, at preschool or kindergarten level. For twelve of them, English was not their first language. Many cultural backgrounds and languages were represented among their families.

Table 2: Demographic information about student participants

Characteristics	students N=49
Girls	26
Boys	23
Number of students in each class	
French	18
German	16
Japanese	15
Family background	
German	6
French	5
Greek	4
Spanish	3
Chinese, Korean, Japanese	2 each
Russian, Maltese, Italian, Bosnian, Lebanese	1 each
Knowledge of a language other than English and TL	16
Number of years in immersion program	
Since preschool (8 years)	19
Since kindergarten (6 years)	12
Since Year 1 (5 years)	2
Since Year 2 (4 years)	2
Since Year 3 (3 years)	6
Since Year 4 (2 years)	2
Since Year 5 (1 year)	6

At the commencement of the focus group interview, students were asked to informally self-rate their level of comprehension in the target language class, using four levels as described in Table 3 below. The four levels were read to the students, and the students made an oral response, selecting the level which best described them. The purpose of this was to provide some informal information as to (student perception of) their target language comprehension, which may be useful to later contextualise their comments.

For example, their level of comprehension may intersect with their comments as to their perception of the teacher, their ability to engage with task, their need for certain learning strategies, and degree of identification with the language and culture.

Table 3: Students' self-rating as to level of target language comprehension

Self-rated level	German (N=16)	Japanese (N=15)	French (N=18)	Total (N=49)
4. I understand almost everything	12	9	14	35
3. I get about half of what is said	4	4	2	10
2. I pick up a few words	0	1	1	2
1. I hardly understand anything	0	1	1	2

3.3.2 Teacher participants

The focus of the project was Year 6 children; therefore the participant teachers were necessarily the teachers of Year 6 classes in French, German and Japanese. There were no male teachers teaching Year 6 language at International Grammar School in 2006 when the data were collected. As Year 6 classes have ten 40-minute periods of language (timetabled as five double periods) per week, the staffing of a class is sometimes split between two teachers. Thus for Japanese, there are two teachers represented, Betty Fennell and Sandy Tanaka. The French class also was taught by two teachers, but only one of the teachers, Odette Salib, participated in the research. The students of French made comments about the other teacher, referred to in the analysis as Teacher X. The German class was the full responsibility of Anna Ludwig. Students of German referred in focus groups to one other German teacher on staff: she is referred to as Teacher Y in the data. Each teacher informant chose her own pseudonym. Odette, Anna and Sandy are native speakers of the target language of their class. Biographical details of the teacher informants are as in Table 4 below.

Table 4: Biographical details of teacher informants

<i>Pseudonym chosen by teacher</i>	<i>Nationality</i>	<i>Bilingual ability</i>	<i>Gender</i>	<i>Age group</i>
Odette Salib	Egyptian	1. French 2. English	female	40-50
Betty Fennell	Australian	1. English 2. Japanese	female	30-40
Sandy Tanaka	Japanese	1. Japanese 2. English	female	50-60
Anna Ludwig	German, Swiss	1. German 2. English	female	30-40

3.3.3 The case study school

The case study school, in Sydney, Australia, is a K–12 secular independent co-

educational inner-city school. It was founded in 1984 by Professor Reg St Leon (University of Sydney) with the support of a group of parents wishing to provide their children with an education which featured both language immersion and musical education from early years. The school has a preschool kindergarten, and both the bilingual partial immersion program and the music program (*Orff Schulwerk* program) start at that level.

As noted in Chapter 1 (Introduction), the school's ethical framework is grounded in the social values of acceptance of difference, individual and social responsibility and respect for self and others. Its motto is *Concordia in Diversitatem* or 'Unity in Diversity' (Murphy, 2006).

Table 2 demonstrated the diverse cultural backgrounds of school families. School parents ascribe value to language study and cultural diversity. This was established in 2002 from an independently conducted parent survey (Nielsen, 2002). This Parent Survey asked parents to score from 1 (unimportant) to 10 (very important) a number of reasons for choosing the school.

Fifty-three percent of parents awarded a 10 to the reason 'language program'. Forty-eight percent of parents awarded a 10 to the reason 'international outlook'. Parents were asked to express an opinion as to whether learning a second language (other than English) should be mandatory. Seventy-six percent of parents said language study should be mandatory from Kindergarten to year 6, and 70% said it should be mandatory also in Years 7–8.

3.4 Data collection methods

Methods selected to collect data were:

- 1 student focus groups
- 2 structured teacher interviews
- 3 natural-setting classroom observation of both students and teacher with researcher as non-participant observer.

During the student focus groups, students were asked to make an individual response to the *Young Learners' Language Strategy Use Survey* (Cohen & Oxford, 1992).

In focus groups students were also asked to make a short individual response to an amended form of the *Developmental Model of Intercultural Sensitivity* (DMIS) (Bennett, Bennett & Allen, 1999). Due to the descriptive nature of this model, and to its use in amended form, it is not listed as a principal instrument, but was nevertheless responsible for one aspect of data collected. This is further clarified in Section 3.4.1.1.1.

Approval of the data collection methods, and for all aspects of the research, was given by the University of Sydney Human Research Ethics Committee in December 2005. Detailed information was provided for all participating students and teachers and parents of students. Signed consent forms were collected from all participants. All information and consent forms can be found in Appendices A, B, C, D, E, and F.

The methods employed by the researcher to answer the Research questions are summarised in Table 5 below.

Table 5: Methods employed by researcher to answer Research questions

Research questions	Method	Data sources	Data analysis	Purpose
1. What are the behaviours and perceptions about interculturality in students which may be said to embody intercultural competence?	Focus group interviews: Inclusion of amended <i>Language Strategy Use survey</i> , and amended form of DMIS (Bennett, Bennett & Allen, 1999) Classroom observation tally instrument and field notes; audio recording of focus groups and lessons	Text of interviews tally instrument and field notes	Analysis of text of interviews, field notes, audio recording,	To identify perceptions, observable language and other behaviours exemplifying intercultural competence.
2. What are the behaviours and understandings re interculturality in teachers which may facilitate student development of intercultural competence?	Teacher interview Classroom observation	Text of interview, tally instrument and field notes	Thematic content analysis	To identify how cultural reflection is facilitated by teacher pedagogy, behaviour and attitudes
3. How can the nature of intercultural competence in primary students be described, to build a useful framework of understanding intercultural language learning?	Focus groups with students Audio recording of teacher interviews.	Transcribed texts of focus groups and teacher interviews	Synthesis of analysis	(a) To summarise themes which may indicate intercultural competence in students. (b) To summarise themes indicating interculturality and pedagogical preferences in teachers, which may impact on intercultural competence in students

Having demonstrated the scope and purpose of the methods used in the project, this discussion now turns to the detail of each method employed.

3.4.1 Focus groups and interviews

The two major techniques used by researchers to collect qualitative data are participant (and non-participant) observation and individual interviews. Focus groups, or group interviews, possess elements of both techniques. Focus groups are considered more appropriate for young student participants, such as those students in this study, who may find one-on-one researcher–student interaction intimidating. By creating a variety of

lines of communication, the focus group offers a safe environment where students can share ideas, beliefs and attitudes (Madriz, 2000). In addition, the researcher was interested in the nature of students' conversation together, their interaction and response to each others' ideas. Examples of the flow of conversation may be seen in the sample student focus group transcript presented as Appendix O. It is clear that at the same time, the influence they may exert on each other's responses may affect validity of the data.

3.4.1.1 Student focus groups

Focus group questions and activities employed to elicit data can be found in Appendices H, I and J. The focus groups offered students a comfortable environment where they shared perceptions of their intercultural learning. The content of these focus groups, listed below, was trialled and timed within the school, prior to the data collection period. Each focus group was between four and seven students. The students were seated close to each other, on chairs, in a circle, in the researcher's office. The focus groups comprised three sections and involved both group and individual responses. The three sections will be detailed below.

3.4.1.1.1 Section 1 of focus group

Section 1 of the focus group demanded an informal individual response to the DMIS model (Bennett, Bennett & Allen, 1999). The DMIS model proposes a six stage transformative process of how an individual may change personal attitudes and behaviours in getting to know another culture. The DMIS consists of statements illustrating attitudes matching the six stages of the DMIS, differentiating three ethnocentric stages (1.1 Denial, 1.2 Defense, 1.3 Minimization) and three ethnorelative stages (2.1 Acceptance, 2.2 Adaptation (split into two further sub-stages A and B), and 2.3 Integration).

The statements as amended by the researcher are modelled on students' statements quoted by Cohen, Paige, Kappler, Meagher, Weaver, Chi, and Lassegard (2005). Cohen et al. (2005) use student statements from research studies to construct identification of intercultural development amongst US high school students who have been on

exchange study programs. The statements used in the current research were modified to enable recognition in an Australian context, and for easy comprehension by the student participants. Statements were as in Table 6 below.

Table 6: Researcher’s Amended Statements, Developmental Model of Intercultural Sensitivity (Bennett, Bennett, & Allen, 1999)

Stage 1.1 We would be better off if all different groups and countries kept to themselves, and didn’t mix. English is the main language and everyone should speak it.
Stage 1.2 I do not like to hang around with people from different cultures, they are strange.
Stage 1.3 Australia’s way of life and values should be a model for the rest of the world.
Stage 2.1 I mostly enjoy the differences that exist between myself and people from other countries. I accept that people from other cultures don’t necessarily have the same values as Australians, and that’s OK.
Stage 2.2 A I like to imagine how a person from the other culture would think about things. I can shift into communicating in TL without a lot of stress. I think its good to be able to have more than one perspective.
Stage 2.2 B When I’m in my TL class, I find I change my behaviour to adapt to it. If I were in France/Germany/Japan I wouldn’t mind changing my behaviour to fit in there.
Stage 2.3 I can move in and out of English/TL without any problem. I can fit in, in either Australia or France/Germany/Japan equally easily. I sometimes feel I am ‘in between two cultures’ and can see good things and bad things in both of them.

Students were given an individual one-page copy of the set of statements in Table 6 and a pencil, and asked to read the statements carefully. In 5–10 minutes, students had time to read the statements and reflect, and then mark on the chart the stage where they felt they agreed with the statements. The papers were collected, and the researcher moved on to Section 2. Data relating to student response to the DMIS are presented in section 4.2.1.2.

3.4.1.1.2 Section 2 of focus group

Section 2 required a group response. The researcher asked semi-structured questions (Appendix H) and directed those questions first to a number of individual students. In all questions, these initial individual responses then lead to students interjecting and contributing, which lead to a variety of answers and discussion. The researcher also presented stimulus pictures of target country, and asked students, both individual and group, to comment on their knowledge of the content of the pictures. Section 2 took approximately 30 minutes of the focus group. Focus groups were audio-recorded and

the text transcribed. The data were thematically coded and analysed using processes as described in Section 3.7.1 below. Presentation of raw data, and discussion of data are presented in Chapter 4 (Findings), in section 4.2.

3.4.1.1.3 Section 3 of focus group

As the final section of the focus group, Section 3 required an individual response. Students were asked to respond to an amended form of the *Young Learners' Language Strategy Use Survey* (Cohen & Oxford, 1992) (Appendix I). Cohen and Oxford (1992) investigated the use of language learning strategies in order to better understand how learners learn foreign languages, in particular how a variety of contextual strategies are developed in reading, writing, listening, and speaking tasks. The survey contains items which deal with metalinguistic and non-verbal strategies for conveying meaning. Additional items were designed and added by the researcher to indicate strategies in intercultural competence. Permission was sought from and granted by Professor Cohen for the amendment and use of the survey (Cohen, personal communication, 2005).

Each student was issued with a copy of the amended survey, and a pencil. Students were instructed to consider each item and indicate their response in the space provided. Following the procedure of the original Cohen and Oxford Survey, the students were asked to mark a (+) response if the statement 'really describes you', a (blank) response if the statement 'is somewhat like you' and a (-) response if the statement 'is not like you'. The items were read at a steady pace, without comment, by the researcher, to assist in a uniform rate of reading and comprehension. The conduct of the survey took approximately 15 minutes at the end of each focus group. The surveys were collected, and the focus group concluded. Data from the Cohen and Oxford Survey are presented in Chapter 4 (Findings), in section 4.2.2.2.3.

3.4.1.2 Teacher interviews

Focused structured interviews were conducted with the four teachers of three Year 6 language classes (French, German, Japanese). The questions were designed to allow teachers to identify processes which they perceive occur in the classroom, and to reflect on both their own intraculturality and their perception of students' interculturality. The

interview questions may be found in Appendix K.

The interviews were audio recorded and transcribed, the data were thematically coded and analysed. Data are discussed in Chapter 4 (Findings), in section 4.3.

In summary, the teacher interviews included questions about teachers' own linguistic and cultural background, teachers' approach to teaching, teachers' perception of the bilingual immersion program, of the tasks which student enjoy most, and of intercultural development in students. Teachers were invited to participate, and advised that the interview would take 40 minutes. Triangulation occurred by data collected through classroom observation of teachers and students.

3.4.2. Classroom observation

Structured observation (natural setting, with researcher as participant observer) focused on recording specific behaviours (verbal and non-verbal) of Year 6 students and teachers, employing both a tally observation scheme and written field notes. The tally observation system used a category system, documenting 'low inference' descriptors (simple concrete behaviours requiring little inference) (Nunan, 1992, p. 60). Behaviours included use of language, specific cultural content, and non-verbal modelling. Following Harbon's (2001) work on observation of Primary LOTE (Language Other than English) teachers, a systematic observation schedule was developed to record, tally and describe student behaviours during class time (see Appendix L). This had been informed by the *Flanders Interaction Analysis Categories* (Flanders, 1974). As a result of trialling, the list was modified to include behaviours which were specifically relevant to intercultural development.

Classroom observation field notes (writing a running record of the observed procedures of lessons, and student-teacher exchanges) were also taken, to ensure reliability and validity of data (Cohen & Manion, 1985, p. 103). Examples of transcriptions of classroom observations can be found at Appendix M. The instruments were piloted as per the intended timetable and changes made in consultation with teacher input prior to main data collection.

Analysis of observations from behaviours tallied, rather than explicit numerical tally data, together with analysis of the field notes, became the principal source of observation data.

3.4.3 Summary of data collection methods

This section sums up both the type and frequency of the data collection methods employed, and underlines the reason for employing them. To summarise the methods of data collection, number of participants and frequency of interactions, Table 7 is provided below.

Table 7: Summary of data collection methods, participants and frequency

<i>Method of data collection</i>	<i>Participants involved in data collection</i>	<i>Frequency of data collection sessions</i>	<i>Total number of data collection sessions</i>
Class observations	class of students, teacher, researcher	1 x 80-minute observation of each language class per fortnight for 1 term	4 observation sessions x 3 languages = 12 observations
Focus groups	6/7 students, researcher	40 minutes a session, 3 sessions per week over 3 weeks	9 focus groups
Teacher interview	4 x Year 6 language teachers, researcher	Interview 1: 40-minute session	4 interviews

In section 3.4 it was demonstrated, in Table 5, how the Research questions are answered by the use of the chosen methods. Table 8 below makes explicit how the purpose of the chosen methods was to provide data which addressed particular behaviours and elements which were targeted for investigation.

Table 8: Purpose of data in addressing behaviours and understandings in students and teachers

<i>Data from method employed</i>	<i>Purpose: Student /teacher understanding and perceptions</i>
Student focus group data	<ul style="list-style-type: none"> • student perception of their learning • student perception of lesson design • student perception of the teacher • student interaction with each other • student perception of their intercultural identity • student perception of their learning strategies • student group interaction, relationships
DMIS data	<ul style="list-style-type: none"> • student self-perception of intercultural identity
<i>Young Learners' Language Strategy Use Survey</i> data	<ul style="list-style-type: none"> • student perception of their learning strategies and attitudes to intercultural statements
Teacher interview data	<ul style="list-style-type: none"> • teacher perception of own interculturality • teacher understanding of nature of culture and intercultural in classroom • teacher perception of students' language • teacher perception of students' overall development • teacher perception of own teaching style
Classroom observation data	<ul style="list-style-type: none"> • student language behaviour in class • student interaction with teacher • student comprehension and use of TL in class • teacher behaviour in class, pedagogy • teacher use of TL in class teacher design of lesson activities

In summary, to underline the composite nature of the picture constructed by the data:

- The teacher interviews provided insight as to individual teacher understanding of intercultural learning and variety in attitudes, and their perceptions of what learning was occurring in the class.
- The focus group discussions centred on the student experience in the bilingual immersion program. The transcribed text of these discussions provided data re student self-perceptions and their personal attitudes towards Using Language (UL), Making

Linguistic Connections (metalinguistic) (MLC) and Moving Between Cultures (intercultural understanding)(MBC) and identity issues.

- The amended Cohen and Oxford Survey of language learning strategies provided data in self-assessment of strategies in Using Language and attitudes to intercultural questions, with the goal of looking for useful correlations with best learning practice within this immersion pedagogy,
- The amended Bennett DMIS model provided some limited data on student self-assessment of intercultural development.

Analysis of this total focus group data re self-perceptions, learning strategies and identity, plus the perceptions from the teacher interviews, informed the subsequent classroom observation.

The classroom observations provided data about the actual language behaviour and pedagogy occurring in these three different language classes over several weeks. The incidence of certain behaviours under UL, MLC and MBC was recorded using a modified tallying instrument, and as well, detailed field notes were taken.

In the following section, the procedures undertaken for data collection in the case study school will be outlined.

3.5 Procedures for data collection in the case study school

Prior to the researcher introducing the study to teachers, the Principal had given permission and was fully informed and aware of the research goals. The Principal gave consent in a letter (Appendix G) for the project to take place in the school. The Teacher Participation Request forms (Information and Consent) (Appendices E, F) were given to the four teachers of Year 6 language. Parent Information and Consent forms (Appendices C, D) and Student Information and Consent forms (Appendices A, B) were sent to all parents of students in Year 6 Japanese, French and German classes. Consent was granted by all participants.

The study was introduced to the whole language teaching staff, by the researcher, in her role as Director of Languages at the school, during a February 2006 staff meeting. The researcher's interest in the field of intercultural development was expressed, followed by a brief explanation of the conduct of the research. The teachers were informed that the Principal supported the research and it was hoped that the research would be of professional development interest to the broader staff. The staff was assured that the research would create minimum disturbance. A precise timetable of the research activities was drawn up for Term 1, 2006, carefully planned around existing school activities. The Data Collection Plan timeline (2006 semester 1) was adhered to. The data collection timeline period took place over the period of four months, as detailed in Table 9. This period of four months allowed for a short but comprehensive data collection to be carried out, in order to construct the proposed illustration of student intercultural competence.

Table 9: Data collection timeline and frequency

<i>Proposed time</i>	<i>Data collection</i>	<i>Frequency</i>
February 2006	Teacher interviews	4 interviews
February- March 2006	Student focus groups	9 groups
April- May 2006	Classroom observation	12 observations

3.6 Protection of human subjects

Ethical considerations in the project were as per reference to the *National Statement on Ethical Conduct in Research Involving Humans* (Commonwealth of Australia, 1999). The principle issue was the engagement of Year 6 Primary children of International Grammar School, for class observation and focus groups, during 2006. Informed permission was sought from the Principal of the school, relevant teachers, parents/guardians and students. Participants were advised that they could withdraw at any time without penalty, and advised of contact details for the university body to which they could make complaint (see Appendices A, C, E).

To ensure anonymity, students and teachers have been identified with pseudonyms, chosen by themselves, and all data have been kept confidential. Classroom

observation occurred in normal timetabled language periods. Observation of classes took place at regular timetable slots, to ensure similarity of conditions.

3.7 Data coding and analysis techniques

An iterative, inductive process was used in the coding and analysis of data.

- 1 Focus groups and interviews: transcriptions of audiotapes were thematically coded by content analysis, using a coding system devised by the researcher, detailed below, as described by Ryan and Bernard (2000).
- 2 Field notes from classroom observation were thematically coded by content analysis, using a coding system devised by the researcher, detailed below, as described by Ryan and Bernard (2000).
- 3 Frequency data from the observation tallies were analysed.

In the course of reading the textual transcripts, a coding system for data was developed, with units of analysis (words, themes) identified (Neuman, 2000). A code list, discussed below, was developed, and relationships between themes investigated. Ryan and Bernard (2000) suggest different methods for developing themes and moving to more specific sub-themes from reading the textual data. In this inductive coding a lot of interpretive analysis was undertaken.

Reflecting this project's interest in the use of interpretive analysis, Ryan and Bernard (2000) focus on the sociological tradition that uses text as a 'window into experience', rather than the linguistic tradition that describes how texts are developed and structured.

3.7.1 Thematic coding of data source: Focus group discussions

In analysing the transcription of textual data from the focus groups, the three fields of language experience, Using Language (UL), Making Linguistic Connections (MLC), Moving Between Cultures (MBC), taken from Board of Studies NSW K–10 Syllabus (Board of Studies NSW, 2001) were used as umbrella categories for the coding of data.

They provided a useful sorting device for themes relevant to these three areas. In addition, the breakdown of specific learning outcomes in MLC and MBC in particular was useful in identifying significant themes.

The coding themes used to analyse transcribed texts and identify indicators, are drawn both from themes in the intercultural literature, and from language used in Board of Studies NSW K–10 Language syllabus outcomes. The purpose of this is to deliberately promote productive dialogue between the theoretical material and the discourse of teachers.

An explanation of how this occurred is outlined here. A selection of student learning outcomes from the syllabus was examined. There is a separate language syllabus for each language, but they are in almost every respect generic. Thus these themes extracted from the Japanese syllabus can be understood as common to all syllabuses. The relationship can be seen between the themes expressed in the descriptive outcomes from the syllabus extract below, and the coding themes in Table 10 below Stage 3 (Year 5 and 6). In particular, in the MLC and MBC areas, outcomes as listed in the syllabus include:

- MLC outcomes: demonstrates awareness of cross-cultural influences on language and culture; demonstrates understanding of the importance of appropriate use of language in diverse contexts; explores the diverse ways in which meaning is conveyed by comparing and describing structures and features of Japanese.
- MBC outcomes: demonstrates understanding of significant cultural values and practices in Japanese-speaking communities; demonstrates knowledge of key features of the culture of Japanese-speaking communities; demonstrates understanding of the interdependence of language and culture

(Board of Studies NSW K-10 Language Syllabus, 2003, p. 16)

Codes developed under these themes are as listed below in Table 10. Each theme refers to student comments on the topic. In Chapter 4, many examples of the student comments are presented as part of the analysis.

Table 10: Coding themes for analysis of focus group data (student comments)

<i>Student Codes: Using Language</i>	<i>Student Codes: Making Linguistic Connections</i>	<i>Student Codes: Moving Between Cultures</i>
UL1 Student notices/likes to model authentic language	MLC1 Student reflects, transfers L1/TL: describe and compare linguistic features	MBC1 Student reflects on C1/C2 describe, compare cultural differences
UL2 Student preference for speaking activities; express idea that speaking equals mastery/learning	MLC2 Student reflects L2/3/4 (additional language experience)	MBC2 Student has positive attitude to going to country of TL
UL3 Student likes to copy particular aspects of TL (sound, accent, fluency)	MLC3 Student mentions language as embodying culture	MBC 3 Student reflects on identity, identification with C2
UL4 Student reports immersion experience: spontaneous speech, immersion 'language shift', thinking in TL	MLC4 Student mentions use of language in different contexts	MBC 4 Student shows positive attitude to C2
UL5 Student notices script aspect of TL	MLC5 Student mentions particular feature of TL, e.g. sound, fluency(speed) accent, grammar	MBC 5 Student can identify cultural practices of C2
UL6 Student enjoys experiential tasks.	MLC6 Student mentions how TL is constructed, analyse their style/level of TL usage. Mention how meaning is conveyed in TL.	MBC6 Student show personal evaluation of being able to move between cultures, languages.
		MBC7 Student identifies cultural values held in C2
		MBC 8 Student mentions social value of cultural subgroup within school
		MBC 9 Student mentions social value of having exclusive knowledge, display ownership
		MBC 10 Student comments re teachers as conveyors of culture

The researcher read and analysed the transcripts of the focus group interviews. Student comments which were identified as reflecting certain theme areas as above were noted. The researcher counted the number of students who made comments in the theme areas. The frequencies were collected both in language groups, and as total group. The results of this data analysis are displayed in section 4.2.1.

3.7.2 Treatment of data source: Classroom observation

Observations were conducted in each of the three language classes (French, German, Japanese) on at least four occasions for each language, for a double period of 80 minutes. A tally instrument (Appendix L) was developed and amended to record incidence of particular behaviours and responses in class, and field notes were taken. The purpose of both was to observe possible elements of intercultural competence in both students and teachers, and to observe whether and what teacher behaviours may facilitate intercultural competence in students. The observation was also investigating any possible disparities between both student and teacher self-perceptions of intercultural competence, and actual intercultural competence demonstrated in class. The tally was used to record behaviours in the three areas, as shown in Table 11 below.

Table 11: Student and teacher behaviours in classroom observation, as recorded by Classroom Tally Instrument (adapted from Harbon, 2001) (Q/A indicates question and answer)

<i>Classroom: Using Language</i>	<i>Classroom: Making Linguistic Connections</i>	<i>Classroom: Moving Between Cultures</i>
Teacher Q/A in L1	Teacher corrects or models TL-spoken	Students question or comment on similarity/difference home culture/ target culture
Teacher explanation in TL, Q/A in TL	Teacher corrects or model TL-writing	Teacher question/comment on similarity/difference home culture/ target culture, allows time for reflection
Student QA in TL, other interactive TL talk	Teacher encourages 'noticing'- allows time for reflection on language issues	Teacher non-verbal gesture
Students speaks in L1	Student question or comment re L1/TL features	Student non-verbal gesture
Students codemix L1/TL		Students engage with TL cultural practices, activity
Student unsolicited speaks TL		Student comment TL cultural practice, activity

3.7.3 Thematic coding of data source: Teacher interviews

Coding systems developed for the analysis of data from teacher interviews also used the UL / MLC / MBC themes of the student data thematic coding. However, the

breakdown of themes was appropriate to teacher perspective. Teacher coding was as shown in Table 12 below. Many examples of teacher comments are given in the analysis of data in Chapter 4. In Table 12 links are included to the relevant codes applied to the transcriptions of student focus group texts. This is to provide initial understanding of possible links between teacher behaviours and student perceptions. This proved helpful in answering Research question 2, which investigates whether the behaviours and understandings in teachers may facilitate students' development of intercultural competence.

Table 12: Coding themes for analysis of teacher comments in interview

<i>Teacher: Using Language</i>	<i>Teacher: Making Linguistic Connections</i>	<i>Teacher: Moving Between Cultures</i>
TUL (a) Teacher uses 100% TL in immersion (Link student UL1)	TMLC(a) Teachers' promotion of metalinguistic describe/compare language features (Link student MLC1)	TMBC (a) Teacher comments re own interculturality, ability to shift perspective (Link student MBC 1)
TUL (b) Teacher comments on her success in creating immersion environment (Link Student UL 3)	TMLC (b) Teacher displays perception that language IS culture (Link student MLC3)	TMBC (b) Teacher understanding of culture and intercultural learning in class
TUL (c) Teacher attitude to skill priorities (Link Student UL2)	TMLC (c) Teacher comment on syntax, conveying meaning in TL (Link to student MLC 6)	TMBC (c) Teacher inclusion of TL culture practices in teaching (Link student MBC 4,5)
TUL (d) Teacher choice of resources, activities (Link student UL 5)		TMBC (d) Teacher perception of students on DMIS scale
		TMBC (e) Teacher understanding of self as model (Link student MBC10)
		TMBC (f) Teacher perception of how to increase intercultural competence in students
		TMBC (g) Teacher observation of intercultural development of students

Note. L1 refers to students' first language, while TL refers to the target language studied by the student.

3.8 Study reliability and validity

Having detailed the methods of data collection, and the treatment and analysis of the data, it is appropriate to consider the credibility of the study, and the strengths of the approaches chosen.

The project meets Nunan's (1992, p. 61) criteria for research of this nature to have internal and external reliability. The study:

- used low inference descriptors
- engaged teachers in collaboration with researcher
- invited peer examination
- had at least some data that were mechanically recorded (audio)
- made explicit the status of the researcher
- produced detailed descriptions of subjects, of the context in which the research was carried out, and of constructs and premises.

A form of methodological triangulation has been used in the different sources of data and different perspectives. Mackey and Gass (2005, p. 368) state that triangulation is 'using multiple research techniques and multiple sources of data to explore the issues from all feasible perspectives. Using the technique of triangulation can aid in credibility, transferability, confirmability, and dependability in qualitative research'. Stake's (2000) notion that triangulation 'serves also to clarify meaning by identifying different ways the phenomenon is being seen' (Stake, 2000, p. 444) is established in this study.

3.8.1 Reliability

A school context comprises students and staff whose actions can be affected by weather, fatigue, excitement, change of routine, and point in the school term. However, there were few of these impacting factors which could have negatively impacted on the reliability of the study. The project dealt with one particular case study school, with consistent age of students, consistent curriculum choices and pedagogy. The instruments would therefore have replicability (Nunan, 1992) across this environment.

Equivalence reliability (Neuman, 2000) was strengthened by the use of multiple indicators, four instruments enabling the study to take measurements from a wider range of the content of the conceptual definition. The instruments used in this project measured different aspects of a multifaceted grasp of intercultural competence: observable behaviours and understandings, and self-perceptions.

3.8.2 Validity

Yin (1984) highlights the importance of validity for case study research. This study meets Yin's (1984) demand that case studies have a strong operational set of measures and not use subjective judgments to collect data.

LeCompte and Goetz (1982) argue that internal validity in case study type research is high, due to four characteristics:

- the extended contact and opportunity for researcher to collect data and refine constructs, and the closeness of her role as participant observer
- informant interviewing is phrased closely to empirical categories
- observation is done in this case in natural classroom setting reflecting accurately the reality of students' experience
- researcher self-monitoring ensures continual critical evaluation.

Each of these characteristics is reflected in this study. Each of this research project's instruments has a logical link with the stated objectives, establishing face validity, 'the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration' (Babbie, 1990, p. 133).

Concurrent and predictive validity can be ascertained in this study. For example, it is possible to surmise from the data that high levels of target language proficiency in students observed in class do appear to predict particular attitudes to target culture in the interview situation (see later discussion in section 4.2.2.2.3). In reverse, however, positive attitudes to target culture in interview, do not necessarily predict high levels of language skill (unlike, for example, Schumann's (1978) early study, of target language

development being limited by the extent to which the learner identifies with and wishes to acculturate with target language community).

It is possible that Labov's (1972) observer paradox (that is, in order to find out how people behave when not observed, we still have to observe them) may have affected validity. That is, the researcher's presence in the room may have minimally affected both students' and teachers' behaviour. Language classes are frequently observed, however, by visitors to the school. In the researcher's opinion, students are comfortable in this situation, and the lesson appears to proceed on these occasions without visible effect on students' behaviour. There may be more impact on teachers, however, due to the researcher's position of authority in the case study school as Director of Languages.

3.9 *Limitations of methods used*

There were a number of limitations in the methods used.

- 1 There was a limitation in sample size: the relatively small number of students and teachers (no representation of gender balance) interviewed.
- 2 There was a limitation in the short time span over which observations and data collection were made.
- 3 There was a limitation in the design of the focus group questions, which achieved a variable level of response from students.
- 4 There was some variation and inconsistency in the conduct of the student focus groups, due to school factors, and also to the composition of the groups. Some groups had a lot more to say in different areas; some were dominated by more voluble students.
- 5 In focus groups, there was some lack of control over the distribution of number of comments offered by students. Some students are naturally garrulous, and have more to say, are more eager to offer comments. This *may* have caused overrepresentation of particular students in the data, and the overall impression from the data.
- 6 There was a limitation of self-reporting within a peer group. In focus groups, there

was a small degree of students 'showing off' to each other, to offer responses which the researcher apparently might want, due to her role, and/or to her membership of the school (researcher desirability effect). There may have been perceived embarrassment for students in telling the researcher, that, for example, in the DMIS, they are in 'denial' or 'defense' stage of intercultural awareness. Similarly, there may have been over-statement of their enthusiasm for their target language class participation. In classroom observation, the researcher remarked that several students who had been voluble in their focus group were in fact very quiet in class.

- 7 There may have been researcher desirability effect (Neuman, 2000) also in teacher interview data, due to the researcher's position of leadership to the teachers. Similarly, teacher classroom behaviour and choice of task may have been affected by their professional relationship with the researcher.

These possible limitations of the study are acknowledged, and resulting claims from the research will be tempered in light of the limitations.

3.10 Conclusion

This chapter has demonstrated the strengths of the approaches taken in this research. The researcher made a careful study and selection of research methods in order to collect appropriate type of data to most effectively and comprehensively answer the research questions of this project. The researcher is aware of the wide range of methods used in language research today, and in particular of the variety of approaches that have been taken by other researchers in similar research projects. The intercultural research spectrum spans from quantitative research to measure the effect of an immersion program on intercultural sensitivity (Corbaz, 2001), to interpretation of students' visual texts (Browett & Bresnehan, 2001), discourse analysis (Schutz, 2005), life-history research (Armour, 2004) and autoethnographic approaches (Mueller, 2000). The four methodological instruments of qualitative nature were chosen for this research to observe, describe and analyse the variety of behaviours and understandings in students and teachers, and thereby to construct a dynamic and multi-perspective model of intercultural competence in students.

Chapter 4 Findings

4.1 Overview and Research questions

Having established the theoretical context of this project, and detailed the methods by which it was investigated, this chapter presents the research findings. The chapter presents an analysis of the findings in order to answer the Research questions of the project. The Research questions are:

Research question 1: What are the behaviours and understandings in upper primary-aged students which are perceived to be indicative of intercultural competence?

Research question 2: What are the behaviours and understandings in teachers which are perceived to facilitate development of intercultural competence in students?

Research question 3: What is a useful framework of understanding intercultural language learning in primary school language learners?

The research questions are answered, informed by data collected in these five sources of empirical data:

- 1 focus group data (students only)
- 2 an amended form of the *Young Learners' Language Strategy Use Survey* (Cohen & Oxford, 1992) (students only)
- 3 an amended form of the *Developmental Model of Intercultural Sensitivity* (Bennett, Bennett & Allen, 1999) self-rating (students and teachers)
- 4 classroom observation (students and teachers)
- 5 teacher interview data (teachers only).

Data from the sources above have been analysed and synthesised to answer the research questions. Data from sources 1 to 4 will be used to answer Research question 1. Data sources 4 and 5 will be used in discussion of answers to Research question 2. Teacher data will be linked to student perceptions and behaviours. Research question 3

is answered summatively, drawing out broad understandings from Research questions 1 and 2.

As the data are complex, and the breakdown of the discussion is detailed, a visual representation of the structure of the discussion is presented in Table 13. Table 13 sets out the layout and relationship of subsections which follow.

Table 13: Organisation of subsections: presentation of raw data and discussion

Section	Data	Areas of evidence: discussion
4.2 RQ1: Students	4.2.1 Presentation of raw data 4.2.1.1 Focus group raw data 4.2.1.2 DMIS raw data	
	4.2.2 Student Data Discussion: 3 areas of evidence	4.2.2.1 Purposeful use of language: (a) in interaction (b) in task 4.2.2.2 Metalinguistic skills: (a) noticing; (b) language shift; (c) learning strategies 4.2.2.3 Cultural: (a) target culture; (b) self-perception; (c) identity issues; (d) membership
	4.2.3 Summary discussion student data	
4.3 RQ2: Teachers:	4.3.1 Understanding of interculturality in self and students	4.3.1.1 Teacher understanding self 4.3.1.2 Teacher understanding students 4.3.1.3 Link to student data
	4.3.2 Teacher as model of spoken interaction	4.3.2.1 Link to student data
	4.3.3 Teachers facilitating connections	4.3.3.1 Linguistic connections 4.3.3.2 Cultural connections 4.3.3.3 Link to student data
	4.3.4 Teacher task design	4.3.4.1 Teacher choice of resources 4.3.4.2 Application of criteria to tasks 4.3.4.3 Link to students
	4.3.5 Summary discussion teacher data	
4.4 RQ3: Nature of intercultural competence	4.4.1 Relationship teachers and students 4.4.2 Summary nature of intercultural competence, framework	

4.2 Behaviours and perceptions in students: Presentation of student data and discussion of student data (Research question 1)

In order to answer Research question 1, in Chapter 1 (Introduction), possible indicators of an individual language learner's intercultural competence were identified by drawing on the theoretical literature. As noted in section 1.5.3.2, these indicators predict evidence in the language student of five characteristics:

- purposeful interactive use of language in cultural context (Liddicoat et al., 2003; Kramersch, 1993)
- reflective critical thought about the relationship between learners' languages and cultures (Liddicoat et al., 2003).
- attitudes to and knowledge of target culture (Liddicoat, 2002; Byram, 1988)
- noticing, describing, analysing and reflecting on different interactions with language and culture (Carr, 1999, p. 106; Scarino, 2000, p. 9).
- development of a 'third' or intermediate independent personal position between cultures. (Kramersch, 1993; Armour, 1999).

Chapter 1 (Introduction) has discussed how a relationship was achieved, in treatment and analysis of data, between the above theoretically derived indicators, and the three areas of language experience as described by an Australian curriculum document, the NSW Board of Studies K–10 Language Syllabus. Language experience is described as encompassing three areas: Using Language (UL), Making Linguistic Connections (MLC) and Moving Between Cultures (MBC), and it is suggested that intercultural competence is aligned with the intersection of these three areas.

Chapter 3 (Methodology) has detailed the processes involved in the development of coding themes used to analyse the transcribed data from student focus groups. Coding themes were developed according to their relevance to the three areas of learning experience.

4.2.1 Presentation of student data

In order to answer Research question 1, student data from two sources are presented below.

- student focus groups
- student response to Developmental Model of Intercultural Sensitivity (DMIS) model.

A sample of student response data from the amended form of the *Young Learner Language Strategy Use Survey* (Cohen & Oxford, 1992) is presented in Appendix P. Excerpts from this data are integrated into the discussion of data below.

The following two sub-subsections (4.2.1.1 and 4.2.1.2) present the raw data from focus group text coding and analysis, and raw data from the *Developmental Model of Intercultural Sensitivity* respectively.

4.2.1.1 Focus group raw data

Table 14 below displays the number of students in focus groups who, in the transcribed texts of the focus groups, mentioned items considered to be in thematic code areas. Examples of student comments are represented in the discussion of student data on the next page. Appendix O (p. 202), a sample student focus group interview transcription, includes thematic coding analysis, as per Table 14 below.

A number of dominant features in the three areas of interest (using language, making linguistic connections, and moving between cultures) are apparent from Table 14. Regarding students 'using language', 82% of total students (40 of 49) mentioned the importance of their teacher as authentic language model. Sixty-seven percent of total students (43 of 49) placed speaking skill as the focus of their learning. Sixty-one percent of total students (30 of 49) demonstrated an awareness of noticing particular aspects of their target language; 84% of total students (41 of 49) placed emphasis on their enjoyment of learning done through hands-on, experiential learning.

Table 14: Number of students who mentioned items in thematic code areas (TL = target language)

	Student...	French N=18		German N=16		Japanese N=15		Total N=49	
		No.	%	No.	%	No.	%	No.	%
UL1	prefers authentic language model	16	89%	7	44%	7	47%	40	82%
UL2	prioritises speaking activities	13	72%	12	75%	8	53%	33	67%
UL3	notices aspects of TL	10	56%	8	50%	12	80%	30	61%
UL4	experiences immersion, L1/TL shift	10	56%	10	63%	6	40%	26	53%
UL5	pays attention to script aspect of TL	2	11%	5	31%	10	67%	17	35%
UL6	mentions enjoying experiential tasks	15	83%	14	88%	12	80%	41	84%
MLC1	reflects, compares L1/TL	11	61%	10	63%	10	67%	31	63%
MLC2	reflects compares TL/ L3, L4	10	56%	8	50%	7	47%	25	51%
MLC3	mentions language as embodying culture	8	44%	4	25%	7	47%	19	39%
MLC4	mentions language in different contexts	12	67%	7	44%	7	47%	26	53%
MLC5	mentions particular feature of TL	12	67%	8	50%	10	67%	30	61%
MLC6	mentions construction TL, usage, meaning	11	61%	4	25%	12	80%	27	55%
MBC 1	reflects, compares L1 culture, TL culture	14	78%	11	69%	8	53%	33	67%
MBC2	has positive attitude to going to TL country	13	72%	14	88%	8	53%	35	71%
MBC3	indicates identification with TL culture	15	83%	14	88%	7	47%	36	73%
MBC4	has positive attitude to target culture	17	94%	16	100%	14	93%	47	96%
MBC5	identifies TL cultural practices	18	100%	16	100%	14	93%	48	98%
MBC6	owns ability move between cultures and languages	17	94%	9	56%	6	40%	32	65%
MBC7	identifies TL cultural values	13	72%	4	25%	2	13%	19	39%
MBC8	Sees social value of TL group in school	9	50%	5	31%	0	0%	14	29%
MBC9	has ownership of exclusive knowledge	8	44%	4	25%	4	27%	16	33%
MBC 10	mentions teachers as conveyors of culture	12	67%	11	69%	12	80%	35	71%
MBC 11	rejects TL stereotypes	2	11%	1	6%	0	0%	3	6%

Where students are ‘making linguistic connections’, 63 % of total students (31 of 49) drew comparisons between their target language and L1, and made remarks identifying differences and features between L1 and target language.

In the area of students ‘moving between cultures’, 67% of students (33 of 49) mentioned comparisons between L1 and target language cultures, 96% (47 of 49) made comments indicating positive attitudes to the target language culture and its practices, 73% (36 of 49) reflected on their identification with target language culture, and 65% of students (32 of 49) were able to personally reflect on their ability to move between languages and cultures. Lastly, 71% of students (35 of 49) demonstrated an awareness of their teachers as conveyors of culture.

These dominant features will become the focus of the discussion below in section 4.2.2.

4.2.1.2 Student response to the amended *Developmental Model of Intercultural Sensitivity* (Bennett, Bennett, & Allen, 1999)

Section 3.4.1.1 in Chapter 3 has detailed the sets of statements which exemplified each of the DMIS stages. Students chose the set of statements which they thought best reflected their own attitudes. Data from student choices on the amended DMIS are presented in Table 15 below.

Table 15: Student choice of stage, self-rating on amended Developmental Model of Intercultural Sensitivity (Bennett, Bennett, & Allen, 1999)

<i>DMIS stage</i>	<i>Frequency French N=18</i>	<i>Frequency German N=16</i>	<i>Frequency Japanese N=15</i>	<i>Frequency overall N=49</i>
1.1 Denial	0	0	0	0
1.2 Defense	0	1	0	1
1.3 Minimization	0	0	0	0
2.1 Acceptance	2	5	3	10
2.2A Adaptation (thought)	5	7	6	18
2.2B Adaptation (behaviour)	6	1	4	11
2.3 Integration	5	2	2	9

It is apparent from Table 15 that 98% of students (48 of 49) perceive themselves to be placed in the ethnorelative stages (stages 2.1-2.3) of the amended DMIS. That is, their perception of the target language culture is negotiated in some relationship with their own L1 culture. Furthermore, 60% (29 of 49) of total students positioned themselves as involved in either Stage 2.2 A or 2.2 B, Adaptation, involving positioning of themselves as involved in personal change. It appears from the data that the students positioning themselves in stage 2.3 Integration were the students with target language native speaker background.

4.2.2 Discussion of data: Students

Having presented the raw data, it is appropriate to draw out the major themes from the data above, for discussion, and to identify findings. Three possible trends in the data evidence emerge for analysis.

- From focus group data in the thematic areas UL1, UL2, UL6, MBC10, plus analysis of classroom observation, it appears that many of the case study students may see themselves as purposeful language users in a meaningful cultural context, who rate their spoken interaction as the key element of their competence
- From focus group data in the thematic areas UL3, MLC1, MLC5, the results of the amended Cohen and Oxford (1992) *Young Learners' Language Use Strategy Survey*, plus analysis of classroom observation, it appears that many of the case study students may display metalinguistic abilities which enhance their intercultural competence
- From focus group data in the thematic areas MBC 1, 3, 4, 5, 6, and the results of the DMIS data, it appears that many of the case study students display a reflective ability to analyse their relationship and identification with the target culture and an understanding and ownership of their non-native TL status.

These three trends have been identified with this project's alignment with the authoritative literature on intercultural competence. This was detailed in the definition of intercultural competence, discussed in section 1.5.3.2.

The following section, in answering Research question 1, discusses the data supporting each of the three different aspects of evidence of intercultural development in the students, as shown above. In the following discussion, extracts from student data are identified only by the relevant student's pseudonym. Full details of the student informants, their target language class and the date of the relevant focus group interview, can be found in Appendix Q. Other than the teacher pseudonyms, Anna Ludwig, Bettye Fennell, Odette Salib and Sandy Tanaka, all other names occurring in the text represent student pseudonyms.

4.2.2.1 First area of student evidence: Students are, and see themselves as, purposeful language users in a meaningful context

In this study's search for student behaviours indicative of intercultural competence, some case study students appear to demonstrate that they see themselves as purposeful language users, through analysis of two areas. Firstly, in their depiction of their relationship and spoken interaction with their teacher and secondly, through their comments about the type of engagement they experience with meaningful tasks. A fuller explanation follows.

4.2.2.1.1 *Students' perception of competence achieved through purposeful interaction with teacher*

This first section will include an examination of data relating to students' perceptions of their relationship to their teacher model, and a discussion of classroom spoken interaction.

Marie expresses her meaningful response to the teacher and class cultural context when she says *I feel like a different person, like, when the teacher talks to you in French, you go, right, I'm in French class, I'll answer in French*. Central to the student's sense of being a purposeful language user is his/her response to, and relationship with, the teacher. It is the teacher who creates and embodies the meaningful context for interaction. Forty of 49 students commented in focus groups that they are modelling their language on what appears to them to be authentic models, both 'live' (the teacher) and textual. This is further discussed in section 4.3.3.1, from the perspective of the teacher's behaviour.

In focus group data, students spoke about the various aspects of their interaction with the target language, their sense of task purpose, and their focus for noticing and reflecting. Forty of 49 students made comments about noticing and admiring the fluency model offered by their teachers, even when there was self-doubt about being able to achieve this themselves. Violet comments: *I see the Japanese teachers talking to each other... You really want to learn how to do that* (Violet). Veronica agrees that *You really admire your teachers and how well they speak* (Veronica).

Students (30 of 49) also mentioned noticing particular features of the teachers' language: speed, informal nature, fluency, and use of dialect. Bob's impression of teacher fluency is: *The German teachers, its full serious, they talk so fast... Like – whack! It all comes out!* These same (30 of 49) students expressed the desire to increase their fluency, acquire these features, and learn from the teacher model, as Lucinda described: *She helps you and you copy it*. One hundred percent of the students of Japanese (N=15) said it made no difference to them that Betty Fennell was non-native, since, in their perception, she spoke so well. As will be discussed in Section 4.3.1.3, students appear to understand below that Betty successfully models for them an intercultural language learning principle (Liddicoat, 2004), namely that the intercultural learner's goal is not to become a native speaker, but to develop ownership of bilingual competence as non-native communicator. Harry, Ray and Ulysses commented: *I think (Betty) is a lot Japanese even though she's not. I reckon she's really good because she has learnt a lot of stuff and she tries hard to be Japanese, even though she's not, she tries more...and she's always learning, like, she didn't know what 'jellyfish' was (in Japanese)...she's interested in learning, the same as in our learning*.

A major focus of purposeful student communication is the many small natural student-teacher target language interactions, the feature of an immersion classroom (discussed in 4.3.3.1 as teacher behaviour). Modelled on mother-child interaction, this is referred to as 'motherese' by Baker (2006). At early levels, teachers may use simplified vocabulary, repetition, paraphrasing, and simple requests. By Year 6 level in the case study school, teachers are initiating constant interactions about praise, discipline, jokes, requests, and instructions. In almost every case, in classroom observation, they are contextually understood and responded to in either target language or English by the students.

When, in classroom observation, Odette Salib questions Timmy's attention to the task: *Timmy, tu parles à tout le monde!* [Timmy, you are talking to everyone!], Timmy answers, *Non, je suis multitasking!* [No, I'm multi-tasking!] (31 March, 2006). This exchange demonstrates that, in his comprehension, in negotiating his response, including his confident use of the humorous code-mixing, Timmy is learning ways 'to operate within the culture' (Lo Bianco, 2003, p.25).

To assist students in modelling contextually correct language, teachers (in classroom observation) draw deliberate attention to cultural contextual strategies, such as Japanese 'aizuchi' (markers of conversation flow), which students can be seen to be adopting. Studies of change in student language due to teacher modelling have been reported by Cohen and Gomez (2004), De Courcy (1995), Garcia (1993) and Olmedo (2005b) and point to the negotiation of immersion class interactions as an important component of intercultural competence.

If confident speaking skills are the recognised strength of an immersion program (Swain, 1996), they are also the strength of an immersion program's capacity to facilitate students' intercultural competence. In focus groups, there was a view expressed by 67% of total students (33 of 49) that it is their speaking which embodies their learning, mastery and competence. Sharon comments that *If you actually speak it, you learn new things*. When asked by the researcher about how he learns, Malcolm immediately responds, *By talking German!* Rachael equates speaking with learning, and communicates her personal identification with the target language: *You think to yourself, oh my lord, I am actually learning this language, it means I can speak this language!*

In focus group student data, students prioritise speaking as the interactive ability which represents their language mastery. Liddicoat et al. (2003) say that a successful intercultural language learner recognises 'that social interaction is central to communication' (2003, p. 49).

4.2.2.1.2 Students' perception of competence achieved through purposeful tasks

This section includes a discussion of students' preference for experiential learning tasks, involving spoken interaction, and how this affects their perception of their competence. Teacher task design is more fully discussed in section 4.3.4.

In immersion classrooms the focus is on real, authentic communication and cognitively demanding tasks (Baker, 2006). MacIntyre, Baker, Clement, and Conrod (2001) have demonstrated that student willingness to communicate is aided when there are authentic uses for the language. Eighty-four percent of the case study students (41 of 49) in focus groups expressed their enjoyment of learning their target language through experiential hands-on tasks. The design of tasks by teachers will be discussed from the teacher perspective in section 4.3.5. From the student perspective, popular activities were watching target language films, competitive games, computer research and hands-on building models. Tamsin says, *I like it when we are playing games because then its something good you are learning it for.* The authenticity and purposefulness of the context are expressed by Philippe when he says, *We know it in French, we're thinking in French, we're understanding in French.*

The nature of the task encourages students to demand of themselves that they are language users, as well as language learners. Armour (2004) discusses the cognitive significance of using, rather than learning language: that is, target language used purposefully as a 'resource to make meaning'. In contrast to the case study students, Armour (2004, p. 111) describes how a case study Japanese learner's language development is negatively affected due to non-experiential syntax-drill learning, because 'there was no imitation of expert's language from which she could appropriate necessary L2 capabilities. The substitution drills that Sarah did ... reinforced her identity of 'learner' rather than the more desirable 'communicative being' or 'language user' (Armour, 2004, p.111). Section 4.3.5 further considers how teachers' design of tasks built around social interaction facilitates the development of this intercultural competence.

To summarise this first area of student behaviours, and in answering Research question 1, a number of points are noted from the discussion above. All these behaviours are considered, with regard to the research literature reviewed in Chapter 2, to embody aspects of intercultural competence:

- Students self-evaluate their target language competence in terms of their speaking ability in interaction.

- Students negotiate frequent teacher/ student spoken interactions, assisted by contextual modelling.
- Students report that they observe and model teacher behaviour.
- Students prioritise interactive speaking activities.
- Students prioritise experiential tasks with purpose.
- Students see themselves as language users.

Moving from a focus on the case study students' use of language and the place of their speaking skills in their intercultural competence, this discussion moves to the second area of evidence in the student data, that is, students' observed ability to reflect across languages.

4.2.2.2 Second area of student evidence: Students display metalinguistic abilities, language shift, and certain linguistic strategies.

The ability to make linguistic connections has been identified as a key element in intercultural competence (Liddicoat et al., 2003). In order to continue to build comprehensive answers to the research questions, this section discusses three aspects of metalinguistic ability in the behaviour of case study students. These are:

- the degree of metalinguistic 'noticing'⁴ which students do both independently and as directed in class, and the transfer skills which appear to develop
- students' experience of language 'shift'⁵
- students' development of certain learning strategies.

⁴ For the purposes of this discussion, *metalinguistic noticing* means students making comparisons across languages, talking about different aspects or features of languages, or explaining their own experience and use of strategies across languages.

⁵ By *language shift*, this study denotes an aspect of code-switching (Baker, 2006, p. 100) where the student exits a target language class aware of 'thinking in the target language' and experiences the shift back to L1. It has also been variously referred to as 'inner speech' (Tomlinson, 2000), 'private speech' (De Courcy, 2002b) and 'inner voice' (Cohen & Gomez, 2004).

4.2.2.2.1 Metalinguistic noticing as intercultural competence

In focus groups and in classroom observation, students showed ability in metalinguistic noticing. Both explicitly and implicitly they spoke of reflective comparisons and transfers they make between the target language and English (31 of 49 students), and with many other languages occurring in family and social contexts (30 of 49). In the focus groups (see Focus group questions, Appendix H), the researcher asked no question which explicitly asked for comparisons, but students nevertheless offered unsolicited comparisons. Emily reflects on the consistent nature of Japanese syntax, compared to English: *In English the rules are always getting broken, but in Japanese, it has rules, you know that's never going to get broken.* Lucinda draws out a difference between English and her other languages: *English is really different to Korean and Japanese, because it's not an Asian language and it sounds different.* In comparing German and English, Pauline shows reflective empathy in imagining the difficulties of an English learner: *If someone didn't know English, it would be a lot harder to learn English, I think.*

It might be anticipated that metalinguistic noticing may be less apparent in students of Japanese, where syntactical and script difference makes comparisons with English less evident. However, Table 14 (MLC2) demonstrates that this was not the case. Forty-seven percent of students of Japanese (7 of 15) also commented on additional languages. Veronica and Paul, students of Japanese, explained how they have learnt how language works, and in Paul's case, how he uses metalinguistic transfer skills to work out another language: *You get more understanding how language works* (Veronica); *I try to get words, because my friends are Lebanese... but I try and get words they have taught me, so I can understand like half Lebanese* (Paul).

The data suggest that implicit metalinguistic noticing is being practised by students, and the script and syntax issues of Japanese are not relevant. De Courcy (2006), in her study of ESL students engaging with a variety of bilingual programs, similarly notes that literacy skills still transfer even when the new target language does not share any syntax similarity with their first language.

Students of German, perhaps due firstly to the close relationship between English and German, and secondly as a result of the frequent 'noticing' encouraged in the classroom

(discussed later in teacher data), made frequent mention of ‘noticing’ language: *Well, you do notice a lot of things in German, like ‘und’ which is ‘and’* (Wilhelmina). Bob commented: *I like learning German because it helps with learning other languages as well because many languages share words that sound sort of the same.*

In the French focus group discussions, when students were asked why they liked French, they mentioned the sound, style, pace, rhythm, construction and the glamour of their target language, compared to English. *English is such a boring language, but French... actually sounds glamorous* (Rachael); *The actual language itself, if you translate it, it’s backwards* (Crystal). Some students of French commented that French was ‘easy’. This may be interpreted as recognition of its linguistic relationship with English, or an expression of the students’ own intercultural confidence. Classroom observation also revealed a high incidence of metalinguistic noticing in class, with frequent attention to gender, verbs, and spelling. This is further detailed in analysis of teacher behaviour in section 4.3.3.1.

4.2.2.2 Language shift as intercultural competence

While not explicitly part of the intercultural language literature, this study considers the variety of language shift experiences, and ‘thinking in the target language’, to be of personal importance to these students’ intercultural development. As discussed in Chapter 2 (Literature review), section 2.3.2.1, this can be considered an aspect of code-switching (Baker, 2006, p. 100). It has also been variously referred to as ‘inner speech’ (Tomlinson, 2000) ‘private speech’ (De Courcy, 2002b) and ‘inner voice’ (Cohen & Gomez, 2004). Thinking in the target language ‘allows learners to create mental representations of the world and helps them to initiate ideas, plan and develop their thoughts’ (Cohen & Gomez, 2004). Cohen and Gomez (2004) have demonstrated how the deliberate enhancement of the students’ target language inner voice influences linguistic knowledge and the ability to comprehend and produce language. Experience of ‘inner voice’ highlights to the students their own increasing ability to shift between two language perspectives.

What is meant by this ‘overflow’ of thinking in the target language, or experience of language shift, is best exemplified by Grace and Kristen: *Whenever I go back to a*

different class, I go, 'Oh, its not in Japanese' (Grace). Straight after German, I'm thinking in German, I try to say something in English, and I can't remember the words (Kristen).

Some students also reported some perception of 'spontaneous' target language production: *When the teacher asks you a question, and you answer it, sometimes you go 'Where did I just get that? How did that come out of my mouth?' (Kim).* The teacher Anna Ludwig, in interview, places this language shift in context when she says, *For them, its natural. It's what you do, you swap to different languages* (teacher interview, March 2, 2006). These experiences of the students shifting between target language and English in their thinking, are indicators of dual linguistic membership, and of intercultural competence.

4.2.2.2.3 Metalinguistic learning strategies as intercultural competence

As one aspect of this study's approach to investigating student behaviours and perceptions, this study included an investigation into whether particular target language learning strategies developed by students in the immersion situation may be indicative of skills associated with intercultural development. Data from the amended *Young Learners' Language Strategy Use Survey* (Cohen & Oxford, 1992) on student preferences contribute an extra perspective to the discussion.

The *Young Learners' Language Strategy Use Survey*, as amended by this researcher, consists of 73 statements (see Appendix I). They are learner strategies in the areas of listening, retention of vocabulary, speaking, reading, writing, and intercultural interest. The survey was originally designed to identify and highlight strategies for effective language learning. Students were asked to score each strategy statement on a three point scale of frequent use / occasional use / infrequent use. Over 50% of participating students (N=49) over the three languages made 'frequent use' responses on the strategies shown below (a sample of the response data can be found in Appendix P).

- 1 *I listen for the important words.*
- 2 *I move my hands or body so the person will understand me.*
- 3 *I try to say it a different way.*
- 4 *I use words from my own language.*

- 5 *I change the subject if I don't have the words I need.*
- 6 *I like to understand the right time and place to use certain language.*
- 7 *I like to know how TL is different to English.*
- 8 *I like to know how to act in France/Germany/Japan.*
- 9 *If I hear people speaking in the language, I listen in.*

These preferred learning strategies can be characterised as indicating particular skills and preferences. Strategies 1, 3, and 5 indicate an ability to use contextual strategies in reading and listening and interaction, and the ability to look and listen for clues. Strategy 2 suggests the awareness and use of non-verbal elements. Strategy 9 indicates an awareness of the use of (teacher or other) language model. Strategies 4 and 7 indicate confidence in metalinguistic strategies to approximate meaning. Strategies 6 and 8 imply an appreciation of cultural context of language.

A number of these strategies are also confirmed and illustrated in the following focus group data. Students were asked what they do when they do not understand something in class. Ulysses explained that *I pick up words I've heard before, and ask what they mean.* Veronica offered: *I try to pick out certain words and gradually if I know what they mean, figure out what she [the teacher] means.* Crystal explained that *If we can't work it out... we help each other* and Diana admitted that *We mix English and French a bit.*

These learning strategies are also confirmed by a variety of approximating and code-mixing behaviours noted in classroom observation.

The principles of intercultural language learning are described by Liddicoat et al. (2003, p. 60) as being grounded in making contextual, linguistic and cultural connections, social interaction and reflection. It is evident that the case study student learning strategies discussed above present some supportive triangulated evidence of these behaviours in students.

To summarise, and in answering Research question 1, a number of student behaviours are noted below, which again, have been identified by the literature as embodying intercultural competence:

- Students critically observe the features of target language.
- Some students analyse differences between target language and L1.
- Students report they have transfer skills in further languages L3/4/5.
- Some students report they think in target language.
- Some students report they are aware of 'shifting' between target language and L1.
- Students use some code-switching.
- Students display learning strategies which involve metalinguistic skill.

Having covered issues of student language use, and metalinguistic ability, this discussion now moves to the third and last area of evidence of student intercultural competence, to answer Research question 1, that of the students' negotiation of their relationships with their languages and cultures.

4.2.2.3 Third area of student evidence: Student ability to analyse relationship and identification with the target culture

This section will discuss four aspects of the students' relationship with their target culture:

- 1 students' knowledge of the target culture
- 2 how students perceive their interculturality
- 3 how students negotiate intercultural change in their identity
- 4 how students own their choices and membership as target language users.

Liddicoat (2006b) and Mackerras (2006) have suggested that a learning skills hierarchy is represented in the progressive complexity of the four aspects of learning listed above. Students may move from basic knowledge and information gathering, to comparison, synthesis and the evaluation involved in the critical examination of students' personal position. Moran (2001, p. 42) also notes the increasing complexity of the language used and needed to participate, describe, interpret, and respond at each level. To investigate this hierarchy is not the focus of this study, but it highlights the complex process in which

the student is involved in intercultural competence.

As stated, this section is progressively constructing a comprehensive answer to Research questions 1. It could be said to be also answering Scarino's (2000) question:

What deep framework of culture and intercultural awareness are learners constructing in their own minds from all the fragments of cultural knowledge they receive in the classroom? (Scarino, 2000, pp. 7–8)

A feature of an immersion program is that 'culture' is not divorced from language, or in 'fragments', but rather is an integrated continuous context, as discussed in Chapter 2, Review of Literature (AEF, 2004; Kramersch, 1993; Liddicoat et al, 2003). From focus group data, case study students such as Timmy appear to understand that their language learning is integral with a cultural context: *They teach us like it is, how to learn in France, we understand how that culture learns* (Timmy).

4.2.2.3.1 Student knowledge of target culture

This section addresses the cultural 'information' (Liddicoat et al., 2003) which students display in focus groups and in classroom observation, and also, contributing to answering Research question 1, how it may be used in their construction of intercultural competence.

Students demonstrate, both in focus group and classroom observation, high levels of recognition and enjoyment of many aspects of the target culture. This includes aspects of target language use, everyday life, food, and 'high C culture' (AEF, 2004) such as music, art and history, depending on the preference and understanding of the teacher. As displayed in the focus group data in Table 12 (section 4.2.1.1), nearly all students indicate positive attitudes to the target language culture (96% of total, 47 of 49). Thirty-nine percent (19 of 49) students can identify some cultural values held by the culture. Seventy-one percent (35 of 49) of students recognise their teacher as a model of the culture.

In focus groups, 98% of total group (48 of 49) made comments about their recognition and enjoyment of the practices of the target culture, either unsolicited, or in response to the picture recognition section of the focus group. This was particularly marked in

Japanese focus groups, where students nominated and described ‘the culture’ as their reason for liking Japanese (some popular items were food, craft, festivals, martial arts, and contemporary culture such as animation). Classroom observation of Japanese lessons also confirmed the inclusion of cultural practices as an integrated focus of learning.

In the case study students, their knowledge of cultural ‘information’ appears to be continuous with their language learning. Their identification with that culture appears to be continuous with their language use. The students’ knowledge of the target culture appears to be one integral element involved in the construction of a ‘deep framework’ (Scarino, 2000). In consideration of student self-awareness of this construction, the discussion turns to evidence of student perception of how this knowledge changes them.

4.2.2.3.2 *Students’ perceptions of their interculturality*

This section considers student perception of their own interculturality, with data sourced from student response to the DMIS scale (Bennett, Bennett & Allen, 1999) of intercultural sensitivity. Students identified how they perceived their own intercultural development through responding to a self-rating intercultural development task. The Bennett DMIS model, discussed in Chapter 2, describes intercultural development across six stages. It differentiates three ethnocentric stages (1.1 Denial, 1.2 Defense, 1.3 Minimization) and three ethnorelative stages (2.1 Acceptance, 2.2 Adaptation, 2.3 Integration). Students were asked to individually match themselves against statements representing the stages. The statements were modelled on those used by Cohen et al. (2005) and adapted to language considered appropriate to Australian primary school students (as detailed in Section 3.4.1.1.1).

While limitations of self-reporting in this case study school situation have been noted (Section 3.9), 96% of the total students participating (47 of 49) placed themselves between stages 2.1 (Acceptance) and 2.3 (Integration). In terms of the DMIS, they could be described as ethnorelatively developing – that is to say, their own culture is being experienced as relative to others. By the definition of this DMIS stage, they accept and are respectful towards cultural difference. In the case study school, this may be attributable to the diverse nature of students’ families, and the particular school context,

as described in Chapter 1. Although it may suggest a degree of 'desirability influence', students recognised stages 1.1–1.3 (Denial, Defense and Minimization) as 'negative': Harry commented in changing his choice, *No, not that one, that's a racist one.*

Eighteen percent (9 of 49) of the students placed themselves in stage 2.3 (Integration). These students were identified as having either a target language family background, or being students who, in focus groups, self-rated as Level 4 language ability ('I understand almost everything'), as detailed in Chapter 3 (Methodology), section 3.3.1. The amended DMIS statements for this stage include:

I can fit in in either Australia or France/Germany/Japan easily; I sometimes feel I am in between two cultures, and can see good and bad things in both of them.

According to the DMIS this is the stage at which one's experience of self is expanded to include movements in and out of different cultural worldviews. It presupposes a long-term experience in the target language and/or culture.

As discussed in Chapter 3 (Methodology), this study cannot attempt to control the many variables in cultural backgrounds amongst children. It is not appropriate to suggest any direct causal relationship between students' language studies and observed intercultural competence. In the DMIS data, it cannot be ascertained whether students were placing themselves in relationship with their target culture, as an isolated consideration, or to their relationship with foreign (non-target language) cultures in general, as so many of them have a broad cultural diversity amongst family and friends. This research does not attribute either their (self-assessed) stage of development or their development as suggested by the data, solely to their target language study. Nevertheless it can be viewed as an illustrative contribution to the complex framework of intercultural competence in these students.

This section has focused on discussion of the data from the self-rating on the DMIS model. The following section focuses on more varied student self-perceptions of change, as expressed in their own words in focus groups.

4.2.2.3.3 Student negotiation of intercultural identity or change

In focus groups students were keen to talk about their identification with their target

language and culture. Degrees of physical and emotional identification in the three languages, often expressed in the context of *speaking* the language, were expressed respectively by Naomi, Harry and Malcolm:

I feel one hundred percent Aussie outside the French class, but inside the French class, I think I feel like a backpacker in France, I hardly know the words but I'm getting there...
(Naomi)

Now every time I enter a room I feel like bowing. (Harry)

I feel like a tourist in Germany... but at language camp, you really feel, you really talk German. (Malcolm)

Malcolm's alignment of *feel* and *talk* is echoed by Violet, who implies the talking embodies the acting Japanese, when she said, *I kind of talk, and act, Japanese.*

These students are demonstrating identification with the target culture, some reflective ability, and confidence in their intercultural competence.

Teacher interview data (section 4.3.1.2) offers further perceptions of students. Sandy Tanaka perceives that this identification in students with Japanese is both physical and cognitive: *If chopsticks are used, they don't bother asking 'why should I use it?' They just do it... it's quite naturally taken up by students.*

The case study students appear to illustrate what Kramsch (1993b) describes when she notes 'cultural competence is the ability to ... establish one's own identity as a user of another language' (Kramsch, 1993b).

There was some differentiation between the three language groups in this area. As can be seen in Table 12, French students made consistently higher numbers of comments about identity, the value of their exclusive knowledge, the value of their cultural subgroup within the school. Thirteen of the eighteen students of French made comments displaying some understanding of the cultural values held by French people. For example, each French focus group mentioned, and appeared to copy, the 'socialising' they understand to be a characteristic of being French, and talked animatedly. Timmy drew an intercultural reflection in his comment, *I think it's just Aussies who don't socialise much* (Timmy). When French students were asked to

imagine, in the picture recognition, what the French family might be talking about, Naomi remarked that if it were a picture of an Australian family, an outsider would think they were talking about surfing, as an Australian stereotype. The students of French were the only language group to discuss and in some cases reject stereotypes of French people.

Several students suggested that they experience what could be considered a 'transformation of the self', described by AEF (2004):

intercultural language 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' (AEF, 2004, p. 47).

Kristen spoke of the change in herself in the target language class as: *I used to be the really quiet shy one. Now I'm the loud one who shouts.* In data sourced from the teacher interview, teacher Anna Ludwig confirmed this transformation of Kristen in German over three years. Naomi joined the program in Year 4. However, it is clear she is aware and proud of her transformation into a user of French when she says: *I've changed, in that now I can speak to other people in French.* Grace and Phillip own their target language user status as an ongoing part of their identity: *I'm used to trying to speak Japanese; it's just part of me, so I feel like myself* (Grace). *I know this language and other people don't* (Phillip).

Most students of Japanese expressed in focus groups positive attitude to and enjoyment of the target culture, (93%, 14 of 15), and knowledge of target culture practices (93%, 14 of 15). However, relative to other groups, fewer students expressed a sense of personal identification with the target culture (7 of 15). This may be linked with their perception that they do not speak with the same range and fluency of students of the other languages. Violet commented *I think the Japanese teachers should teach us about how to start a conversation with someone. Parents of kids in Italian are saying "my kid can talk really fluently in Italian" but I can't really do that.* Emiko commented *I only know a few things...like if I went tomorrow I wouldn't know...you'd get nervous.*

Of interest in relation to the intercultural literature's concept of 'third space', this study discussion moves to the students' memberships and choices as target language users.

4.2.2.3.4 Students' membership of language and culture groups

Students made many positive comments about their membership of their target language and culture group both at class level and within the school (14 of 49). Jacqueline and Rachael are amongst those (16 of 49) who claim to belong to imagined exclusive target language groups in the wider community. Jacqueline comments, *If I speak French, someone would say 'Whoah, she's smart!'* For Rachael, *It's like a code, you can talk to somebody and communicate, and they don't understand it unless they are Japanese.*

German, French and Japanese learners all offered the perception that the target language they learn is 'theirs'. It is a target language which exists for them, as mostly non-native speaker Australians, in the context of their school, which may be different to the target language as used by a native speaker in the target country. Xavier maintains: *The German here is so little compared to all the German you can get, like if you went to Germany.* The idea of the target language being a product of the case study school occurred several times, exemplified by Bill and Elizabeth: *They teach the main parts of it, they teach us a lot, but there's so much more... it's sort of like an IGS thing* (Bill). *It's a bit like someone who's been developed out of a test tube, artificially made* (Elizabeth).

This discussion illustrates the intercultural language-learning viewpoint that learners need to produce language which acknowledges their place as members of another culture, and acknowledges identity issues as non-native members of the target language community. 'Non-native status needs to be recognised as a part of the communicative competence that the learner has to develop' (AEF, 2004, p.53). Duff (2006) has remarked on the multidimensional nature of socialisation in TL learners. In a study of TESOL learners in Canada, Duff noted TL learners' preference for speaking with and relating to non-native peers. Jacqueline echoes this:

You feel better when you're speaking it when it's not in front of people who come from France, because it's like, 'Did I pronounce that correctly? oops!'

For some of the case study students with multiple linguistic family backgrounds, their intercultural competence is not focussed on one particular target language identity, but encompasses a broad multilingual reality.

Rantz and Horan (2005) note that

Intercultural awareness implies a conceptual shift from a specific focus on the home culture and the target culture...to an awareness of the greater complexity of cultures, and cultural and social identity more generally (Rantz & Horan, 2005).

Some of the student comments demonstrate 'multiple perspectives to understand and create meaning' (AEF, 2004, p. 52).

Some students in focus groups expressed reservations about their degree of comfort and identification with the target culture, and their comments imply a security in their 'existing cultural frame of reference, as non-members of the target language community' (AEF, 2004 p. 53). When students were asked by the researcher how they would feel if sitting in a traditional Japanese room (picture provided, see Appendix H), Emily reflects on the knowledge she has, but, as yet, her non-member status:

I'd feel a bit out of place but...because I've never really been in a Japanese place like that, but I've seen them and heard of them.

To summarise, and in answering Research question 1, a number of student behaviours are noted which embody intercultural competence:

- Students have knowledge of target culture practices.
- Students see their target culture as continuous with target language.
- Some students recognise change in self through target language ability.
- Students recognise ethnorelative (Bennett, Bennett & Allen, 1999) outlook in self.
- Some students express dual identity L1/ target language.
- Students express target language identity in terms of speaking ability.
- Students express idea of their non-native membership of target language community.

4.2.3 Summary discussion: Student data

In Chapter 1, section 1.5, the indicators of intercultural competence were defined with reference to the theoretical literature. This discussion has analysed student data relating to three areas of evidence of intercultural competence in the case study students. Table

14 below presents a mapping of a variety of case study student behaviours and attitudes against the theoretically derived indicators. The left-hand column represents a summary of points from each section of student data analysis. Not all student behaviours and attitudes exactly match the theoretical indicators.

The purpose of Table 14 is to suggest what the student behaviours may represent in terms of intercultural competence, to provide real-life illustration of the enactment of the theoretical indicators.

Table 16: Researcher’s mapping of case study student behaviours against the theoretically derived indicators of intercultural competence

<i>Case study students’ behaviours and attitudes</i>	<i>Qualities of intercultural competence as suggested in the literature</i>
Students self-evaluate TL competence in terms of speaking ability. Students negotiate frequent teacher/student spoken interaction. Students report they model teacher TL Students prioritise interactive speaking activities Students prioritise experiential tasks with purpose Students see themselves as language users Some students use TL outside classroom	Purposeful use of language in interaction; knowledge/modelling of contextual use (Liddicoat et al., 2003; Ryan, 1999)
Students observe features of TL, analyse differences L1/TL Students compare L345 Some students report they think in TL Some students report they experience L1/TL ‘shift’, in code-switching Student display learning strategies which involve metalinguistic skill	Metalinguistic skill, reflective critical thinking: noticing, describing, analysing (Liddicoat et al., 2003; Carr, 1999; Scarino, 2000), private speech, inner voice (Cohen & Gomez, 2004)
Students have knowledge of TL cultural practices Students see TL culture as continuous with TL Student recognise change in self through TL study Students recognise ethnorelative outlook in self. Students express perception of change in self is aligned with speaking TL Some students express dual identification L1/ TL. Students express idea of non-native membership of TL group.	Knowledge of target culture, development of reflective intermediate position between cultures (Kramsch, 1993; AEF, 2004)

Having demonstrated, then, the student behaviours which represent the theoretically derived indicators, the discussion arrives at a summary answer to Research question 1.

The behaviours and perceptions in the case study students which could be said to

embody intercultural competence could be described as follows. Some of the case study students see themselves as purposeful language users with contextual skills. They see their target language as grounded in interaction and evaluate their mastery in terms of spoken interactive ability. Some students display metalinguistic abilities, have developed particular communication and learning strategies, and sometimes experience language 'shift'. Some students are able to a limited degree to reflect on their knowledge and enjoyment of their target culture in relationship with their L1 culture. They display some understanding of culture as being embedded in and continuous with language. They show some limited ability to reflectively analyse their own interculturality and identity. Students reflect upon their ownership of their target language, and display an ethnorelative outlook on their linguistic and cultural choices. These behaviours and perceptions in students could be said to be an embodiment of intercultural competence.

It is apparent that much student learning occurs in the interaction with their teachers. The development of their intercultural competence involves, amongst other factors, the relationship with their teachers. The discussion of data now turns to answer Research question 2, to identify the behaviours and understandings in teachers which may facilitate the development of intercultural competence in students.

4.3 *Behaviours and understandings in teachers: Discussion of teacher data (Research question 2)*

The focus of this project is student intercultural competence. For the purposes of this research, intercultural competence has been defined in section 1.5.3.2, with reference to the literature, as including in the learner, in brief:

- a sense of being a purposeful interactive language user
- metalinguistic skills
- reflection and negotiation of cultural identity and change.

Research question 2 attempts to understand the behaviours and attitudes in teachers which may contribute to that development. In answering Research question 1, this project sought to match definitions from the theoretical literature with attributes in the

case study students. As detailed in Chapter 2 (Literature review), to answer Research question 2, this project similarly looked for qualities in teachers as informed by the theoretical literature. The discussion overviewed three key documents: the *Professional Standards for Accomplished Teaching of Languages and Cultures* (AFMLTA, 2005), the *Report on Intercultural Language Learning* (Liddicoat et al., 2003) and the *Asian Languages Professional Learning Project* (AEF, 2004).

Four areas of teacher qualities appear to stand out in these documents:

- having personal intracultural and intercultural awareness (AEF, 2004; De Mejia, 2002; Jokikokko, 2005; Kramsch, 1987; Liddicoat et al., 2003) and understanding intercultural development in students (Ryan, 1998)
- being an effective personal model of target language and culture (AFMLTA, 2005)
- having and displaying knowledge of metalinguistic connections (AEF, 2004; Hoare & Kong, 2000)
- selecting/designing tasks that stimulate interest and reflection (AEF, 2004; Liddicoat et al., 2003; Seelye, 1994).

This section examines teacher data (interview and classroom observation) and analyses it in relation to these four teacher qualities identified above. The focus is on selected teacher behaviours which can be seen to facilitate intercultural development in students.

Each section includes a subsection which identifies evidence of links between teacher behaviour, and specific relevant student perceptions as suggested by the student data. This is to demonstrate that the teacher behaviours may have a role in facilitating intercultural competence in students. With no accounting for the many variables in cultural background amongst students, it is not appropriate to claim causal relationships. The discussion considers, however, which of these areas may be more critical than others in facilitation of intercultural competence in students.

Coding themes developed in analysing teacher data were presented in Chapter 3 (Methodology), section 3.7.3, in Table 12. Teacher raw data is not presented separately, but will be threaded throughout the discussion. One sample of a teacher interview

transcription text is included as Appendix N. Numerous quotations from the four teacher interviews are included in the analysis Chapter 4.

Full details of the teacher interview methodology were detailed in Chapter 3 (Methodology). Data on teachers' attitudes and behaviours were collected by interview (see Appendix K for Interview questions) and in classroom observation. Thematic coding of interview text data, and classroom tallying and field notes were as indicated in Chapter 3 (Methodology). Data from interviews and from classroom observation have been analysed and synthesised to identify aspects of teacher behaviour and understandings which may facilitate development of intercultural competence in students. This analysis also includes linking with student responses in the same areas.

Biographies of the teachers are in Table 4 and the dates of the twelve classroom observations can be found in Appendix R. Biographical details of the teachers in brief are:

- Anna Ludwig, Swiss/German background, native speaker German
- Odette Salib, Egyptian, native speaker French
- Sandy Tanaka, native speaker Japanese
- Bettye Fennell, Australian, second language is Japanese.

The sections below present discussion of the four areas of evidence, from both teacher interview data and classroom observation field notes, of teacher facilitation of intercultural competence in students. While there is some overlap between the distinctions below, they have been separated as:

- Section 4.3.1: teacher understanding of interculturality in themselves and in students
- Section 4.3.2: the teacher as model of spoken interaction
- Section 4.3.3: teacher supporting students in making linguistic and cultural connections
- Section 4.3.4: teachers' design of tasks

These sections are further broken down into subsections, and summarised in section 4.3.5.

4.3.1 First area of teacher behaviour: Teacher understanding of interculturality in self and students

4.3.1.1 Teachers' understanding of their own interculturality

The theoretical literature suggests that teachers' understanding of their own intraculturality (relationship with first culture and language) and interculturality (relationships between first, second and other cultures and languages) are the most critical element in a teacher's ability to facilitate intercultural development in students (Kramsch, 1993; Liddicoat et al., 2003). Ryan (1999) suggests that teachers 'project their interculturality through their identities. Students through interaction with teachers are in contact with someone who exhibits a way of acting.' This discussion describes aspects of the 'way of acting' of these four case study teachers and considers what role it may play in intercultural competence in students.

The four teachers in interview demonstrated awareness of their personal intraculturality in articulating their own cultural roots, and recognition of their values. The four teachers each described differently their interculturality and their ability to shift cultural perspectives. Teachers were asked whether they shifted perspectives between their target language perspective and an Australian, or English-speaking perspective. Referring to the place she occupies between her German and Australian identities, Anna said, *I'm somewhere in between... I shift continually... it's not that fixed anymore* (Anna Ludwig). Bettye has developed, in her words, *a more Japanese perspective* and has learned *to put on a different hat*.

Odette and Sandy also answered this question positively, describing how they *switch to Australian* (Sandy Tanaka) to communicate with their children. Odette and Sandy also indicate that they retain a cultural/emotional position within their first culture. When asked how they would describe the cultural balance in which they are engaged, they both mention retention of the cultural values of their home culture:

While there has been some influence of the Australian community on my traditional values, they have largely remained the same... We have to respect old people, male should be the dominant (Odette Salib). Sandy expresses it as, *I am thinking more like*

Australians. But at the same time, I don't seem to lose my very Japanese aspects... I can't change myself in regards to respect for older people, or the way we speak to other people (Sandy Tanaka).

As one aspect of their interculturality, two of the teachers reflected on their approach to their own language learning and how they present themselves as learners. Anna Ludwig in interview described how she offers herself as a learner model to students in *learning through making mistakes: I always give them the example of me saying 'hairs' for years, because of the German plural noun, and they laughed at me, and then it was gone, and I realise I don't do it any more* [in German *die Haare*, literally, 'the hairs']. Bettye Fennell claims she was *really self-conscious* about her non-native status when she joined the school, and reported that she is similarly honest with students about errors and gaps in her vocabulary: *I never pretend I know something, I just say, 'No, don't know'.*

It appears that this confident 'learner' representation of themselves may serve to strengthen these teachers' effectiveness in representing to students an interculturality in which error and partial knowledge are a natural part of language progression, and an interculturality in which a non-native speaker can also experience membership of the target language community.

The teachers differ in their reflection on their cultural background and the way this has shaped their interculturality. In common, however, their comments suggest that they all positioned their understanding of the fusion of language and culture (Liddicoat et al., 2003, p. 43), or language as culture (Kramersch, 2001), as the fabric of their interculturality.

4.3.1.2 Teacher understanding of intercultural development in students

In interview data, when asked to nominate what they liked about the immersion method, the four teachers express attitudes to their role in mediation of the target culture to students. These attitudes can be described as positive, with use of phrases such as *absolutely empowering* (Anna Ludwig), *its beautiful... it's a very rich, very rich experience* (Odette Salib) and *I get a response straight away; I enjoy that very much* (Sandy Tanaka).

Teachers were asked about their perception of intercultural growth in the case study students, and where they thought students would rate on the amended Bennett DMIS. Their individual understandings of 'intercultural' and 'culture' framed their perceptions of students' development. This section includes a short discussion of an apparent disjunction between teacher understanding and practice, and teacher discussion of the amended Bennett DMIS.

Questions in the teacher interviews about teachers' perception of student's intercultural development revealed a variety of understandings of the words 'intercultural' and 'culture'. All four teachers at first interpreted the question of 'intercultural growth' in terms of observable progress in the target language. They later added comments about the students' personal growth and change. Sandy, Odette and Bettye in interview defined a 'traditional' view of culture, embodied in practice of food/festival/craft activities. The variety of understandings of culture held by language teachers was discussed earlier in Chapter 2 (Literature review) (AEF, 2004; Liddicoat, 2002; Moloney, 2000; Ozolins, 1993).

Nevertheless, despite their articulation of this 'separated' model of culture, the teachers appear in their classrooms to be practitioners and role models of a much broader view of culture, focussed on language-as-culture, and they communicate this understanding to their students. For example, Odette in interview, placed culture as exclusively 'high C culture', embodying specific cultural activities such as music, art, food, and history. However, in classroom observation, Odette (who was observed by the researcher to speak 100% French in class) integrates many elements of broader intercultural learning, such as the difference in cultural meaning of *tu* and *vous* (informal, formal) address form (classroom observation, April 3, 2006). In class she invites students to think about comparisons with English, and in interview reports that she promotes students' acceptance of the French linguistic context for thinking and problem-solving: *For example, when I teach grammar, I used to tell them, if you think in English, in grammar, you think this/this/this... but if you think in French, you think differently, you will have to change, you think like this... It's different ideas* (Odette Salib).

It was noted in Chapter 2 that Kramersch (1993) questions whether many language

teachers, although speaking the target language, still portray a first language view of the world. It appears Odette represents a second or target language view of the world, and Odette's students' comments indicate that this is also their perception of her. They see a connection between the teacher's behaviour and their understanding of 'language as culture' (Lo Bianco, 2003): *She's teaching in French, we know it in French, we're thinking in French, we're understanding in French* (Timmy).

Odette's phrase above, *You will have to change*, is echoed by Sandy. In interview Sandy observes the students' development in terms of their response to the cultural activities and non-verbal language. She positions cultural activities and non-verbal behaviours as the vehicle of intercultural growth in students: *They don't feel awkward to bow to the teachers; they don't bother asking why, they just do it... The students just shift and use both of them*. Sandy positions herself as an important facilitator of this process of integrated change and development in students: *I feel they don't see much barrier. Myself being in different ethnic group, when they start calling me 'mum' by mistake, I think they are feeling so comfortable, like at home*.

Bettye and Anna in interview communicated an holistic understanding of integrated intercultural development in students, across both language and culture. In the classroom Bettye allows L1 discussion of cultural difference and actively encourages reflective comparison and discussion amongst her students. In interview, Bettye stresses that it is important that *conversation comes up, how young Japanese live... respect, manners, politeness*. When asked in interview what kind of culture she thought students were picking up in class, Bettye mentioned a range of aspects:

Manners, making sure you start and finish a lesson properly, greetings, things come up in those craft lessons, etiquette. Maybe intellectually, the way that Japanese go about doing things... all the levels of politeness built in, respect... the way you refer to people, a very important part of language.

Anna referred in her interview to students' progress in both the target language and metalinguistic skills. Anna described students' progress also in terms of personal change and development. Anna comments on student Kristen: *[She] has come on so much: she was this little shy girl, too shy to speak, too worried about making mistakes, and now she comes and speaks and tries, and she has made massive progress*. Anna

sees language interactions as risk-taking, and is delighted *to have them see suddenly, 'I can actually say something'... the power it gives them... They can go and talk to somebody... which is absolutely empowering for them, and for me* (Anna Ludwig).

Anna's comment, *and for me*, above, communicates a sense of personal involvement and participation in student development, and is reflected in other similar teacher comments. Anna appears to enjoy sharing her own lived experience of interculturality, and it is her goal to see it develop in her students.

Teachers were asked how they thought students would rate themselves on the DMIS scale. All four teachers accurately predicted that students had passed ethnocentric stages 1.1–1.3 (DMIS stages of Denial, Defense, Minimization) due to their diverse background, high tolerance level of cultural and linguistic difference, mixed families and social circles. They positioned students in DMIS Stages 2.1 and 2.2 (DMIS stages of acceptance and adaptation), thus seeing students as engaged in ethnorelative development. They placed only native speakers in stage 2.3 (DMIS stage of integration), observing that native speaker students moved easily in and out of their first culture and Australian identities.

To summarise teachers' understanding of own and student interculturality, evidence from teacher interviews and classroom observation, the data suggests that:

- teachers perceive that students *change* as a result of language learning, in their thinking and behaviour
- teachers are concerned that students *think critically*, understand and respect the target culture
- teachers are concerned that students grow through achieving communicative competence. Teachers see student development in terms of language confidence, and are less interested in aspects of reflection
- teachers understand that their own interculturality has an influence on students' development.

4.3.1.3 Linking teacher interculturality to student intercultural competence

The purpose of this section is to discuss links between student and teacher data, to suggest that student intercultural competence is facilitated by teacher interculturality. As stated, causal relationships cannot be established, due to variables in both students and teacher background. In addition, students have experienced a series of teachers during their years in the immersion program, and themselves do not attribute their development to one specific teacher influence. However, the links between students and teacher data do suggest that teacher interculturality has a role in facilitating student intercultural competence.

Discussion of student data in section 4.2.2.1 has noted students' perceptions of teachers' interculturality, in terms of their language and behaviour. They observe and admire teacher fluency and refer to teacher as the cultural model. There are some references in the student data to copying specific teacher behaviour such as handwriting. Jacqueline for example reports that *if I wanted to be French – I did this once – I love the way Madame X writes her '7's and 'f's, I copied that, and still do it.* (Jacqueline). Jacqueline suggests that her perception of Frenchness is grounded not in stereotypical behaviours but in her French teachers' linguistic fluency and interculturality: *They are basically human beings who are fluent in French, have a French background.*

Students commented in focus groups on how the teachers represent their intercultural identity. Overall, 71% of total students (35 of 49) mentioned the importance of the teacher as model and conveyor of cultural knowledge. In speaking of the French teachers and their interculturality, Rachael remarked: *They've experienced the other countries for so long and it's just something different... whereas our home class teachers, they're usually just from Australia... and when you go into French class, you know that they've been there.*

Section 4.3.1.1 above briefly discussed Anna Ludwig and Bettye Fennell presenting themselves as language learners as part of their interculturality. In focus groups, students' perception of Bettye as a learner shows empathy. They see her as honest about her limitations, and as a risk-taking accomplished fellow learner. They observe her

success as a non-native speaker and her linguistic and cultural competence. The development of empathy is an aspect of the transformation involved in intercultural awareness noted by Byram (1997) and Rantz and Horan (2005).

Research question 2 asks what are the behaviours and understandings about interculturality in teachers which may facilitate students' development of intercultural competence.

To summarise this first area of teacher behaviour, as it answers Research question 2, it is apparent that teacher understanding of interculturality in both themselves and their students has a role in facilitating student intercultural competence. Relevant teacher behaviours and understandings include:

- Teachers have individual awareness of intraculturality.
- Teachers express their interculturality as 'shift' between 2 cultures, and languages, in their thinking.
- Teachers express their interculturality through their understanding of language-as-culture, and communicate this to students.
- Teachers' understanding of language-as-culture, and bilingual fluency, rather than teachers' cultural origins, are perceived by students to constitute teacher interculturality.
- In addition to their focus on target language, teachers' personal empathy towards students' holistic development is important in facilitating student intercultural competence.
- Teacher interculturality can include modelling as a learner, and as a non-native member of language group.

In consideration of the three areas of student intercultural competence (1. purposeful use of language; 2. metalinguistic skills; 3. negotiation of cultural identity), this discussion suggests that teacher interculturality has most influence in the third area of student intercultural competence. That is, the language teachers have influence in student development of their target language identity and membership of the target

language community. This discussion now moves to a consideration of the teacher as model of spoken interaction.

4.3.2 Second area of teacher behaviour: teacher as model of spoken interaction

All four teachers interviewed were aware that they acted as models and that their students were copying an assortment of their behaviours (their non-verbal gestures, structures, and accent). Sandy made the most overt comment about this when she said, *They copy without reservation* (Sandy Tanaka). This section focuses particularly on the teachers as models of spoken interaction, and identifies facilitation of one aspect of student intercultural competence.

From classroom observation data, it can be seen that the four teachers act as models of interactive communication, an important aspect of intercultural competence (Liddicoat et al., 2003). A frequent occurrence of short target language interactions was noted in the researcher's classroom observation written records. The high frequency of these short familiar teacher utterances in the target language is a typical and important feature of an immersion classroom (Baker, 2006). As discussed in section 4.2.2.1.1, in immersion language method with young students, these teacher interactions are modelled on first language mother and child interaction (Baker, 2006; St Leon, 2005). Students respond to these interactions in either L1 or the target language. Baker (2006) refers to this as 'caretaker speech' or 'motherese', with the teacher questioning the student to make sure that understanding has occurred. From the viewpoint of classroom observation, this is the major focus of teacher facilitation of meaningful interaction with students. They can be statements of praise, discipline, jokes, requests, instructions, and are often familiar or offhand. In classroom observation in each language, they appear to be contextually understood and responded to, even by students with weaker productive skills.

The familiar nature of the cultural context in these interactions appears to illustrate Lo Bianco's (2003) comments on familiarity and culture:

The familiar is inductively but also explicitly taught to the young as they grow into membership of the adult version of the culture. The familiar is also made available, or

denied, to the outsider, as he or she, mostly explicitly but also inductively, encounters and learns to operate within the culture' (Lo Bianco, 2003, p. 25).

Contextual student-teacher interactions such as the above are experienced in dialogue by students as models of 'language as culture'. Students learn through interaction, and experience and negotiate linguistically what Halliday (1978, p. 18)) terms 'the variation that characterises human cultures'.

4.3.2.1 Linking teacher modelling of spoken interaction to student intercultural competence

From student data presented in section 4.2.2.1.1, it is apparent that teacher modelling of interactive communication facilitates the communicative skills which are an identified component of intercultural competence in students. One student of French, Marie, described intercultural competence in action: a sequential link between hearing the teacher's French, answering in French, and experiencing the shift in her identity:

I guess in a way I feel like a different person, like when the teacher talks to you in French, you go, 'Right, I'm in French class, I'll answer in French.' (Marie)

Student data revealed that 61% (30 of 49) of participating students mentioned their teachers' fluency, either in admiration, or in frustration at not being able to copy it. Section 4.2.3 discussed how students equate their fluency in speaking, with their overall language competence. The researcher observed that in classroom observation, students are constantly encouraged by teachers to respond orally. Students like Naomi referred to the teachers' most important function as facilitating the students' linguistic development: *I see French people – the teachers – as people who get you to do the work, they are helping you* (Naomi). Naomi expresses that the teacher is providing a bridge to help students achieve a progressively higher level of competence. This is echoed in student focus group statements about teacher accommodation of language errors in students. There is an appreciation amongst students that the teacher accommodates approximation and provides an environment in which error is part of their development: *Like, a teacher has to work with people who aren't that good at it, so when you say something wrong, its not like 'oh my god'* (Jacqueline).

As noted in the case of Bettye, even where the teacher is a non-native member of the target language culture, her 'way of acting' (Ryan, 1998) – that is, her modelling of her linguistic fluency and her successful intercultural competence – places her as a valid cultural model of spoken interaction.

To summarise this second area of teacher behaviour, and in order to answer to Research question 2, the following behaviours and understandings appear to contribute to facilitation of intercultural competence in students:

- Teachers are aware that their modelling of interculturality influences students.
- Teachers feel personally involved in students' intercultural development.
- Teachers initiate frequent spoken interaction in class, demanding comprehension and contextually appropriate response from students.
- Teachers understand that speaking represents mastery to students, and encourage risk-taking.
- Teachers demonstrate language as culture in class.
- Teachers make few explicit comparisons in cultural practices.

This second area of teacher behaviour (teacher modelling) appears to facilitate the first and third areas of students intercultural competence: that is, students' ability to feel like a purposeful user of the target language in meaningful spoken interaction with the teacher, and in their development of their own cultural identification with the target language.

4.3.3 Third area of teacher behaviour: Teachers supporting students in making linguistic and cultural connections

Teachers helping students to make explicit linguistic and cultural connections is considered important in engaging students in critical thinking about practices across languages and cultures and the development of the individual's relationship to those languages and cultures (Lo Bianco, 2003).

This thesis understands that 'language is culture'. That is, that language and culture are embedded and continuous concepts (as discussed in section 1.2). When teachers are pointing out a linguistic connection for students, they are also facilitating an understanding of a cultural connection. For the purposes of analysis, however, language (or linguistic connections) and culture (or cultural connections) are briefly considered below as separate entities. In this section of the analysis, the specific cultural connections considered were explicit comparisons or investigations of lifestyles, or cultural values in the target country and Australia.

The discussion below considers the teachers facilitating both linguistic connections (section 4.3.3.1) and cultural connections (section 4.3.3.2).

4.3.3.1 Teachers facilitating Linguistic Connections

Linguistic Connections (Board of Studies NSW, 2003) denotes awareness of similarity and difference between languages in syntax, spelling, or expression. In teacher interviews, neither Bettye nor Sandy mentioned explicit grammar, or language construction as an aspect of their teaching. In transcripts of classroom observation, however, it was noted that Bettye explicitly pointed out many features of the target language. Sandy included activities which involved Japanese sentence construction using particles (function markers), and a game which necessitated correct construction of sentence elements (classroom observation, April 4, 2006). Bettye drew attention to the cultural importance of understanding and using appropriate polite and casual speech forms in Japanese (classroom observation, May 29, 2006).

Anna in interview suggested that her personal study of linguistics has enabled her to convey metalinguistic knowledge and understanding in her teaching. She sees the dynamic use and understanding of grammar as '*empowerment*' for students. Discussed in interview and also observed in class, both Anna and Odette teach explicit grammar as part of gaining mastery over the complexity of verb systems, syntax, and also, in Anna's perception, to 'empower' meaning-making in students. In classroom observation (4 May, 8 May, 11 May, 15 May, 2006), Anna spent time in every period initiating 'noticing': drawing attention to gender, spelling, differences to English, and features of German. Both Anna and Odette try to convey to students a contextual view of grammar as

sociocultural organisation of thought. This reflects the perspective of Ochs, Schegloff and Thompson (1996) as they describe the re-imagining of grammar, here used as a term standing for the organisation of language and context:

Grammars are deeply sociocultural and integral to cross-cultural analysis because they illuminate how humans structure the world. (Ochs, Schegloff & Thompson, 1996)

4.3.3.2 Teachers facilitating cultural connections

As noted above, for the purposes of this analysis, the type of cultural connection which was sought in the data was explicit comparison or investigation of lifestyle practices, or cultural values across both the target language country and Australia, teacher questions relating to these areas, or students being led to reflection in these areas. It is these activities which Liddicoat et al. (2003) and Moran (2001) suggest best develop intercultural development in students.

The researcher's classroom observation notes show there was a much smaller incidence of teachers pointing out cultural connections (of the type described above) compared to linguistic connections. The researcher used both the tally instrument and field notes to observe the three classrooms. Both sources of data reveal that in classroom observation only three overt cultural comparisons were made between the target culture and Australian culture, twice in German lessons (May 4, May 11) and once in a Japanese lesson (May 22). There were only two instances of a teacher asking a question in class about cultural difference in the areas of lifestyle or cultural values (Bettye Fennell, May 22; Anna Ludwig, May 4).

In the teacher interview questions (section 3.4.1.2), there was no question asked about whether teachers included cultural connections or comparisons in their teaching. All four teachers in interview clearly saw an exclusive focus on the target language and culture as their responsibility. All four teachers in interview mentioned the interconnectedness of language and culture, and positioned the target language itself as the conveyor of culture. When asked in interview whether in her perception the students feel a German identity, Anna says: *Just knowing the language makes them feel part of it* (Anna Ludwig).

Bettye asserted, *You can't get into a culture without the language – you just can't get in there*. Bettye spoke of the particular embeddedness of cultural aspects within the features of Japanese language, to which she actively draws attention in class: *It's so rich in culture, all the levels of politeness built in... the way you refer to people... a very important part of language* (Bettye Fennell). This was confirmed in classroom observation. When asked about what sort of culture did she think children were understanding in class, outside of 'high C' culture (such as craft and festivals), Bettye replied: *Manners, making sure you start and finish a lesson properly, greetings... maybe intellectually, the way that Japanese go about doing things*.

This analysis concludes that the case study teachers maintain a focus on the target language, have an understanding of language-as-culture, and see the communication of this concept as part of their teaching. They are less clear about the relevance and value of intercultural comparisons as proposed by intercultural theory (Liddicoat et al., 2003). This confirms Sercu's (2006) finding that teachers may lack skills and fail to perceive the relevance of intercultural language learning to a focus on the target language.

4.3.3.3 Linking teachers' facilitation of linguistic and cultural connections to students' intercultural competence

From focus group data, it has been observed that students demonstrate some metalinguistic competence and that 'comparing languages' appears to be a popular activity amongst students. Section 4.2.2.2 has detailed the students' ability in metalinguistic noticing. Although in focus groups students complain about a focus on verbs in French and German, the same students mentioned their perception that construction and syntax are important elements of their target language mastery and confidence. Some students, such as Crystal, made explicit syntactical comparisons between French and English: *The actual language itself, if you translate it, it's backwards* (Crystal).

In student focus group data, section 4.2.2.3 noted some reflective student participation in cultural comparisons. Section 4.2.2.3 noted the understanding in some students of language as culture, or language as integral to cultural context. The expression of some students' sense of target culture identity in terms of their linguistic ability was noted in

section 4.2.2.3.3.

In answering Research question 2, it is apparent that teacher understanding and representation of language as culture facilitates understanding of this notion in students. This understanding leads students to make a range of linguistic connections. From focus group data (section 4.2.2.3.3) it appears that students align an appreciation of language as culture with their speaking ability and with their personal sense of change in identity.

Cultural comparisons involving comparison of the target country and Australia are less apparent in their incidence in class. Nevertheless, 67% of participating students (33 of 49 students) made some comment concerning cultural comparison in focus groups. If students are not being led to make these comparisons in the target language class, it may be that students are making these connections outside the target language classroom in their peer groups in the wider school environment.

To summarise this third area of teacher behaviour, the teacher behaviours and understanding which appear to facilitate intercultural competence in students could be noted as:

- Teachers generate attention to aspects of target language syntax, structures, and sometimes draw connections with English.
- Some teachers communicate the idea to students that target language syntax empowers construction of target language ability.
- Although it is not always explicit in class, teachers' attention to aspects of target language may facilitate students independently drawing connections with L1.
- Some teachers may facilitate explicit comparisons in class regarding cultural practices and values, and cultural values expressed in language structures.

This third area of teacher behaviours appears to facilitate the second area of students' intercultural competence – that is, students' ability to make linguistic and cultural connections. Establishing these connections however is recognised to be integral to the student in negotiating their relationship with their languages and cultures.

Having discussed data relating to the first three areas of teacher behaviour (teachers' own interculturality, their modelling of spoken interaction, their facilitation of students' making linguistic and cultural connections), this discussion concludes with the fourth area of teacher behaviour. That is, whether teachers' design of learning tasks facilitates intercultural competence in students.

4.3.4 Fourth area of teacher evidence: Teachers' design of tasks facilitating intercultural competence in students

The purpose of this section is to examine whether teacher task design facilitates intercultural competence in students. To do this, the discussion will include the teachers' choice of teaching resources and some analysis of tasks observed. A task is considered a means for facilitating interaction, integrating learner actions, thought and processes in the classroom (Liddicoat et al., 2003, p.59). Applying the principles of intercultural language learning to the design of tasks is described thus:

In designing tasks for intercultural language learning, the processes of interpretation, interaction, action/production and reflection are central (Liddicoat et al., 2003, p. 59)

Liddicoat et al. (2003) describe intercultural language task design as being framed by five theoretical principles: active construction, making connections (giving the first culture of learners a place in learning), social interaction, reflection and responsibility. The element of responsibility refers to students' commitment to successful communication and to the valuing of difference.

The purpose of this section of the study was not to examine theoretical constructs, but to examine teacher design of tasks in action, in these three particular case study classes. It has been noted, in Chapter 1, section 1.3, that teaching programs in the case study school are not constructed according to the theoretical intercultural principles mentioned above. The researcher's hypothesis is that the teachers' immersion method task design shares some characteristics in common with the principles of intercultural language learning. The theoretical principles therefore may still provide useful criteria for observation. The classroom observations structure and procedures allowed the researcher to look for task design which contained elements of the principles above,

expressed in terms of student activity:

- students involved in active experiential tasks
- explicit links made between language and culture, explicit linguistic or cultural connections pointed out
- students involved in social interaction
- students given opportunities for reflection
- positive student attitudes to achievement and interculturality.

Only limited controlled empirical work has been done on task design leading to greater intercultural competence (Byram & Fleming, 1998; Seelye, 1994; Sercu, 2002).

Curriculum development of intercultural language materials (AEF, 2004; ILTLP, 2007; Liddicoat et al., 2003) is recent. It is not possible to claim direct causality between task design and development of intercultural competence.

4.3.4.1 Task design and choice of resources in case study classrooms

Teachers displayed a variety of approaches to task design. Task design represents the interaction which a teacher designs *around* the use of a resource, the way he/she constructs the learning experience of the student. Nevertheless, the resource may be the starting point of the task, and is most commonly, in the researcher's experience, the teacher's focus.

In interviews, teachers were not asked about task design, but about choice of resources, and their perception of their style of teaching (teacher interview questions can be found in Appendix K). When asked about choice of resources, the three native-speaker teachers all placed emphasis on using authentic resources. By this they mean resources from the country of the target language, designed for use by a first-language speaker. Classroom observation confirms the teachers' use of workbooks designed for native speakers, tasks copied or adapted from target language websites or magazines, and target language storybooks and films. As stated in her interview, and confirmed in classroom observation (April 4, 13, May 22, 29), Bettye's classes, in common with the other teachers, feature many communicative strategies such as pair work, interaction, role-play and gap exercises.

Teachers were asked about their design of experiential tasks around target culture practices. These appear to be a selective extension of their own personal interest and talents. Sandy stresses Japanese crafts, Anna includes German sports, Bettye includes contemporary Japanese lifestyle, and Odette includes cooking (both French and Australian), music and art. All four teachers, however, use a wide repertoire of games and a variety of experiential tasks in different media and skills. When asked what activities they think students enjoy best, all four teachers stressed communicative interactive activities such as role-play, and resources which convey authentic culture such as target language television and videos.

Before linking teacher task design to student data in this area, this discussion briefly considers some features of the content of lessons observed.

4.3.4.2 Discussion of lessons observed

The lessons observed were analysed using the data from the Classroom Observation Tally Instrument (Appendix L) and field notes data sources (classroom observation notes can be found in Appendix M). Referring to the list of five intercultural principles above (section 4.3.4), experiential tasks and social interaction were well represented in tasks. There was incidence in German lessons (4, 8, 11, 15 May, 2006) of task design which involved making linguistic connections, but only limited incidence of discussion or reflection on cultural difference. The Japanese lesson (22 May, 2006) featured a discussion in English about foreign language words introduced into Japanese and both the social function and cultural value of 'aizuchi', small phrases use to acknowledge the flow of a conversation.

One classroom observation (German, May 11, 2006) is noted briefly, as it includes tasks which meet all the Liddicoat et al. (2003) criteria above. This German lesson was part of the topic 'Countries and Capitals' (K-6 HSIE syllabus, Board of Studies, NSW, 1998) and was conducted through a series of interactive speaking activities (see observation notes in Appendix M). The focus was the countries of Europe. The lesson (80 minutes) contained these tasks:

- introductory oral discussion, student hands-up answers, identification of the countries and their names

- the locations of the countries (using German atlases)
- the gender and spelling (in German) of country names
- pair work activity using maps and scaffolded language structures
- pair work activity using (authentic) worksheet about how to say 'hello' in different languages in the relevant countries, and how to spell the greeting phrase in German.

Field notes from the classroom observation recorded that student response to this lesson was engaged and active – that is, students were on task and offering quick responses. It was noticeable, in this lesson, that students asked many reflective questions (both in L1 and German) about placement of borders, political questions, the difference between Germany's situation in Europe and the situation of Australia as an island without neighbours, and the arbitrary nature of language. It is understood that the topic of this lesson demanded geographic comparisons. However, it was apparent from the students' responses that the design of these tasks facilitated purposeful use of language, metalinguistic skills and reflective comparisons – the three identified hallmarks of intercultural competence. The next section extends observations of student intercultural competence in relation to teacher task design.

4.3.4.3 Linking teacher design of tasks to student intercultural competence

Enjoyment of purposeful language use in games and experiential tasks is a high frequency theme of student focus group data. Eighty-four percent of participating students (41 of 49) connected the importance of this with their perception of their language development. The discussion has noted student enthusiasm (focus group raw data, section 4.2.1.1, and discussion of data, section 4.2.2) for spoken interaction, and purposefulness of language, as embedded in hands-on problem-solving tasks.

When asked what activity in class helps them to learn most, Tamsin says, *I like it when we are playing games cos [sic] then it's something good you are learning it for*. Bill says: *I like the games because you get to learn stuff, you're not just mucking around*. Students recognise that the tasks they do in target language are *different* (Frederic), *more personal* (Timmy) *a little bit of work but a lot of fun as well* (Sylvia). Student data suggests that

problem-based language tasks can enhance fluency and social competence, as noted by Sercu (2002, p. 66).

It has been noted that students enjoy following what they perceive to be an authentic model in tasks, and prioritise tasks which involve speaking activities. There is therefore a match between teachers' understanding of student preferences (as in section 4.3.4.1 above) and the actual students' preferences. Where teachers design tasks in which there are opportunities to make linguistic connections, students respond to this opportunity with reflective questions and interest.

To summarise this fourth area of teacher task design, and to answer Research question 2, teacher behaviours which may in some cases facilitate intercultural competence in students include the following behaviours:

- Teachers design tasks for maximum spoken interaction.
- Teachers design tasks for appropriate student interest and cognitive content.
- Teachers design purposeful hands-on experiential tasks.
- Some teachers design tasks which include linguistic and/or cultural connections.
- Teachers design tasks using authentic textual and visual materials.

Teacher task design may particularly facilitate development of the first aspect of intercultural competence in students – that is, a sense of purposeful use of language and confidence in spoken interaction.

4.3.5 Summary discussion of teacher data

These four teachers may not be uniformly 'aware of their own language practices' (de Meija, 2002, p. 101). They all possess however what Ryan (1998) calls 'knowledge to offer' to facilitate intercultural competence in their students:

Teachers and students trying to understand the meaning of language are involved in a dialectical process... [T]eachers as participants in the process have knowledge to offer an evolving experience with language. Such knowledge goes hand in hand with intercultural competence. (Ryan 1998, p. 151)

This discussion has investigated four major areas of teacher behaviours:

- teachers' personal understanding of intra- and interculturality in themselves and their students
- teacher acting as model of spoken interaction
- teachers facilitating students making linguistic and cultural connections
- teachers' design of learning tasks.

As with the analysis of student data, this discussion returns to what the theoretical literature (section 2.3.3 and section 4.3) identified as teacher behaviours relevant to student intercultural competence. In Table 17 below the researcher has mapped the findings as to the case study teachers' behaviours and attitudes, against teacher qualities as suggested by the theoretical literature. The left-side column represents the summary points from each section of teacher analysis, sections 4.3.1.3, 4.3.2.1, 4.3.3.3, and 4.3.4.3. Not all teacher behaviours and attitudes match the theoretical indicators.

The purpose of Table 17 is to suggest what the teacher behaviours represent in terms of intercultural competence, and to provide real-life illustration of the enactment of the theoretical indicators.

Table 17: Researcher’s mapping of findings as to the case study teachers’ behaviours and attitudes, against teacher qualities as suggested by the theoretical literature

Teacher behaviours and attitudes in case study	Teacher behaviour which facilitates intercultural competence, as suggested in the literature
<p>Teachers have individual awareness of intraculturality.</p> <p>Teachers express their interculturality as ‘shift’ between 2 cultures, and languages, in their thinking.</p> <p>Teachers express their interculturality through their understanding of language-as-culture, and communicate this to students.</p> <p>Teacher interculturality can include modelling as a learner, and as a non-native member of language group.</p>	<p>1. Having personal intracultural and intercultural awareness (AEF, 2004; De Mejia, 2002; Liddicoat et al., 2003; Kramersch, 1987; Jokikokko, 2005). Understanding intercultural development in students (Ryan, 1998)</p>
<p>Teachers are aware that their interculturality influences students.</p> <p>Teachers feel personally involved in students’ intercultural development.</p> <p>Teachers initiate frequent spoken interaction in class, demanding comprehension and response from students.</p> <p>Teachers understand that speaking represents mastery to students, and encourage risk-taking.</p> <p>Teachers demonstrate language-as-culture in class.</p> <p>Teachers make few explicit comparisons in cultural practices.</p>	<p>2. Being an effective personal model of target language and culture (AFMLTA, 2005)</p>
<p>Teachers generate attention to aspects of target language syntax, structures, draw connections with English.</p> <p>Some teachers communicate the idea to students that syntax empowers construction of target language ability</p> <p>Some teachers facilitate explicit comparisons in class regarding cultural practices and values, and cultural values expressed in language structures.</p>	<p>3. Having and displaying knowledge of metalinguistic connections (AEF, 2004; Hoare & Kong, 2000), encouraging ‘noticing’.</p>
<p>Teachers frequently design tasks for maximum spoken interaction.</p> <p>Teachers are good at designing tasks for student interest, hands-on, experiential, cognitive content. Some tasks included reflective connections. But in general teachers appear to be weaker at designing tasks which have opportunities for reflection.</p>	<p>4. Selecting/designing tasks that stimulate interest and reflection (AEF,2004; Liddicoat et al., 2003; Seelye, 1994)</p>

In Figure 3 below, teacher behaviours have been simplified into the four areas, although in practice the four areas are continuous and integrated. They are depicted as a diagrammatic representation of the contribution of various attributes of the language teacher to intercultural development in students. The arrows indicate a two-way process of giving and receiving information.

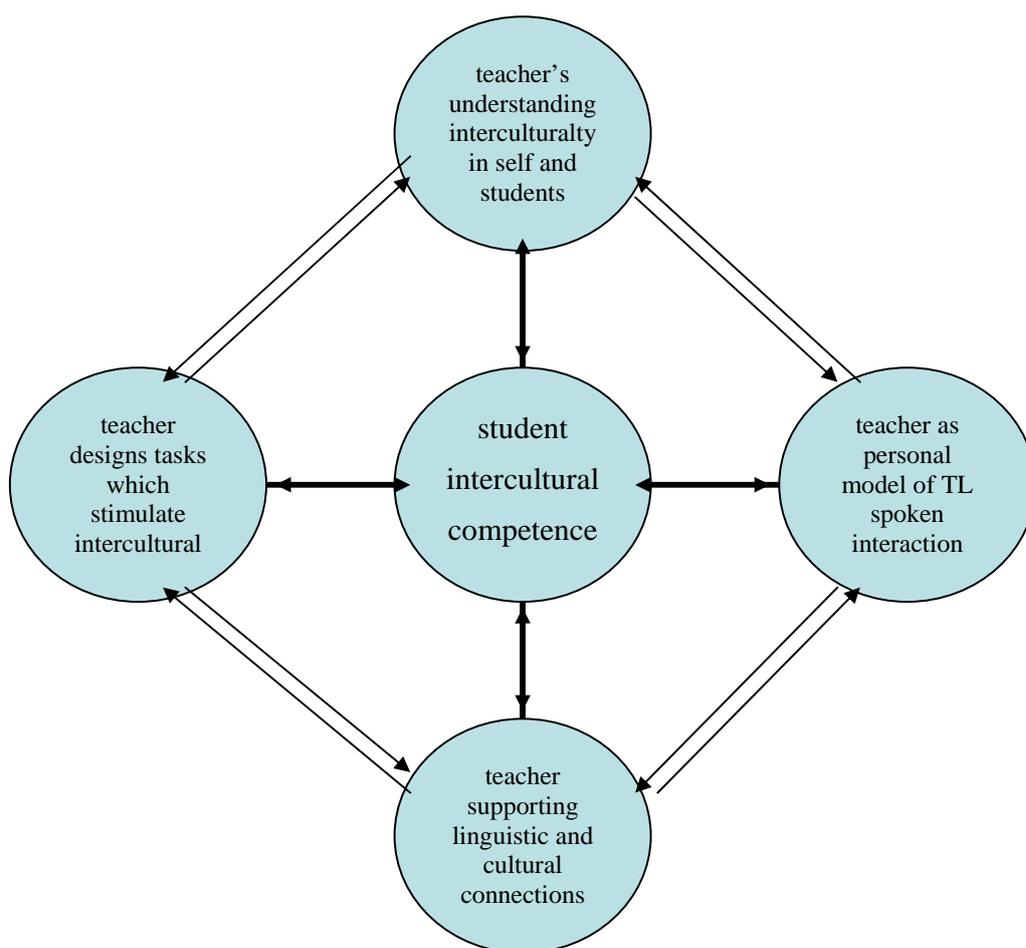


Figure 3: Researcher's conceptual model of behaviours and understandings in language teacher which facilitate intercultural competence in students

Figure 3 shows the continuity and interrelatedness of the four areas of teacher behaviours and attitudes. The case study teachers' own interculturality underlies their modelling of spoken interaction and their interest in pointing out connections to students, as well as influences their choice of tasks. Given appropriate conditions, such as an immersion context, these four aspects appear to together facilitate intercultural competence in the case study students.

The following section examines what is the nature of the student intercultural competence in the middle of Figure 3. It returns to a summative focus on the students in their language-learning context, in order to answer Research question 3.

4.4 *What is a useful framework of understanding intercultural language learning in primary school language learners? (Research question 3)*

In answering Research question 1, this thesis discussed areas of student behaviour, from analysis of the data, considered to be indicative of intercultural competence. Research question 2 focused on areas of teacher behaviour, from analysis of the data, considered to be contributing to facilitation of intercultural competence in students. Research question 3 draws a summative descriptive picture of the intercultural competence of the case study students. This is in order to construct a framework which may be useful in the understanding of intercultural language learning. While not generalisable to every educational environment, it will add to knowledge of intercultural competence in the wider language community. To answer Research question 3, this discussion will first examine the relationships between case study student and teacher behaviours, and then focus on the development of the summative picture of student experience.

4.4.1 The relationship between teacher behaviours and student behaviours

The purpose of this section is to describe the particular relationships operating in the case study environment. At the conclusion of the discussion of Research questions 1 and 2, Tables 16 and 17 respectively presented students' and teachers' behaviours as mapped against indicators derived from the theoretical literature. In order to see the interaction of students and teacher, Table 18 below takes the student and teacher behaviours from Tables 16 and 17 and maps them in relation to each other. Teacher behaviours in the left-side column have been moved around from the order in which they appeared in Table 17, to facilitate observation of the connections they have with the student behaviours. However, none of the teacher or student behaviours are discrete items, but are constantly in a process of interaction and synthesis.

Within the three areas, the teacher and student behaviours are not exactly matched in point-for-point correlation. The table suggests a facilitative connection, however, in the similarity. Similarly, the three indicated areas of interculturality in the first column are not discrete, but operate in synthesis. As has been noted, in consideration of both the

variables in students and teachers and the complex nature of student development, these alignments are meant to imply only facilitative, not causative relationships.

A number of relationships emerging from Table 18 are discussed below.

Table 18: Researcher’s mapping of student intercultural competence against indicators of teacher facilitation of competence

Aspect of intercultur.	Case study students’ behaviours and attitudes	Teacher behaviours and attitudes in case study
Students use language purposefully, meaningfully in interaction	<p>Students self-evaluate target language competence in terms of speaking ability.</p> <p>Students negotiate frequent teacher/student spoken interaction.</p> <p>Students report they model teacher target language.</p> <p>Students prioritise interactive speaking tasks.</p> <p>Students prioritise experiential tasks.</p> <p>Students see themselves as language users.</p> <p>Some students use target language outside classroom.</p>	<p>Teachers initiate frequent spoken interaction in class, demanding comprehension and response from students.</p> <p>Teachers understand that speaking represents mastery to students, and encourage risk-taking.</p> <p>Teachers frequently design tasks for maximum spoken interaction.</p> <p>Teachers design tasks for student interest, hands-on, experiential, cognitive content.</p>
Students make linguistic connections	<p>Students observe features of target language, analyse differences L1/target language.</p> <p>Students compare L3/4/5.</p> <p>Some students report they think in target language.</p> <p>Some students report they experience L1/target language ‘shift’.</p> <p>Students display learning strategies which involve metalinguistic skill.</p>	<p>Teachers generate attention to aspects of target language syntax, structures, draw some connections with English.</p> <p>Teachers demonstrate language as culture in class.</p> <p>Some tasks included reflective connections.</p>
Students make cultural connections	<p>Students have knowledge of target language cultural practices.</p> <p>Students see target language culture as continuous with target language.</p> <p>Students recognise change in self.</p> <p>Students recognise ethnorelative outlook.</p> <p>Students express perception of change in self is aligned with speaking target language.</p> <p>Some students express dual identification L1/target language.</p> <p>Students express idea of non-native membership of target language group.</p>	<p>Teachers have individual awareness of intraculturality.</p> <p>Teachers express their interculturality as ‘shift’ between 2 cultures, and languages, in their thinking.</p> <p>Teachers express their interculturality through their understanding of language as culture, and communicate this to students.</p> <p>Teacher interculturality can include modelling as a learner, and as a non-native member of language group.</p> <p>Teachers are aware that their interculturality influences students. Teachers feel personally involved in students’ intercultural development.</p>

A number of relationships can be surmised from Table 18. Firstly, it is apparent that the immersion language teaching methods and tasks employed by the teachers facilitate in students:

- contextual understanding and negotiation of language .
- confident participation in frequent spoken interaction
- sense of being a purposeful language user
- understanding of continuity of language and culture.

Secondly, while some attention is drawn in class to L1/TL linguistic connections, the teachers largely maintain a focus on the target language itself. They facilitate attention to aspects of the target language, but not often in relation to English. Nevertheless, students, with the opportunity afforded over several years in the immersion context, make some L1/target language connections themselves and display metalinguistic skill.

Thirdly, teachers are providing a model of interculturality as expressed in their bilingual fluency, the nature of their interactions and relationships, their communicated understanding of language-as-culture, and their ability to move between two cultures. Students appear to admire and emulate teacher models.

Fourthly, students experience awareness of intercultural change in themselves. This is largely expressed in their ownership of their progressive bilingualism, their sense of membership of two language groups, and their ethnorelative (Bennett, 1993) outlook. Comments reflecting a perception of moving between two cultures were represented in 65% (32 of 49) of case study students.

The conclusion can be drawn that, while the immersion language teaching being carried out at this case study school facilitates some aspects of intercultural competence in students, it may also create its own limitations. Teachers pursue their obligation to teach the chosen curriculum topic. The case study teachers all mentioned in interview that, in their perception, some programmed curriculum topics (for example, natural disasters, ancient history) allow very limited opportunities for intercultural reflection, as they are not perceived to be relevant to the topic. In addition, the case study teachers appear to believe there is, in immersion method, a commitment to an exclusive presentation of the target language and culture, conducted in the target language. They reject the suggestion that there is a role of L1 in target language learning, as proposed by Scarino (2006).

The discussion has noted (section 4.2.2.1.1) that immersion method facilitates an interculturality grounded in confident spoken interaction. It may be, however, that it also excludes opportunities to facilitate aspects of intercultural competence such as cultural comparisons and critical thinking about the student's home culture. This will be discussed further in Chapter 5 (Conclusion).

4.4.2 Theoretical framework

This research took the three-part model of Using Language, Making Linguistic Connections and Moving Between Cultures (Board of Studies NSW, 2003), to represent the three areas of experience in which the student was engaged. The relationship between these three areas is represented in Figure 4 below, as a snapshot representation of how these components operate dynamically for the case study student in the development of intercultural competence.

While the three-part UL/MLC/MBC model was a useful device in the research context, it falls short of completely representing the complex nature of intercultural competence. Changes to the model, and elements which have been added to the model, are explained:

- To this model has to be added a background or surrounding sense of student self, including the individual family background. It is against this sense of self that 'change' or transformation, identity, can be enacted in the student.
- Similarly, backgrounded is the school context within which these children are operating, their home class, the values messages they receive from teachers and leadership figures, the ethos of the school and values. The thesis has suggested the role this broader school context may play in several areas. It has suggested that, in addition to processes occurring in the language classroom, further metacultural and metalinguistic processes may occur in students often in the broader school setting. Although not the focus of this research, the broader school setting of this immersion program needs to be acknowledged as a contributing contextual factor in the students' development.

- The three circles of the original model have been moved around. MBC is placed at the top. This is to represent the notion that it appears to students to be the most personal aspect, within which Using Language and Making Linguistic Connections are enacted.
- Inside the UL, MLC, MBC areas have been added the particular behaviours which from the data were the most marked in the case study students.
- The particular teacher behaviours are placed beside the UL/MLC/MBC area to which they are most closely linked in students. In addition, it should be noted that student's intercultural competence is facilitated by their interaction with not just one particular current teacher, but a succession of teachers. Each of the students' teachers has had their own way to construct the language and culture they taught and provided a different mediation, all of which cumulatively facilitates intercultural competence.
- The placement of the arrows within the student circles implies the continuity and exchange between elements.
- The placement of the arrows between the teacher areas implies the leading role which teachers' interculturality assumes in their other behaviours.

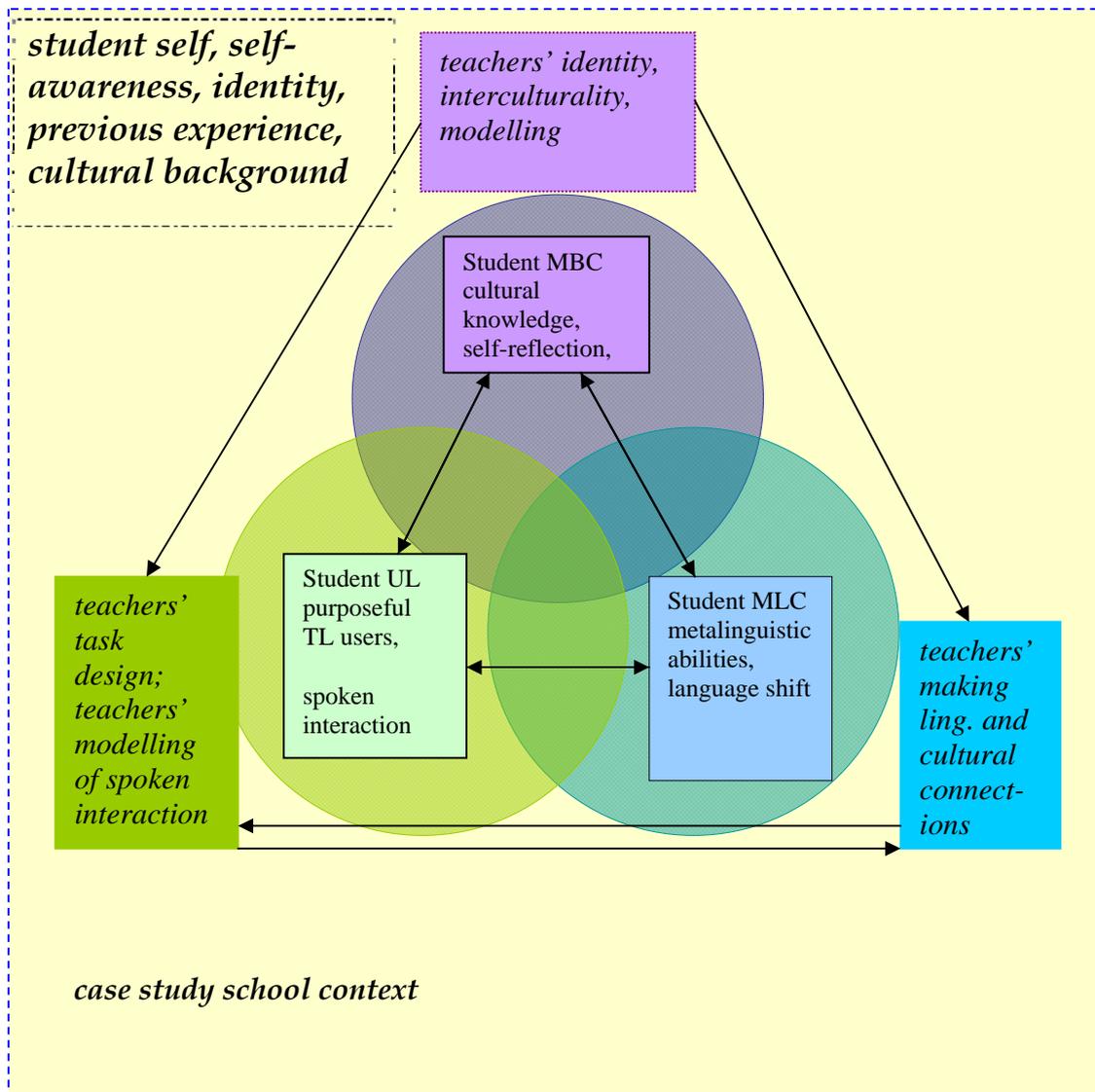


Figure 4: Researcher's conceptual model of student intercultural competence, adapted from Board of Studies NSW, 2003

The profile which emerges from analysis of the data and from Figure 4 is of a student who is engaged in a process of transformation. This transformation is enacted in the development of intercultural competence. The discussion has noted that there is differentiation amongst the case study students. It is possible, however, to conflate the list of behaviours and identify some indicators in common.

The data show that the most essential indicators of the case study students' in-depth transformation through intercultural competence are:

- The student is and sees him or herself as a purposeful interactive communicator.
- The student understands the target language itself to be the vehicle of the target culture.
- The student has metalinguistic curiosity and skills.
- The student is able to reflect on his or her (multiple) linguistic and cultural memberships, and can negotiate his or her identity as a non-native language user.

4.5 Summary

This chapter has presented the data collected considered to be relevant to answering the research questions. It has analysed the data and organised emerging themes. It has discussed a comprehensive model which attempts to describe student intercultural development in relation to teacher behaviour and within a school context.

Chapter 5 (Conclusion) reviews the answers to the three research questions, discusses conclusions, and makes recommendations for further research. With the growth of content-based language learning (Coyle, 2006; Met, 1999; Stoller, 2002), and the need for development of pedagogic and assessment models in intercultural theory, an empirical understanding of learning processes is required. Conclusions from the data are generalisable as an illustration of intercultural theory. Findings will facilitate better teacher understanding of intercultural language learning outcomes, and represent a contribution to ongoing research and theoretical understanding of both intercultural and content-integrated programs.

Chapter 5 Conclusion

This final chapter presents a brief overview of the research's purpose, the research literature context by which the study was informed, and the methodology. This is followed by a summary of the results of the study. The chapter then draws out a number of conclusions from this study. The limitations and strengths of the study are noted. Recommendations arising from the study are discussed and some suggestions made as to possible further areas of research.

5.1 *Overview of purpose*

This research set out to critically examine the nature of intercultural competence in young language students, using a qualitative case study method. The primary purpose of this research was to construct an illustration of second language learners' intercultural competence in action. This purpose addressed the recognised lack of empirical knowledge of intercultural competence, and of how it is enacted by students (Harbon & Browett, 2006). A better understanding of second language learners' intercultural competence in action may more effectively engage teachers in intercultural language pedagogy and practice. In addition, recognition of the indicators of intercultural competence will enable better identification and assessment of the competence in students. Given the place being accorded to the intercultural approach in language education (Flynn, 2007; Liddicoat et al., 2003; Moran, 2001), this knowledge is appropriate in order to design feedback as to whether second language learners have achieved curriculum goals.

A further purpose of this study was to gain insight into what, if any, behaviours and understandings in teachers may facilitate intercultural competence in students. In the current development of intercultural pedagogy (ILTLP, 2007), the design of new materials may be ineffective in isolation, without an informed range of personal strategies on the part of the teacher. To suggest which particular behaviours in teachers may enable them to be more effective personal mediators of intercultural learning, would be both a contribution to teacher professional development, and to the

achievement of educational outcomes in the classroom.

Further, the study also wished to contribute to the understanding of the processes in the student involved in immersion or content-based language learning. Given the growing prominence of this pedagogy (for example, the promotion of materials displayed at www.carla.umn.edu/cobaltt/cbi.html), it is appropriate to provide empirical illustration of the behaviour and outcomes in a group of case study students in such a program.

Each of these purposes stated above will be addressed in the concluding remarks.

The study addressed these Research questions:

Research question 1: What are the behaviours and understandings in upper primary-aged students which are perceived to be indicative of intercultural competence?

Research question 2: What are the behaviours and understandings in teachers which are perceived to facilitate development of intercultural competence in students?

Research question 3: What is a useful framework of understanding intercultural language learning in primary school language learners?

5.2 Overview of Literature review

Chapter 2 (Literature review) positioned the research in an authoritative background of research literature and illustrated the diversity and change in language research methodologies. It argued that a range of qualitative methods are appropriate to best describe the nature of development in intercultural competence.

The literature review was divided into two sections. The first section informed the theoretical and conceptual aspects of the study with a brief historical overview of the relationship between culture and language, and what Corbett (2003) calls the 'tributary disciplines' of intercultural language education. The review traced changes in anthropological understanding of culture, and the development of interpretive ethnographic research methodologies. Semiotics as a bridging study brought about changes in understanding of 'cultural meaning' in both anthropology and linguistics.

The contribution of Cultural Studies was noted for its ability to analyse cultural practices and cultural representation.

With their diversity of purposes, linguists have disagreed about appropriate research methods, and this tension was noted in the description of the measurement-based empirical work conducted on immersion language learners in North America. The extensive influence of Firth (1966, 1968), Halliday (1978) and Vygotsky (1986) was noted as pivotal to development of a sociocultural approach to language and has led to greater diversity in language research methodologies.

Intercultural theory describes scholars' conceptualisation of the fusion of language and culture (Kramsch, 1993, 2001; Liddicoat et al., 2003), with a number of different terms offered to describe the concept (section 1.2). A disjunction was noted between theoretical developments and the beliefs held by practising teachers. Though frequently enacted as continuous concepts in the classroom, language and culture are frequently still spoken about by teachers as separate entities.

The review traced the ongoing development of models which have variously tried to represent the sociocultural aspect of language learning, and to measure intercultural sensitivity. Intercultural language learning theory describes an individual and personal process for the student, experienced in relationship with the student's existing languages and cultures, enhanced by learning task design which features explicit reflection on similarities and differences between those languages and cultures.

The second section of the literature review focused on studies of immersion program schools, students and teachers, to inform our understanding of these components of the study. An overview of research carried out in other immersion programs highlighted the student behaviours commonly observed in such programs. Studies of students were sorted into those relating to language use, metalinguistic abilities, and identity issues.

The theoretical literature was used in defining possible indicators of intercultural competence in students. The five indicators taken from the literature were that in achieving an intercultural competence:

- The student would be a purposeful interactive use of language in context (Kramsch, 1993; Liddicoat et al., 2003).
- The student would have knowledge of target culture, attitudes to the target culture (Byram, 1988; Liddicoat, 2002).
- The student would display reflective critical thought about the relationship between learners' languages and cultures (Liddicoat et al., 2003).
- The student would be engaged in noticing, describing, analysing and reflecting on different interactions with language and culture (Carr, 1999, p. 106; Scarino, 2000, p. 9).
- The student would be engaged in the development of a 'third' intermediate independent space or identity between cultures (Armour, 1999; Kramsch, 1993).

Three key documents from the research literature were used to identify four behaviours in teachers which may facilitate intercultural competence in students. These were:

- that the teacher would display personal intracultural and intercultural awareness (AEF, 2004; De Mejia, 2002; Jokikokko, 2005; Kramsch, 1987; Liddicoat et al., 2003) and an understanding of intercultural development in students (Ryan, 1998)
- that the teacher would be an effective personal model of target language and culture (AFMLTA, 2005)
- that the teacher would have and display knowledge of metalinguistic connections (AEF, 2004; Hoare & Kong, 2000), and encourage 'noticing' of linguistic connections
- that the teacher would select and design tasks that stimulate interest and reflection (AEF, 2004; Liddicoat et al., 2003; Seelye, 1994).

5.3 *Review of methodology*

The methodology was designed to be effective in answering the research questions in the most comprehensive manner. A case study design was appropriate to allow the researcher to be a participant observer in three Year 6 classrooms, and to participate in discussion with students and teachers. Qualitative methods were chosen and employed

to collect a variety of data which would be effective in answering the research questions, and to provide triangulation.

The case study school was chosen due to the well-established nature of its language program. Identities of the teachers and students were withheld to maintain the anonymity of the participants. Data collection was completed in the first academic semester of 2006, in interaction with the teachers and students of the three Year 6 classes, French, German and Japanese.

The use of mixed-method data collection added depth and reliability to the data and included these strategies:

- 1 Focus group interviews with students were semi-structured in nature, held in an 80-minute period, the researcher with a group of between four and seven students. Students conducted group discussion of prepared questions. In addition, as part of the focus group, there were two additional activities. To identify students' self-perceptions of their developing intercultural awareness, and to get an impression of any particular learning strategies developed, students made an individual response to two instruments, both amended by the researcher:
 - (a) an amended form of the *Developmental Model of Intercultural Sensitivity* (Bennett, Bennett & Allen, 1999): six stages of personal development as represented in a range of attitudinal statements
 - (b) an amended form of the *Young Learners Language Strategy Use Survey* (Cohen & Oxford, 1992).

Focus groups were audio-recorded and the texts transcribed.

- 2 Structured interviews with teachers. The interview explored teachers' own interculturality and understanding of culture, their pedagogy, and what they valued in students' progress. The interviews were audio-recorded and transcribed.
- 3 Classroom observation was conducted in four (double period, 80 minutes) lessons per language, 12 total observations. A Classroom Observation Tally Instrument and field notes were found to be effective in recording the interactions and behaviours of the students and teachers in the lessons.

5.4 Treatment of data

The recordings of the student focus groups were transcribed. In analysis of the transcriptions, thematic coding systems were devised. The thematic coding system (Ryan & Bernard, 2000) used the three-part organising system of Using Language, Making Linguistic Connections and Moving Between Cultures, a model of language experience taken from an Australian curriculum document, the Board of Studies NSW K–10 Language Syllabus. These three areas were broken down into themes frequently occurring in the texts, in reference to the indicators of student intercultural competence which had been identified in the theoretical literature. Trends in student data were identified and analysed. In addition, student responses to the amended *Developmental Model of Intercultural Sensitivity* (Bennett, Bennett & Allen, 1999) and the *Young Learners' Language Strategy Use Survey* (Cohen & Oxford, 1992) were collected and analysed.

The recordings of the teacher interviews were transcribed, and the thematic coding system was devised. The four areas of teacher behaviours which may facilitate intercultural competence in students, as identified in the literature, were considered, and organised as above, under the three-part system of Using Language, Making Linguistic Connections and Moving Between Cultures (NSW Board of Studies, 2003). Links between student behaviours and teacher behaviours were analysed.

Data collected with the Classroom Observation Tally Instrument and classroom field notes were analysed. Similarities and differences to interview data were noted. Triangulation of data was possible with the perspective of this additional classroom data.

5.5 Summary of findings

This section discusses how analysis of student and teacher behaviours enabled the three research questions of the project to be answered.

In answer to Research question 1, analysis of the student data from focus groups and classroom observation identified many behaviours which were indicative of intercultural competence.

The analysis found firstly that students possess:

- skills in confident spoken interaction and comprehension
- a sense of natural language use, modelled in student/teacher spoken interactions
- a degree of metalinguistic skill through moving in and out of two language environments
- positive attitudes to the culture of the target language.

These findings confirm similar results individually observed in many other studies of immersion programs (Corbaz, 2001; De Courcy, 1995, 2002b, 2006; Lambert & Tucker, 1972; Lapkin & Swain, 1995; Swain, 1996).

In addition, however, some of the case study students demonstrated attributes which have been theorised, but much less commonly observed, in research studies of language students:

- a sense of positive ownership of their non-native status
- moving beyond both L1 and target language to a multiperspective outlook, interested in many different languages and cultures
- some reflection about identity issues
- some limited reflective ability in comparing and analysing the target culture and home culture.

The observation of these attributes constitutes an original contribution to language research in intercultural language learning. Together, the two groups of findings above represent a composite picture of a learner engaged in intercultural language learning.

To answer Research question 2, teacher data from interviews were transcribed and analysed similarly to student data, again in reference to the four areas of teacher qualities identified in the literature as facilitators of intercultural competence. Teacher comments and classroom behaviours which were indicative of these four behaviours were identified and analysed from both teacher interview transcript data and from

classroom observation data.

There were few teacher behaviours which in isolation were overtly surprising or unexpected. Teacher behaviours were mapped in relation to student competence outcomes. The facilitating function of the teacher behaviours became apparent when the analysis linked teacher behaviours to student perceptions and competence, and observed them from a student perspective.

Research question 3 was answered summatively with a framework which described the nature of intercultural competence. Figure 4 represented the development of intercultural competence as a transformation enacted in relationship with the 'self' and existing cultural background of the student. This transformation may be observed in behaviours in three (continuously interacting) areas of learning: Using Language, Making Linguistic Connections, and Moving Between Cultures. The figure suggests that Moving Between Cultures may assume a leading personal contextual role in which the other areas of experience, Using Language and Making Linguistic Connections, are made meaningful. This learning is continuously in relationship with a teacher. The figure included the teacher behaviours which appear to facilitate particular student behaviours in these three areas. Although not the focus of this research, the influence of the case study school context is acknowledged for its possible contextual role.

5.6 Conclusions

In this section a number of conclusions are briefly discussed. These conclusions are in the areas of student and teacher relationships, in understanding of interculturality, in the immersion pedagogy, and in student critical thinking.

5.6.1 Conclusions as to student and teacher behaviours and relationships

Four conclusions can be drawn from a consideration of the students and teacher behaviours and the relationships between them.

- The study concludes that the immersion language teaching methods and the tasks employed by the teachers facilitate in some students contextual understanding and

spoken interaction, a sense of being a purposeful language user, and some understanding of the continuity of language and culture.

- Although the teachers largely maintain a focus on the target language itself, and make only limited linguistic comparisons, the study concludes that there must be nevertheless sufficient cues and context for some students to make L1/target language connections themselves, and thus develop and display metalinguistic skill.
- Teachers' interculturality is enacted in their bilingualism, the nature of their interactions, their communicated understanding of language and culture, and their movement between two cultures. Students emulate this model, and the reality of some students' language experience is shaped by it, as Timmy expresses it: *You learn differently, you think differently in language... It's a different reality when you're learning in French.* It must be concluded that teacher interculturality is a facilitator of intercultural competence in students. The enhanced understanding of interculturality is further discussed below.
- Students experience awareness of intercultural change in themselves. This is largely expressed in their ownership of their progressive bilingualism, their ethnorelative (Bennett, 1993) outlook, and their awareness of moving between two languages and cultures.

5.6.2 Conclusions as to understanding of interculturality

The study has contributed to locating interculturality in teacher persona, that is, in better defining it in terms of teacher representation. The theoretical literature positions teacher interculturality as the most important facilitator of intercultural competence in students (AEF, 2004; De Mejia, 2002; Jokikokko, 2005; Kramsch, 1987; Liddicoat et al., 2003). Commencing this study, the researcher, as a fellow teacher, anticipated this claim would not be substantiated. Teachers have general understanding that teacher effectiveness lies, amongst other factors, in their personal relationship with students (for example, Ayres, Sawyer & Dinham, 2004). Despite this, however, teachers place great importance on what they *do*, rather than what they *are*.

In this study the teachers' articulation of their own interculturality (which determined their

understanding of interculturality in students) was often expressed in terms of their practice. This did not always 'fit' with the theoretical definitions from the literature. The researcher found it difficult initially to reconcile their comments and practice with the theoretical definition of interculturality (Liddicoat et al., 2003). The researcher initially equated teacher attitudes to exclusive 'high-C' culture and their adherence to their first culture values (Sandy, Odette) with the teachers' possessing an 'incomplete' interculturality, and a lesser ability to facilitate 'intercultural' in students.

However, after closer interrogation of all data sets, it appears both of these teachers can be seen to demonstrate a proactive encouragement in students of intercultural competence, which is in turn reflected in their students' statements. Importantly, both spoke frequently of language as culture, again reflected in their students' comments. Earlier discussion described as a 'disjunction' the supposed gap between the cultural activities that teachers like to *do*, in class, and the enacted culture that they represent (*are*), in class. The teachers' own dual linguistic and cultural memberships are however immediately evident to students, resulting in an implicit student understanding of teacher interculturality. The researcher concludes that teachers' interculturality is both implicitly and explicitly embedded in everything they do, the pedagogic choices they make, the modelling they enact, and their relationships with students.

The study must conclude firstly that a more diverse expression of teacher interculturality needs to be respected. Secondly, that a diverse representation of teacher interculturality is to be recognised for its effectiveness in facilitating aspects of intercultural competence in students.

5.6.3 Conclusions as to the immersion language classroom

One purpose of this study was to contribute to empirical understanding of student experience in an immersion language program. The researcher accepts that, in this case study school, it is necessary to acknowledge a composite picture in understanding the intercultural competence in the students. The teachers, the immersion learning program, the wider school environment and variables in the student backgrounds are all together responsible for the development of the case study students' intercultural

competence. The research contends, however, that of these, the immersion program itself is the most critical factor.

Within the obvious characteristics of the program (the bilingual and bicultural teacher, the daily exposure, the use of target language only, the purposeful tasks), one factor stands out in analysis. That is, the students' understanding of their classroom being a language community. Students position themselves as at least partially successful non-native members of that language community. Students take risks, they make errors, and many display some understanding that the language itself represents the culture.

The study concludes that the qualitative data collected in this case study demonstrate that the immersion program is in itself a facilitating agent of intercultural competence in students. This extends the findings of Corbaz (2001) (section 2.2.4), whose study used quantitative data to assess intercultural sensitivity in young language students.

It is possible however that immersion, or content-based method of language learning, may also have its limitations, as well as its advantages in facilitation of some areas of intercultural competence. Some teachers allow only limited opportunities for reflection on linguistic and cultural difference, when they perceive it to be irrelevant to the curriculum topic, and teachers reject any role for L1 discussion in immersion teaching. Given the students' existing competence, however, this study concludes that if teachers can modify their immersion pedagogy to include opportunities for explicit intercultural comparison and reflection, a great opportunity exists for these students to exploit their critical thinking abilities. This provides evidence for the appropriateness of the calls to update immersion pedagogy (Swain & Lapkin, 2005), as noted in section 2.3.1.1.

5.6.4 Conclusions as to students' critical reflection

As indicated in Chapter 1, this study's identification of intercultural competence is part of a context in which language education is placed as part of the broad intellectual and emotional development of the student. The developing interest across much language research is the students' educational development of reflective critical thinking abilities, or 'thinking skills' (Coyle, 2006; Lin & Mackay, 2004), as an integral goal of language learning. In this project it is apparent that through their engagement with language and

culture, students are engaged in many processes, including acquisition of communicative skills, metalinguistic skills, and some analysis and negotiation of linguistic and cultural identity. A limited number of student comments in this study suggest they can conceptualise an intermediate or third space between two language cultures.

However, the study must conclude from the data that the case study students display only a limited critical perception of their home culture practices and values, or the relationship between their home culture and the target culture. It appears they display only limited intercultural competence in the third learning area (MBC) of deliberate reflective critical thought about the relationship between learners' cultures. The study concludes that the intercultural theorists' claim that this critical perception needs to be explicitly taught (Crozet, 2006; Moran, 2001) is valid.

It is noted also that the limited nature of student intercultural competence in this area could be due to the lack of classroom opportunity, as discussed above, or to students' stage of cognitive development.

5.7 *Limitations of the study*

In this study there were a number of limitations. One limitation of this study is its generalisability. Its findings cannot necessarily be used to develop a model of practice in all immersion programs, as considerable variety exists within these. Similarly, due to the time allocation given to the case study immersion program, it cannot be used prescriptively as a model of practice in regular non-immersion classrooms. Results cannot be validated by a large body of other such studies. The narrow scope of the study however enabled the researcher to gain a deeper understanding of what was happening in one school.

Another limitation, paired with a strength, concerns the background of the researcher. Because the researcher has the position in the school of Director of Languages, there is a danger of projecting foregone conclusions onto the research site, instead of seeing only what there is to see. In addition, the 'desirability effect' may have meant that the

students, and to a lesser degree, the staff, were trying to please the researcher. Conversely, a strength of this situation however is that the children felt comfortable in the researcher's presence and experienced the research as continuous with their learning. The natural setting of the study was also continuous with the children's learning context. An additional limitation is the study's narrow age focus, with only Year 6 students investigated. A broader range of ages may have demonstrated interesting stages of development.

A strength of the study, as discussed in Chapter 1 (Introduction), relates to its future usefulness in two contexts, intercultural language learning and studies of immersion language learning, and their areas of convergence.

5.8 Recommendations and further research

This section presents two recommendations and a number of suggestions for useful further research.

The first recommendation is for professional development among language teachers and pre-service teachers, in classroom-based understanding of the concepts of interculturality and intercultural competence as they are represented in intercultural language learning pedagogy. Critical intercultural reflection is a challenging personal exercise for all teachers, both in language and across the curriculum. Professional development in this area in teachers would enable teachers to facilitate critical cultural thinking in students both through personal modelling and task design. As discussed in section 5.6.1, this study recommends the recognition of diversity amongst teachers in their enactment of their interculturality, and how they communicate it to students. It is important that it is recognised that both teacher persona, and many existing good practices facilitate intercultural competence in students.

The second recommendation is that both immersion, and the different fields promoting content-based language learning (Coyle, 2006; Stoller, 2002), examine ways to include reflective cultural comparisons. Swain and Lapkin (2005) have suggested that the original Canadian immersion pedagogic model may need to be 'updated'. There is a

need for new strategies for validating and reflecting on the variety of first languages and cultures, to which intercultural language learning is immediately appropriate. It also implies the great potential in immersion programs to be multi-perspective and intercultural. In the future of research into both intercultural language learning, and content-integration, existing immersion programs will become important exemplars of good practice. It is therefore timely that the nature of intercultural learning in this pedagogy and its broader educational significance, be fully investigated and disseminated.

Future research projects need to provide further exemplification of the concepts of intercultural language learning, and expand the current knowledge in the field. These could include:

- 1 A comparative study between the case study school (providing four target languages), and another immersion primary school (matched to some degree on socioeconomic and cultural background factors) which, however, only offers one immersion target language. This may be able to isolate whether, where there is only one TL, intercultural development may be more intensively focused on one TL identity, with less multiperspective in learners.
- 2 Within the case study school, either (a) a seven-year longitudinal study of student intercultural development across Kindergarten to Year 6; or (b) a comparative study between Year 3 and Year 6 students, to observe different sets of competence in younger and older students.
- 3 A further study within this same school in 2010, to re-observe the current Year 6 students in Year 10 of High School, as they finish their compulsory years of target language study.
- 4 A study which focuses specifically on long-term intercultural competence in students who have been exposed to a long-term program of explicit intercultural pedagogy. Gould-Drakeley's (2007) materials in ILTLP (2007) feature long-term planning for intercultural learning in Indonesian. Gould-Drakeley's students have written 'reflective learning logs', demonstrating intercultural development. Critical analysis of such materials, similar to Bagnall's study (2005) noted in section 2.2.4,

would provide further important evidence of long-term development in intercultural competence.

What is emerging equally and coincidentally in Australian immersion programs and intercultural studies is the learning potential of Australian linguistic diversity and multi-perspective (De Courcy, 2006). The goal of intercultural language learning, to deliberately and positively exploit the linguistic and cultural potential in a diverse class, ideally suits the Australian language classroom. Many of the pedagogic insights of intercultural language learning can be easily adopted to further enrich immersion teaching. Conversely, intercultural language learning needs to be aware of the existing intercultural practice and outcomes in immersion language pedagogy.

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Appendices

Appendix A: Information sheet for participant students



The University of Sydney

Faculty of Education & Social Work
College of Humanities and Social Sciences
NSW, 2006, Australia

STUDENT PARTICIPANT INFORMATION SHEET

Research Title: INTERCULTURAL DEVELOPMENT AND BILINGUAL IMMERSION LANGUAGE LEARNING IN ONE AUSTRALIAN SCHOOL

(1) What is the study about?

This study is about looking at whether, and how, we change our behaviour, and what we learn, when we get to know another language and another culture.

(2) Who is carrying out the study?

The study is being conducted by Mrs Robyn Moloney. Director of Languages and it will form the basis for the degree of Doctorate of Education at The University of Sydney under the supervision of Dr Lesley Harbon, Faculty of Education and Social Work.

(3) What does the study involve?

The study involves 60 Year 6 students in second language French, German and Japanese, and their three teachers. It involves students meeting in small focus groups of 6 to discuss how they see their second language, how they learn, what they learn, and how they see themselves. Students would only be involved in a focus group on one occasion for 40 MINUTES. An audio recording of the focus group discussion would be made. It also involves up to 5 hours of observation of their normal second language class lessons, without any disruption to the lesson. A video recording will be made of classes. Observation will consist of researcher taking notes and tallying particular behaviours, and later analysis of video.

(4) How much time will the study take?

Focus group, (once only) 40 minutes, withdrawal from language class.. Classroom observation up to 5 hours, but with no interruption to normal conduct of class.

(5) Can I withdraw from the study?

Being in this study is completely voluntary - you are not under any obligation to consent. You can withdraw at any time without a problem.

(6) Will anyone else know the results?

All processes of the study, will be strictly confidential and only the researchers will have access to information on participants A one page summary of raw data results will be provided to school, participants and interested families. A report of the study will be submitted both for journal publication, and for a conference presentation, ***but individual participants will not be identifiable in such a report***

(7) Will the study benefit me?

It will be helpful to think about how you learn your second language, how you see your second language and its culture, compared to your home culture.

(8) Can I tell other people about the study? yes

(9) What if I require further information?

When you have read this information, Mrs Robyn Moloney will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Mrs Moloney phone 9219 6770 or 9958 2703 robynm@igssyd.nsw.edu.au

Or Dr Lesley Harbon (University of Sydney) 93512022

(10) What if I have a complaint or concerns?

Any person with concerns or complaints about the conduct of a research study can contact the Manager, Ethics Administration, University of Sydney on (02) 9351 4811.

This information sheet is for you to keep

Appendix B: Student consent form



The University of Sydney

Faculty of Education & Social Work

College of Humanities and Social Sciences

NSW, 2006, Australia

STUDENT PARTICIPANT CONSENT FORM

I,, give consent to my participation in the research project

TITLE: Intercultural development and bilingual immersion language learning in one Australian school

In giving my consent I acknowledge that:

1. The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.
2. I have read the Participant Information Sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.
3. I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s) now or in the future.
4. I understand that my involvement is strictly confidential and no information about me will be used in any way that reveals my identity.

Signed:

Name:

Date:

Appendix C: Information sheet to parents



The University of Sydney

Faculty of Education & Social Work

College of Humanities and Social Sciences

NSW, 2006, Australia

PARENTAL INFORMATION SHEET : RESEARCH PROJECT

Title of Research Project: Intercultural Development in bilingual immersion language learning in one Australian School

You are invited to permit your child to participate in a study of intercultural learning. I, Robyn Moloney, hope to learn how we can observe in Year 6 students the intercultural competencies which develop within their second language learning. Your child/ward was selected to be in this study because he/she is in Year 6 which is the focus group of the study.

If you decide to allow your child to participate, I will, over the course of two terms in 2006, firstly conduct some small focus discussion groups of 6 students. Your child would only be involved in one group, on one occasion, for 40 minutes. The discussion group would be audio recorded. Your child would be withdrawn from second language class (French, German, Japanese) to participate in this group. Children will be asked questions about their perceptions of their learning in second language. Secondly, I will conduct classroom observation in Year 6 language classes, for 4 double periods each class, with no interruption to the class of any sort. I will make field notes and tally childrens' behaviours; the lesson will be video recorded. Children will not miss lunch or any recreation. They will not be disadvantaged or penalised by participation.

I believe children will benefit by having the opportunity to reflect critically on their relationship with their second language and its culture. This reflection about their developing ability to shift perspective is considered a useful part of their own learning process. I cannot and do not guarantee or promise that your child will receive any benefits from the study.

Any information that is obtained in connection with this study and that can be identified with your child will remain confidential. If you give permission, by signing the Consent document, I plan to publish the results in journals of language and intercultural interest. The eventual thesis will be held by Library of University of Sydney. In any publication, information will be presented in such a way that you or your child will not be able to be identified, due to use of pseudonyms.

Your decision whether or not to permit your child to participate will not prejudice you or your child's future relations with the school or the University of Sydney in any way.

If you decide to permit your child to participate, you are free to withdraw your consent and to discontinue your child's participation at any time without prejudice. My research supervisor is Dr Lesley Harbon, Faculty of Education, University of Sydney phone 9351 2022.

If you have questions, please feel free to ask me. Please keep this sheet as a record of this study.

Any persons with concerns or complaints about the conduct of a research study can contact the Manager for Ethics Administration, University of Sydney on (02) 9351 4811

Robyn Moloney

Appendix D: Consent form parents



The University of Sydney
Faculty of Education & Social Work
College of Humanities and Social Sciences
NSW, 2006, Australia

PARENTAL (OR GUARDIAN) CONSENT FORM

I, agree to permit,
who is aged years, to participate in the research project –

TITLE Intercultural development and bilingual immersion language learning in one Australian school

In giving my consent I acknowledge that:

1. I have read the Participant Information Sheet and the time involved for my child's participation in the project. The researcher/s has given me the opportunity to discuss the information and ask any questions I have about the project and they have been answered to my satisfaction.
2. I understand that I can withdraw my child from the study at any time without prejudice to my or my child's relationship with the researcher/s now or in the future.
3. I agree that research data gathered from the results of the study may be published provided that neither my child nor I can be identified.
4. I understand that if I have any questions relating to my child's participation in this research I may contact the researcher/s who will be happy to answer them.
5. I acknowledge receipt of the Participant Information Sheet.

.....
Signature of Parent/Guardian

.....
Please PRINT name

.....
Date

.....
Signature of Child

.....
Please PRINT name

.....
Date

Appendix E: Information sheet teachers



The University of Sydney

Faculty of Education & Social Work

College of Humanities and Social Sciences

NSW, 2006, Australia

TEACHER PARTICIPANT INFORMATION SHEET

Research Project

Title: Intercultural development and bilingual immersion language learning in one Australian School

(1) What is the study about? This study is about looking at how students change their behaviour, and what they learn, when they study another language and another culture. It is also about the role of the teacher in the development of intercultural competencies in students, and how we can facilitate strong intercultural development.

(2) Who is carrying out the study?

The study is being conducted by Mrs Robyn Moloney. Director of Languages and it will form the basis for the degree of Doctorate of Education at The University of Sydney under the supervision of Dr Lesley Harbon, Faculty of Education.

(3) What does the study involve?

The study involves 60 Year 6 students in second language French, German and Japanese, and their three teachers. Data collection is proposed over one semester, Terms 1 and 2 2006

(a) Teachers would be involved at the beginning of Term 1, in a first interview of 40 minutes. They would answer questions as to their own cultural background and how they perceive intercultural development occurring in students. An audio recording would be made of interview.

(b) Students would then be involved in focus groups where they engage in similar reflections about their language learning. An audio recording of the focus group discussion would be made.

(c) Thirdly up to 5 hours of observations of Year 6 normal second language class lessons would be made, without any disruption of the lesson. A video recording will be made of classes.

(d) Finally, at the end of Term 2 there would be a second teacher interview of 40 minutes. The teacher would be presented with the collected data and reflect on any discrepancies or emergent issues.

(4) How much time will the study take? Two 40 minute interviews, possible five hours class observation.

(5) Can I withdraw from the study?

Being in this study is completely voluntary - you are not under any obligation to consent. If you decide to participate, you are free to withdraw your consent and to discontinue your participation at any time without prejudice.

(6) Will anyone else know the results?

All aspects of the study will be strictly confidential and only the researcher will have access to information. A one page summary of raw data results will be provided to school, participants and interested families. A report of the study will be submitted both for journal publication, and for a conference presentation, **but individual participants will not be identifiable in such a report**

(7) Will the study benefit me? The research will facilitate processes of intercultural reflection and enquiry in teachers, enhancing their understanding of the concept and its relationship with their style of pedagogy. It will highlight pedagogical processes related to intercultural learning, enhancing teaching. Teachers will be involved in reflection about the construction together of a framework of understanding of intercultural learning and the best methodological choices for representation of this in students.

(8) Can I tell other people about the study? yes

(9) What if I require further information?

When you have read this information, Robyn Moloney will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Dr Lesley Harbon, University of Sydney 9351 2022.

(10) What if I have a complaint or concerns?

Any person with concerns or complaints about the conduct of a research study can contact the Manager, Ethics Administration, University of Sydney on (02) 9351 4811.

This information sheet is for you to keep

Appendix F: Consent form teachers



The University of Sydney

Faculty of Education & Social Work

College of Humanities and Social Sciences

NSW, 2006, Australia

TEACHER PARTICIPANT CONSENT FORM

I, , give consent to my participation in the research project

TITLE: .Intercultural development and bilingual immersion language learning in one Australian school

In giving my consent I acknowledge that:

1. The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.
2. I have read the Participant Information Sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.
3. I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s) now or in the future.
4. I understand that my involvement is strictly confidential and no information about me will be used in any way that reveals my identity.

Signed:

Name:

Date:

Appendix G: School permission letter



5 September 2005

Ms Robyn Moloney

14 Sugarloaf Crescent

CASTLECRAG NSW 2068

Dear Ms Moloney

I refer to your recent request, and hereby give you permission to conduct your research on intercultural learning occurring in Year 6 students at International Grammar School. I understand that the period of this research is 2005/6.

Best wishes with this research project.

Yours sincerely

A handwritten signature in black ink that reads 'Kerrie Murphy'. The signature is written in a cursive style with a large, stylized 'K' and 'M'.

Kerrie Murphy

Principal

Appendix H: Student focus group interview questions

ESTIMATED TIME: 40 minutes

NB: (a) 'home class ' refers to the regular curriculum class conducted in English. (b) L2 used as abbreviation for second language

INTRODUCTION: About you:

Researcher collects information about each student in focus group:

Name (to be replaced in data by pseudonym):

IGS Second language:

How long have you studied your second language?

Does your family speak any languages at home other than English?

Do you have other languages you know or speak at home or with other family?

Researcher's script: (Researcher is taking notes, plus the session is audio recorded)

Right through this discussion, I'm going to refer to IGS German/French/Japanese as your second language.

PART ONE:

Script: OK, to start this focus group, I want you to have a quick think about how you feel about people from your second language culture

I would like you to look at this card. Some people think there are 6 stages of how people change in getting to know another culture.

Emphasise: Please be completely truthful. There is no right/wrong answer..

What stage would you say you are at, with the culture of your second language?

I think I would be in stage.....(I agree with the statements in.....)

(Large laminated cards)

Stage 1.1 1	Australia is all I need. I think we would be better off if all different groups and countries kept to themselves, and didn't mix. I am not interested in them. English is the main language and everyone should speak it.
1.2	I do not like to hang around with people from different cultures, they are strange, and might be dangerous
1.3	Australia's way of life and values should be a model for the rest of the world..
2.1	I mostly enjoy the differences that exist between myself and people from other countries. I accept that people from other cultures don't necessarily have the same values as Australians, and that's OK.
2.2 A	I like to imagine how a person from the other culture would think about things. I can shift into communicating in my second language without a lot of stress. I think its good to be able to have more than one perspective, know about French/German/Japanese ways of doing things.
2.2 B	When I'm in my second language class, I find I change my behaviour a bit to adapt to it, be like the teacher. If I were in France/German/Japan I wouldn't mind changing my behaviour to fit in there.
2.3	I can move in and out of English/second language without any problem. I can fit in in either Australia or France/Germany/Japan equally easily, without any problem. I sometimes feel I am 'in between two cultures' and can see good things and bad things in both of them.

(adapted from Bennett, 1993)

PART TWO

About you and your second language learning

1. What do you like about learning an extra language ?
2. what do you like doing best in language class? Why?
3. (a)how is second language class different to your home class?

(b) Do you feel different to when you are in home class? In what ways? Give me an example.

4. do you act or feel different when you speak L2 compared to when you speak English? How? Give me an example.

5. (a) do you think Ms/Mr X is 'very French (etc)'?

(b) what does he/she do that might make you think this?

(c) do you want your second language to be like his/hers? What do you do to make it like his/hers?

6. what things do you do in class that help you most to know about (target) country and how to use your second language there?

7. Could you give me a rough estimate of how much you understand in second language class?

*I hardly understand anything *I pick up a few words

* I get about half of what is said * I understand almost everything

Script: Now I am going to ask you about how you learn:

8. how do you understand what the teacher wants when you don't know all that he/she says?? How do you 'catch on' to the task, the lesson?

9. Have you been to (target country)? How did you get on there with communicating?

10. how do you think you would get on if you went to the country? – what things would be hard? Give me an example.

11. (student who entered after Year 3) did you have a second language at your old school? What was it? What learning skills did you bring from that class?

12. (continued from 12) Have you caught up in L2? how did you catch up in L2? What do you do when you don't understand? How do you feel about L2?

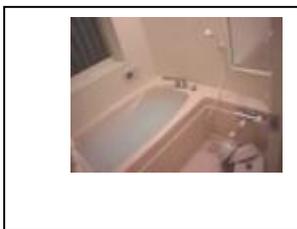
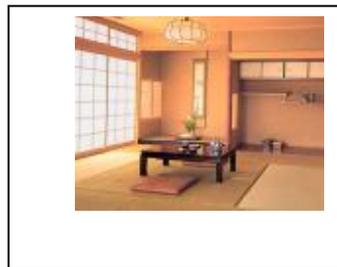
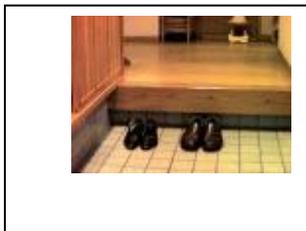
13. do you have any friends /know any kids or people who are native speakers of L2? Outside of language class, do you ever communicate with them in L2? How would you rate your ability to communicate with them in L2?

* Very good/ confident – * good – *just OK- *its difficult- *its very difficult

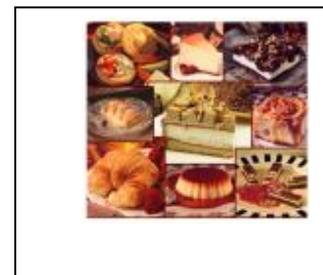
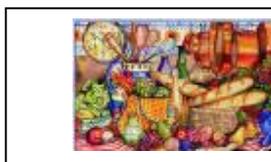
14. picture identification and discussion (see pages below, to be printed in colour and laminated, presented to those students in group studying relevant language) e.g. Japanese house- if you were in a Japanese home, what things would you do? What would you say? What would you hear? What would you smell? What can you tell me about this picture?

15.

Japan images



France images:





Germany images



PART THREE

(Switch to focus on data from individual): Students all have individual copy of amended Learners' Language Strategy Use Survey. Researcher reads the statements, they mark their individual response. (This has been used in researcher's work context, and test takes 15 minutes.)

Please see APPENDIX I.

Appendix I

Amended Young Learners' Language Strategy Use survey (Cohen, A.D., & Oxford, R.L., 1992) Amended items shown in Italics

Script: I am interested in how you learn your language: as we do this quiz together, think of any ways you learn that are NOT on the list. Young Learners Language Strategy use survey.

This is a list of statements about language learning. In the space before the statement:...
(these instructions are also printed in large font on large laminated card on table)

Mark a plus (+) in the space if the statement really describes you

Leave the space blank if the statement is somewhat like you

Mark a minus (-) in the space if the statement is not like you.

LISTENING STRATEGIES:

What I do to listen more:

- ___ 1. I watch TV shows in the language
- ___ 2. I watch movies in the language
- ___ 3. if I hear people speaking the language, I listen, or eaves-drop.
anything else?.....

What I do to understand sounds:

- ___ 4. I find sounds in the language that are like sounds in English.
- ___ 5. I try to remember unfamiliar sounds I hear.
- ___ 6. I ask the person to repeat the new sound.
- ___ 7 I listen to the rise and fall of sounds (the music of the language).

Add anything else you do to understand sounds:

What I do to understand what I hear:

- ___ 8. I listen for the important words.
- ___ 9. I listen for what seems interesting.
- ___ 10. I listen for words that are repeated.

Add anything else you do to understand the meaning:

What I do if I still don't understand what someone says:

- ___ 11. I ask the person to repeat.
- ___ 12. I ask the person to slow down.
- ___ 13. I ask a question.
- ___ 14. I guess the meaning from the person's tone (such as angry or happy).
- ___ 15. I guess the meaning from how the person moves or stands.
- ___ 16. I guess the meaning from what I heard before.

Add anything else you do to if you still don't understand what someone says:

VOCABULARY STRATEGIES

What I do to memorise new words:

- ___ 17. I group the words by type (e.g. nouns, verbs, adjectives).
- ___ 18. I match the sound of the new word with the sound of a word I know.
- ___ 19. I use rhymes to remember new words.
- ___ 20. I make a picture of new words in my mind.
- ___ 21. I write the new word in a sentence.
- ___ 22. I go over new words several times at first.
- ___ 23. Later I go back to remind myself about words I learned earlier.

Add anything else you do to memorise new words:

SPEAKING STRATEGIES

What I do to practise speaking:

___24. I make the sounds of the language until I can say them well.

___25. I imitate the way my teacher talks.

___26. I say new expressions over to myself.

___Add anything else you do to practice speaking:

What I do to talk with other people:

___27. I start conversations.

___28. I change the subject if I don't have the words I need.

___29. I plan what I am going to say.

___30. I ask the other person to correct me when I talk.

Add anything else you do to talk with other people:

When I can't think of a word or phrase I want to say:

___31. I ask the teacher to help me.

___32. I try to say it a different way.

___33. I use words from my own language.

___34. I use words from my own language but say them with sounds from the new language.

___35. I move my hands or body so the person will understand me.

Add anything else you do when you can't think of a word or phrase you want to say:

READING STRATEGIES

What I do to read more:

___36. I read a lot in the language.

___37. I read for fun in the language.

___38. I find things to read that interest me.

___39. I look for things to read that are not too hard.

Add anything else you do to read more:

What I do to understand what I read:

- ___40. I skim over a reading to get the main idea.
- ___41. I look for important facts.
- ___42. I read things more than once.
- ___43. I look at the pictures and what is under the pictures.
- ___44. I look at the headings.
- ___45. I think about what will come next in the reading.
- ___46. I stop to think about what I just read.
- ___47. I underline parts that seem important..

Add anything else you do to understand what you read:

What I do when I don't understand what I read:

- ___48. I guess the meaning by using clues from other parts of the passage.
- ___49. I use a dictionary to find the meaning.

Add anything else you do when you don't understand what you read:

WRITING STRATEGIES

What I do to write more:

- ___50. If the alphabet is different, I practise writing it.
- ___51. I take class notes in the language.
- ___52. I write letters to other people in the language.

Add anything else you do to write more:

What I do to write better:

- ___53. I plan what I am going to write.
- ___54. I use a dictionary

___55. I read what I wrote to see if it is good.

___56. I ask someone to correct my writing.

Add anything else you do to write better:

What I do if I cannot think of a word or phrase I want to write:

___58. I ask someone for the word or phrase I need.

___59. I try to say it a different way.

___60. I use words from my own language.

___61. I use words from my own language but add new endings to those words.

Add anything else you do when you can't think of a word or phrase you want to write:

What I do to think in the new language:

___62. I put my first language out of my mind.

___63. I try to understand without translating.

Add anything else you do to think in the new language: _____

NON-LANGUAGE- what I do to 'be' French/German/Italian/Japanese

___64. I use the same gestures as the teacher

___65. I copy the intonation, or 'up and down' in the way my teacher speaks.

Add anything else you do to 'be' French/German/Italian/Japanese. _____

THE WAYS LANGUAGE AND PEOPLE ARE DIFFERENT

___66. I like to understand the right time and place to use certain language

___67. I like to know WHY French/German/Japanese say certain things

___68. I like to know HOW French/Germans/Japanese are different to Australians

___69. I like to know how French/German/Japanese is different to English language

___70. I like to know how to act in Japan/Germany/France.

___71. I notice and think about how the way my family does things might seem to a kid from France/Germany/Japan

___72. I learn and understand more about the German/French/Japanese way of doing things as I go along in second language study.

___73 I make comparisons between Australia and France/German/Japan.

Appendix J

DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY

The first three DMIS stages are *ethnocentric*, meaning that one's own culture is experienced as central to reality in some way:

1.1 Denial of cultural difference is the state in which one's own culture is experienced as the only real one. Other cultures are avoided by maintaining psychological and/or physical isolation from differences. People at Denial generally are disinterested in cultural difference, although they may act aggressively to eliminate a difference if it impinges on them.

1.2 Defense against cultural difference is the state in which one's own culture (or an adopted culture) is experienced as the only good one. The world is organized into "us and them," where "we" are superior and "they" are inferior. People at Defense are threatened by cultural difference, so they tend to be highly critical of other cultures, regardless of whether the others are their hosts, their guests, or cultural newcomers to their society.

1.3 Minimization of cultural difference is the state in which elements of one's own cultural world view are experienced as universal. Because these absolutes obscure deep cultural differences, other cultures may be trivialized or romanticized. People at Minimization expect similarities, and they may become insistent about correcting others' behavior to match their expectations.

The second three DMIS stages are *ethnorelative*, meaning that one's own culture is experienced in the context of other cultures.

2.1 Acceptance of cultural difference is the state in which one's own culture is experienced as just one of a number of equally complex worldviews. Acceptance does not mean agreement—cultural difference may be judged negatively—but the judgment is not ethnocentric. People at Acceptance are curious about and respectful toward cultural difference.

2.2 Adaptation to cultural difference is the state in which the experience of another culture yields perception and behavior appropriate to that culture. One's worldview is expanded to include constructs from other worldviews. People at Adaptation are able to look at the world "through different eyes" and may intentionally change their behavior to communicate more effectively in another culture.

2.3 Integration of cultural difference is the state in which one's experience of self is expanded to include the movement in and out of different cultural worldviews. People at Integration often are dealing with issues related to their own "cultural marginality." This stage is not necessarily better than Adaptation in most situations demanding intercultural competence, but it is common among non-dominant minority groups, long-term expatriates, and "global nomads."

Bennett & Hammer, 1998. Retrieved from www.intercultural.org/pdf.dmis/pdf

Appendix K: Teacher Interview – Questions

Questions to explore the following areas of content: behaviour/experience, opinion/values, feelings, knowledge, sensory. (NB. L2 is used as abbreviation for second language, but is the language which the teacher teaches at the school)

About you

- 1 Information about teacher: nationality, length of time teaching second language, length of time at this school, native/non-native.
- 2 Could you please describe your language and cultural background?
- 3 How would you describe your cultural identity as you experience it here in Australia?
- 4 Do you think you shift cultural perspectives? (paraphrase: do you shift from a (Japanese) outlook to an English- speaking Australian outlook?) When do you do this?

About you and your teaching

- 5 Why did you choose to teach L2?
- 6 How would you describe your teaching style?

De Courcy (2002a) says that all Australian immersion programs are 'based on teaching language through content' Baker (2001) has a longer list of the principal features of all bilingual immersion pedagogy: (on laminated card- show to interviewee)

- The second language is the medium of instruction.
- The immersion curriculum is the same as the local first language.
- The school supports first language development.
- Additive bilingualism occurs.
- Exposure to the second language is largely confined to the classroom.
- Students enter with a similar (limited or non-existent) level of second language proficiency.
- All the teachers are bilingual.

- The classroom culture is that of the first language. (Baker, 2001)

Do you agree with this list? Does the program at your school fit these features? Does it have features that are missing from this list?

- 7 What do you enjoy about the bilingual immersion pedagogy?
- 8 What do you not enjoy about the bilingual immersion pedagogy?
- 9 Knowing that IGS follows the BOS syllabus, what are your main aims in planning/choosing your content and activities?
- 10 What do you perceive to be the most valuable/important activities of the learning process?
- 11 What activities do you perceive that the students enjoy the most?
- 12 How would you rate the four language macro-skills (speaking, listening, reading, writing) in importance in your teaching? (1,2,3,4) or are they equally important?

About you and your understanding of intercultural learning

- 13 What kinds of cultural learning do you think is going on in your classroom?
- 14 Are you aware of children copying you when you speak, write on board, gesticulate? What specific types of behaviour do you think they might copy, in order to speak, write, and communicate like you?
- 15 (How) do you think the selection of curriculum topics supports development of intercultural learning?
- 16 Bennett (1993) says that there are 6 distinct stages of change in intercultural development. Show Bennett and Hammer (1998) model, and the statement interpretation as given to students: (laminated cards)

1. Ethnocentric stages

- 1.1 Denial: unaware of cultural difference
- 1.2 Defense: difference is perceived as threat, labelled negatively
- 1.3 Minimization: appreciate some difference, but still sees own values as the universal, lack of awareness of problems

2. Ethnorelative stages

- 2.1 Acceptance: shift perspective, understanding of own cultural context
- 2.2 Adaptation: able to take perspective of another culture and operate within it, based on its own norms. Mental shift: ‘cognitive adaptation’ (A), leads to production of appropriate behaviours: ‘behavioural adaptation’ (B).
- 2.3 Integration: able to shift perspective between two (or more) cultures

Stage 1.1	Australia is all I need. I think we would be better off if all different groups and countries kept to themselves, and didn't mix. I am not interested in them. English is the main language and everyone should speak it.
1.2	I do not like to hang around with people from different cultures, they are strange, and might be dangerous
1.3	Australia's way of life and values should be a model for the rest of the world. Anyway, difference doesn't really matter, the important thing is that people are the same.
2.1	I mostly enjoy the differences that exist between myself and people from other countries. I accept that people from other cultures don't necessarily have the same values as Australians, and that's OK.
2.2 A	I like to imagine how a person from the other culture would think about things. I can shift into communicating in L2 without a lot of stress. I think its good to be able to have more than one perspective, know about French/German/Japanese ways of doing things.
2.2 B	When I'm in my L2 class, I find I change my behaviour to adapt to it. If I were in France/German/Japan I wouldn't mind changing my behaviour to fit in there.
2.3	I can move in and out of English/L2 without any problem. I can fit in in either Australia or France/Germany/Japan equally easily, without any problem. I sometimes feel I am 'in between two cultures' and can see good things and bad things in both of them.

In your perception how would the children in your class fit any of these stages? In your experience have you noticed them change, or gradually experience an L2 cultural perspective? In what behaviours can you observe this? Tell me about some children you are thinking of.

- 17 What do you think would be ideal classroom situation be for facilitating greater intercultural sensitivity?
- 18 How do you assess students' intercultural development?
- 19 Would you rate the four language macro-skills (speaking, listening, reading, writing) as of greater or lesser importance in student intercultural development?

Appendix L: Classroom observation tally instrument

Classroom interactions: Class.....date.....

Tasks.....

Using Language		Notes
1.	Teacher explanation L2, QA L2	
2	Teacher QA L1	
3	Student QA in L2 interactive talk	
4	Student presentation L2, roleplay	
5	Student L1	
6	Student codemix L1+L2	
7	Student unsolicited speak L2	
8	Student construct oral/written text	
9	Teacher corrects/models lang oral	
10	Teacher corrects/models lang written	
11	Teacher encourages 'noticing', allows time for reflection	
Making Linguistic Connections		
12	student question/comment L1/L2 syntax, features etc	
13	Teacher question/comment L1/L2	
14	Teacher comment on usage of lang in context	
Moving Between Cultures		
15	Student question/comment C1/C2	
16	Teacher question/comment C1/C2	
17	Non verbal behaviour-gestures teacher	
18	Non-verbal behaviour- student	
19	C2 practices, activities	
20	C2 cultural values, positive comments C2	

Task stimulates interest in lang/culture.....

Student/teacher interchanges.....

Comments:.....

Appendix M: Sample lesson observation notes

Sample lesson transcript 1

Classroom Observation 22 May 2006 Year 6 Japanese. Teacher, Bettye Fennell

Conversations about the weekend, using past tense.

Teacher generates correct question forms from students

– where did you go? what did you do? did you watch TV? what?

Teacher conducts short conversation with student in L2 as model.

Teacher asks: what did you notice in that conversation?

- There are a lot of English or foreign words in Japanese (MLC1).
- Student makes contributory comment in L1 about borrowed words.
- Anything else?
- Teacher draws attention to *aizuchi* (conversation flow markers, such as 'oh I see' 'is that so?' 'that's nice').
- Teacher explains in L1 they are 'very important feature of Japanese', 'gives your Japanese a natural flow'.

Teacher models conversation in L2 again with student, other students observe.

Teacher: What did I say to keep the conversation going? - kids offer the phrases in L2.

Teacher models conversation with different student. Student does not use *aizuchi*.

Teacher asks class: what didn't he do? – students identify lack of *aizuchi*.

Teacher: 'It's hard, you have to get used to it', using 'the fillers'. Also difference between final particles which denote questions/agreement, etc.

Students are interested, engaged, can see the point.

Teacher: What do the fillers do?

Students: They make it flow.

Teacher: Yes, and also something else. For Japanese people, it makes it seem as tho you are interested in the conversation, politeness. Japanese attach a lot of value to being polite. (MBC)

Disciplinary comments in L1

Students carry out pair work conversations, with conscious attempt to use *aizuchi*, and past tense verb endings. Then they have to report to class what their partner did on weekend.

Sample transcript 2

Classroom Observation Notes – Transcript 2: German teacher, Anna Ludwig

Series of 3 lessons

Thursday May 4 – The Countries of Europe (HSIE) 100% German

Map of World

The countries of Europe: kids volunteer names in German. Kids go up and write names on board.

Kids engaged, interested. Stretching their general knowledge.

Kids get blank maps of Europe, kids fill in country names, using a (German) atlas. Student talk, Students ask question in L1, teacher answers in L2.

Teacher does discipline in German – very effective.

Teacher: *zu laut, und zuviel Leute sprechen English* (too many people speaking German).

Students: *wie frag ich..* (how do I say...)

Teacher: *Wo ist die Schweiz?* Teacher draws attention to gender and particles.

Teacher draws picture on board to illustrate her explanation in German, demonstrate what she wants, re sticking in book.

Student teacher questions and conversations

Europa ist nicht gross aber es gibt viele Lander .

Mentions border issues, ability to cross. Student: 'That was in 'The Miracle of Bern' (recent film shown) L2/L2

Brief discussion political issues which have determined borders.

Model sentence: *Polen ist in der Nahe von'*

Polen liegt nordlich von...

Students are helping each other a lot.

(Student picks up teacher error on board: teacher: 'Ja, dumm!')

Discussion of bumper stickers on cars in Europe (CH, DE, etc) Kid: It's like the bits at the end of different countries' websites.

8 May Year 6 German

Tasks: The countries of Europe. (HSIE)

Period 5 11.40

Teacher checks the contents of the weekly homework to be done.

The capitals and countries

Teacher: Some countries have articles (the) – attention to accuracy and aspects of language. – draws attention to form of language and spelling

Teacher points out umlauts, pronunciation, plural forms. Student mispronounces, teacher corrects.

Nationality- teacher points out different male/female *der Australien / die Australierin*

Body of Lesson: Mapping Europe

Teacher speaks 100% German

What are the neighbouring countries to Germany? What does Germany look like? Kid draws map of Germany on board.

Teacher: Perfekt, ganz toll.

Nachbarlander- was grenzt am Deutschland?

Kids volunteer answers. Questions in L2 from student.

Lots of praise and encouragement in L2.

Very complex question in L2 from teacher, hands shoot up to answer.

In order to go out to lunch- kids must supply correct form of verb in nominated person e.g dürfen / er ...er darf

After Lunch same day:

Names of countries and peoples are stuck to board on slips of paper. Kids stand around. Kids have to sort them into 3 categories- country, males and females. Some student code-mixing

Compare endings on words in same category- extrapolate the rule by noticing, extend to understanding of all countries. A significant piece of grammar understood and done by observation and noticing.

Explanation of task: fill in the information in the grid; can do it with neighbouring student. Then correct by looking at 'solution' pinned up around room.

Teacher: Wer hat Fehler gemacht? (check for errors)

Teacher is modelling discipline, good organisation, value attached to care with language.

Where are certain languages spoken? Wo spricht man ...?

Pattern sentence: Man spricht Französisch in der Schweiz und..

Teacher gives many small corrections, help...

Discussion re dialects, e.g Schwitzerdeutsch.

Gives examples – zum Beispiel – different words for Butter etc.

Wo spricht man Englisch? (pronunciation check)

Students very attentive, interested)

11 May

Further 2 tasks on the Countries of Europe.

Integration of spelling and language forms, with study of European languages spoken. Kids 100% on task, despite its difficulty.

Task 1: Pair work resource A+B on Greetings in many different languages.

Wie sagt man 'Guten Tag' auf...? (How do you say hello in ..?)

Buchstabiere für mich (spell it for me)

Task 2: Pair work resource - In German there are many words from other languages e.g. Anorak.

Woher kommt das Wort (Anorak)? Das ist Eskimoisch/

Highlights arbitrary nature of language.

Appendix N: Sample teacher interview transcript – extract

Interview with teacher (T): Anna Ludwig, German. Thursday March 9 2006 (Year 6 German and also primary home class teacher)

RM: Can I ask you about your nationality and language background?

T: Mum is German, dad is Swiss German; that's different dialects, so mum's language is Bavarian, so I am a mix. So my first language is Bavarian, then there is High German, and then I had to learn Swiss German, and then the other languages. And then I did bits of primary teaching over there.

RM: In the national system?

T: In the national system. But even there, you have the little ones from kindy to about year 3, you speak Swiss German to them, but then to teach language, you have to teach High German.

RM: Is that hard for those children? do they understand the difference?

T: They do understand the difference, but its still ... you still have Swiss colour in the High German, you can still hear if someone speaks High German with a Swiss German background.

RM: Is it actually different vocabulary, or different accents?

T: Some of it is different words, some of it is different pronunciation and accent and where you place your vocals.

RM: And when did you come to Australia?

T: 1990, I think, on and off I had a couple of breaks, coming and going, trying to get residency.

RM: Was teaching German as a second language, was that a big transition?

T: Not really, because I've done lots of language and through music as well, I have language in that part as well, I'm really interested in language, I have a degree in linguistics, I'm interested in languages and I've done lots of languages, and I'm interested in how they work, and I don't find it difficult.

RM: And so how long have you taught here?

T: This is my fourth year now. And before that I taught in the state system, as a music teacher, at times, and as a special needs teacher, and at the beginning as a special aide, because I couldn't get the number...

RM: So you feel as though you have chosen to teach German in Australia?

T: Yes, I like to keep both going, because, I like languages, so it's good to have both...I enjoy the normal classroom environment, but having the language, it's good to do both.

RM: So thinking about your own cultural background, do you feel as though you still shift between different perspectives now, between Bavarian outlook in German, to an Australian perspective where you speak English? at any particular times?

T: Not really. I am aware of some sociolinguistic differences, like in German you have much less 'please' and 'thankyous', because I got told off by my homestay mother, because I didn't say thankyou for everything, and looking now at Teacher X, and people who haven't been exposed to the language for all that long, I can see her doing it. Having all the linguistics and the reading, I can figure it out. But for myself,

I find I'm somewhere in between. I've got parts of my German, and Swiss style and outlook, but I've got bits of the Australian as well. I think I shift continually, I can't say exactly. It's the same when I'm in Switzerland, I have been teaching there at times, and even there it's in between, it's not that fixed any more....

RM: How would you describe your own personal teaching style in German?

T: I'm very much...I'm very lucky, having the bigger kids, and quite a few native speakers, so I'm trying to only use German... like you're meant to, I have problems occasionally – you have to speak some thing else so they understand it. But the majority I do real immersion, adding grammar. Because I find it really really important that kids can pinpoint the bits they know and have a structure they know, especially for the weaker kids, they can actually see where bits fit in.

RM: Yes, I don't think you can teach German without it.

T: It's in general, any language if you've got a structure... I did Italian, at uni in Wollongong and the people I went through with, they didn't have any grammar from school, and how difficult it was for them, coming in contact with grammar for the first time, with a language and not knowing how things work.

RM: Yes, I had the same experience, last year, learning Chinese. First I started learning random greetings phrases, but it wasn't until I got up to 'oh, this is the way the sentence works' that I felt completely empowered, and I could say lots of things.

T: Yes, it's brilliant. I've done some of the analytical linguistic stuff, and I think I could learn any language now quite easily because I can work out how it works, with the patterns. It's like in my Italian, my Italian was mostly based on French. So I just take the French word and change the ending a bit. And the teacher would say, 'How do you know these words?' and I would say its French with a bit of 'o' at the end, I just tried...

T: So I like my kids to be empowered like that, and even to be able to make that transaction between what we do in English and how is it done in the other language, so they are aware of it. sSo first we do it subconsciously, and then I'll pinpoint things. 'This is the way it works', so hopefully at some point, kids say, 'Oh yeah'.

RM: That's the Making Linguistic Connections thing from the syllabus, that is very important for kids.

RM: OK, thinking about the program here for a moment ... there are various definitions of immersion programs, but Baker has this list of characteristics. Do you think we do all those things, or do we do any things which aren't on the list?

T: Well, we do the first one. But see, some bits of it I find it difficult, because, they have a tiny bit, but it's quite hard to find the authentic materials.

RM: Of course.

T: I find it very difficult...

RM: ...to do first language German education totally?

T: Yes, to do it totally in German. Sometimes it's silly... So at the moment we have the topic 'Sydney' and I do not translate the name Harbour Bridge, because it's a name. I have a few problems there...

T: For me, we do No. 4, we do speak to kids a lot outside the classroom, in the language, so that adds as well... so it's naturally...

RM: Do you get a good level of response from kids in your class, kids speaking to you? do you demand it?

T: I do. Some of them are quite shy, and at the beginning quite worried about making mistakes, but its really nice, some of them I've had for three years and its really nice to see what they can come up with. Adele has come on so much: she was this shy little girl, too shy to speak, too worried about making mistakes, and now she comes and speaks and tries, and she has made massive progress.

RM: I wonder with the complexity of German, whether the response of speaking comes a bit slower? than the other languages?

T: I'm not so sure, because having gone through that myself, with other languages, I think its ingrained in a personality, whether you want to respond, whether you will take the risk to make mistakes. Some people they try. Especially with younger kids, they don't care whether they make mistakes, whereas when they get closer to teenager, Year 4, 5, 6, then they get really really concerned about making mistakes, Not all of them, but quite a lot who prefer not to say anything, because they could be ridiculed by the others. Even if the classroom environment is totally different, they still have got that in them. 'I don't want to try.'

RM: it's not a function of having native speakers around?

T: No. I always say to them, 'Look, you only learn when you make mistakes' and I usually say, 'I couldn't care less, if you go somewhere, you speak the language,' and I always give them the example, of me saying 'hairs' for years, because of the German plural noun, and they laughed at me, and then it was gone, and I realise I don't do it any more. But that's the only way you get anywhere....

T: With number 8, I think it's a mixture, it's not just first language, I think its both, because you bring in ... first of all you've got the classroom language, and you bring in the second language, which basically has different structures, and you use both, you got a bit of Swiss German in there, but you adjust it, to fit in with the target language...

RM: What do you enjoy about the immersion pedagogy here?

T: To see what progress they make, and to have them see suddenly, 'I can actually say something'. It creeps up on them, it's not like you have your book and you learn your set structures, they pick up bits and pieces, and they're not always aware of it. And they work in the language, it's not like you do.... I love grammar, as I said before, but... it's actually doing living things with the language, and learning a language the way it is, not the way its in the book, with set vocabulary and structures. You pick up little idioms, little things I say, lots of times, they forget, but if they hear it over and over, suddenly somebody uses it, and you think, 'Wow, it's actually there'. Just little things, like that, I think it's really really interesting... gratifying.

RM: And you're dealing with the whole child, especially you as a properly trained primary teacher.

T: Absolutely, and having them say, 'I can do it' and realise, the power it gives them, and that they can go and talk to somebody, or try and talk to somebody, which is absolutely empowering for them, and for me.

RM: It's very personal.

T: It's amazing. And they grow, just to see them, the confidence they get in general. The language here, even kids who are struggling, if they realise what they can do. Some of them are lazy – they need to realise that language learning, it's hard... that even in immersion, you still have to put work into it, and some don't.

RM: There's a little bit of an illusion about that?

T: Yes, they don't realise... But suddenly they make the transfer to their first language as well. They realise, I can do that- my spellings getting better, in German, so they actually do the same in their first language. A few people, they had massive problems with spelling, and first we fixed the German, and then the other way around,

RM: That might just be in the case of German, being a related language to English?

T: No, it's transfer. I think it's meta-learning, because German is totally different, the structure, the sounds, I think its metacognitive process. They think, 'I need to do this, to get there, and so then I need to do it in the other language as well.' Bingo!

RM: Is there any downside, anything you don't enjoy or find difficult?

T: The restrictiveness of 80 minutes...and I find it really hard to find material for the topic-based units, and being far away from Germany... and also in general, if I compare to Italian and French, there's not that much second-language learning material coming out of German. It's slowly coming, now that in Germany they have got foreigners and they need to learn the language, but up to now, it's really hard to get good resources. Not the 70s style of teaching and boring...

RM: Have you got a main aim in your choice of things? Do you go for fun, or for language content?

T: I go for both. Probably a lot based on the content and the linguistic part, but also based on the kids and what I know they enjoy.

RM: And you know that age group so well....

T: Yes, and you need to keep their interest up, try to get some of them out of their shells, and take risks.

RM: What activities are most valuable?

T: That depends on what you are trying to achieve... So, I think plays are really good, they help the pronunciation, the sentence structures, and they love doing it.

RM: The producing?

T: Some kids they love writing, but others hate it, so you cant say in general... Some kids really like videos and bits like that, they think it's easy, and they're not doing anything...but in fact... when you ask questions afterwards, they still have been thinking... Others don't like it, so it s a difficult question to answer...

RM: So if I asked what things do the kids enjoy the most, the answer would be the same, it would be different?

T: Yes, according to their styles and needs...

RM: Of the four language skills, is any one more important than another in what you do?

T: Yes, speaking, but I know I'm not doing enough in this environment, knowing what they have to achieve later on... I know it's really important, and listening. But having a classroom that's so small, I can't send a group away to do something, it'd be difficult, so I think this is a bit of a shortcoming... of our system

RM: Thinking about kids and their cultural development, thinking about German, and the culture that goes with language, way of life, do you see that happening? What kinds of cultural learning do you see happening in kids?

T: Tiny bits, probably, little signs, gestures... but lots of it is still stereotyped, coming from media, bits and pieces, it's still there...

RM: You mean in German in particular?

T: German in particular, Like German has to be the rigid thing, lots of them come in with that. Or when they are trying to be silly they put that in... They think they're funny, but they don't even realise it's not right any more... because it's on television, this strict German and its chopped up bits...

RM: *Hogan's Heroes*?

T: Yes.

RM: Does that worry you, distress you?

T: No, it doesn't. I think it's natural. And I think the only effective learning, and true learning happens if they later on if they go and actually live for half a year in the country... It's all broken down/

RM: Are you aware of kids copying you, as the German model?

T: Yeah, I think they do, they take your structures... especially in immersion, it's meant to happen that way.

RM: Do you think the particular topics we have chosen particularly intersect with intercultural learning?

T: Some of them do, some of them don't, for example, Sydney is silly, and natural catastrophes, it's really really difficult, and too technical... whereas the next one, capital cities, Berlin, and festivities, they're great.

RM: Thinking about kids changing, Bennett's model, identifies the six stages in the way someone changes in relationship with another culture, starting with outright denial... all the emotional changes, through to complete fluidity between two cultures. This is a version translated into the way people speak. Where do you think children would be in these stages?

T I think somewhere in the second stages (2.1 etc). IGS kids have parents from different backgrounds, they're not that narrow minded, and they're aware of what's going around them in this context

RM: And their own mixed families...

T: So I would probably see them in the last two boxes here.

RM: And do you ever see change in kids in classrooms, change over the years, in their attitudes towards the language or culture? or towards second cultures in general?

T: It's not obvious I think, doing it daily, it's natural, for them it's natural, it's what you do, you swap to different languages... I am mean, if they come in and speak English, I pretend to not understand, until someone has to translate... It's not obvious.

RM: In the case of German, if there was a definition of German culture, what sorts of things would you say are prominent aspects of German heritage or culture, either old or modern, that you think kids respond to? What do they like about Germany?

T: Boys love soccer... skiing, snow, the food, pretzel, history wise, and books, movies, painters...

RM: Do you do old culture, like fairy tales?

T: Yes.

RM: If you wanted to have a classroom that was about greater cultural sensitivity, what do you think would be ideal location or situation?

T: Then you would probably have to have the immersion for a month solid... just having a longer time, so they see the full spectrum... They have a tiny bit of it at camp, because you have the daily routine, culture comes in to daily routine a lot, and you've got all that. When you go to school, it's not a true environment... it's really hard... it's not an authentic environment. You go there and you do something, and it's not... the real thing... If you could have a month and maybe bring in people, parents, for reading, and you could have more connection with other people from the culture as well... and I find it really important that they hear lots of different people speaking the language... everybody has a different pronunciation and accent. Otherwise, they get over there, and everybody speaks differently.

RM: There are lots of different 'Germans'?

T: So, lots of times I use tapes and video, so they don't just hear me...

RM: If you were interviewing kids about their feelings about German, what would you expect them to say, if you asked them 'Do you feel as though you have a German identity'? Do you think they'd think there was a bit of them that felt German?

T: They would ask you what does identity mean?

RM: Do you think they feel a bit German?

T: Some of them would probably feel it... Just knowing the language makes them feel part of it... I think some of them might.

RM: It's been part of their life for a long time/

T: Some of them might.

RM: Do you think they feel close to it, love German...?

T: I don't know. Some might say its really hard, you get both. They're still at the level where it's not easy, they can't actually go out and communicate freely with someone, it is hard...and in a couple of years' time, if you talked to maybe Year 12, when they've got the ease, and they can go out, and they have lived in the country. I think to get the identity, you have to have gone and lived there... and have lived in the culture, otherwise it's a book identity, you've got the classroom, the book identity, You've got bits of it, but you haven't got the whole...

RM: To get the language absolutely connected with life and culture. You need...

T: With any language you need to be there and get the language which is actually spoken, which of course is fluid, keeps changing, so you get that as well...

RM: Talking to them, they do feel very close, very fond of their language group.

T: Yes, they would. It is a part of them. It's good that they actually take possession of it, it's of more value to them and they appreciate what they're doing, and what they have done.

RM: They don't think of it in a separate compartment.

T: Yes, that's us – our thinking – it's for them, they move in and out, and they move in and out of the language as well.

RM: Do you think they compare with kids in other languages. Do they think German is harder than Italian?

T: I don't think they do that, I think its really funny, I teach German in my home class classroom, and in German time, if a teacher comes, I speak German. Often the kids who don't do German come into the room after a German class and there might be German still written on the board. And they say, 'What does this mean?' or 'This word is written here here and here, does it mean so-and-so'? They all pick up other languages as well and transfer – in French we do this... and in German we do this. They do this all over, transferring.....

RM: Thank you.

Appendix O: Sample student focus group Interview transcript

(Thematic coding analysis, as per Table 14)

Focus Group 4 German. Monday March 13 2006

Collection of data on children done off tape: data

RM: What do you like about learning German?

Sylvia: Well, I find it really easy slipping between two languages (MBC7) and I really enjoy speaking two different languages.

Elizabeth: I like how you can learn two languages and when you go to the other country (MBC2) you can speak (UL2) and understand the other people.

RM: Have you been to Germany?

Elizabeth: I've been to Austria.

Xavier: Well, I like everything about German because when I get older I might want to study in Germany and it would be useful.(MBC4)

RM: So you're thinking about the future

Malcolm: I like it in German when we play those games (UL6), they're more fun than the ones we play in home class.

RM: OK, so there's stuff about your purpose for learning German, and there stuff about what you like doing in class.

Habibi : I like everything about it, cos I'd really like to go to Germany when I'm older (MBC2) and I'll be able to understand and be able to write stuff down in German.

Wilhelmina: Yeah, I like learning another language and being able to go to the country and understand people. (MBC2)

RM: And in class?

Sylvia: Well, I like how IGS makes it a little bit of work, but a lot of fun as well, you're not always doing pen and paper work.

RM: So what are the fun things, for example?

Sylvia: You play some games, and we watch a German movie (UL6), and it's good when you feel you can actually understand it.

Xavier: Well, I find that even sometimes when the work is a bit boring, you still know that you're learning something, and it's for a purpose. (UL6)

Habibi: It may be boring some bits, but if you do it, you know it, and then there's a game (UL6) or something.

RM: Do you use the computer much?

All: yes for projects, pictures, websites.

RM: What's your favourite in class?

Wilhelmina: Well, I really like the computers, like The Language Market, and also when I'm watching a German film (UL6) and I can understand it and someone walks in who can't, you feel good (MBC9)...

Xavier: And also when one of the teachers come in, or some other kids and asks for their pencil case, and we all have to shout out 'You say it like this...'

RM: Someone made a comment that your German class is a bit different, you feel a bit different in it to your home class – how do you feel different?

Habibi: Well, I guess you know English a lot better, if you are born in Australia.

RM: So that's a good thing about home class?

Habibi: Yeah, and in German you might not quite understand, get a bit nervous if you don't know what's going on...

Sylvia: Well, I think its good to have two different cultures you can look at and it gives you a feeling of satisfaction that your learning two different languages all in one day.(MLC3)

Wilhelmina: I like it also when your parents cant understand you, when you're speaking German, you can say random things and they wont understand you.(MBC9)

RM: Yes, the Japanese kids said, 'It's a secret code'...

All: Yes, it's a code.

Xavier: Not for me, my parents know it all...

RM: Oh that's bad luck, you could have off and done something they didn't know.

RM: Do you ever feel 'a bit of me is German' when you're in language class?

Habibi: Oh yes.

Xavier: I was born in Germany. When are doing a test sometimes I feel quite nervous, because I've got quite a bit a big range of knowledge, and it'd be embarrassing if I get something wrong.(MBC6)

Sylvia: Well, because I'm both Austrian and Australian, I find when I go to Austria, I feel like I belong there, cos I know the language and I know how to speak it and I know how it works there. (MBC3, MBC5)

RM: Do you think it's just language that makes you feel 'a bit German' in German or is it that you've changed a little bit, your behaviour has changed a bit?

Wilhelmina: Well, my mum is half Polish, half Swedish, so she knows a bit of German... I cant wait for exchange, it'd be so cool, to speak German all the time...(MBC2 , MBC4, UL2)

RM: What things do you think of as being German – if someone says, 'What's German culture like?' what kind of things come to mind?

Xavier: Sausages, Lego. (MBC5)

Elizabeth: Playmobile, there's Playmobile land in Germany.

Meta: All the Christmas decorations, in Austria, it's so beautiful.(MBC5)

Habibi: Snow, chocolate,

Wilhemina: The German exchange student, she brought over lots of chocolate and it was beautiful.

Sylvia: Cakes and biscuits, food.(MBC5)

Sylvia: Sacher torte

RM: A particular sports?

Habibi: Ski, snowboard, skate. (MBC5)

Sylvia: I love skating.

RM: What about something big coming up soon?

All: Soccer? World Cup.

RM: What about stories? None of you mentioned....

Elizabeth: Oh, fairy tales. Yes, definitely fairy tales.

Elizabeth: We had a really good teacher, called Verena, and we did loads of fairy tales with her and a puppet show.

RM: Do you think [Anna Ludwig].... What is German about Ms Ludwig?

Habibi: She's Swiss.

Sylvia: Well, you can tell by the way she teaches, she really knows her stuff. I think she's a really good teacher.(UL1)

Xavier: Sometimes when my dad is looking through my homework, he notices these differences, cos she's Swiss, sometimes the grammar is different, and he says, 'That's not right' (MBC 10)

Wilhelmina: I think Ms Ludwig when she's speaking German, I just think it's all really good, and then I can actually understand it as well (UL1, MBC10)

RM: Do you want your German to be like hers?

All: Yeah, may take a while.

RM: She's a model?

Sylvia: But she can also do the Swiss dialect. When she's talking to Teacher X, she's Swiss, you hear them(MBC 10,

Sylvia: I can understand Austrian dialect, but I can't speak it. I am going to get mum to teach it to me.(UL1, MLC2)

RM: I used to be a German teacher, but I just know basic German, and when they are burbling along, it's very thick, I can't understand at all.

Sylvia: I can understand bits of it, but I can't understand everything.

RM: Yes, it's very strong.

Habibi: You can pick up a few words. It's like Dutch (MLC2), you can pick up a few words with different pronunciation, and the words are in a different place. (MLC6)

Sylvia: It's like Hebrew (MLC2), I find I can well, in Yiddish, if you're Jewish, I can understand bits of it, cos it's like German...

RM: Is there anything else Ms Ludwig does, other than talk, that you think are German characteristics, that you copy?

All: [silence]

RM: Germans don't throw their hands around, like Italians...

Wilhelmina: They way Germans speak their language is very like the way English people speak English (MBC1).

RM: And its related language, cousin?

Xavier: There's a joke where you say, how do you stop a French person from talking? And its like, tie his hands behind his back!(MBC1)

RM: Oh, that's good, that's a good language joke.

RM: Apart from language, what sorts of things do you do in class that help you know about the German way of life and German culture and stuff?

Wilhelmina: We learn a lot of stuff, like right now were learning about directions. That's pretty cool, because you can direct people anywhere, it's really useful...(UL6;UL2)

RM: Do you use German names for the streets?

All: No, no, we direct people right and left and along the street and use paper directions that are just made up.

RM: Have you done German daily life, like what they have for breakfast.... or what German kids do in schools?

Xavier: The only thing I remember about German schools is that they don't wear uniforms and they go home at ... lunch.

Wilhelmina: Well, you do notice a lot of things in German... like 'und' which is 'and', you can kind of understand it.(MLC 6)

Elizabeth: It's kind of a bit English.(MLC1)

RM: You can do a lot of intelligent guesswork from English.

Elizabeth: A lot of the languages like Italian and French, they are close together, but Japanese... that's like completely different, the alphabet's completely different as well.(MLC2)

RM: So [Habibi], you haven't got another language at home, do you find it easy, can you do that intelligent guesswork thing in German?

Habibi: Yeah, I can or I look it up on the computer or in the dictionary.(MLC4)

RM: Someone with a third language behind them...

Sylvia: I went to preschool in Austria. They take you on a lot of excursions, I went to a museum and ice-skating, I've still got a photo. I remember this really mean teacher, I hated her, mum and dad liked her but I hated her...(MBC3)

RM: So are you saying we should do more excursions?

Sylvia: No, you shouldn't do too many or you never learn anything...

Wilhelmina: I don't think so, because this isn't like Germany, so it would be a bit pointless.(MLC4)

Xavier: They only way you could make our classroom like Germany would be to put the airconditioning on full high, and put on scarves and jumpers.(MBC7)

Habibi: And fake snow.

RM: So your learning of German remains in a kind of bubble, within an Australian school?

All: Yes.

RM: You don't really feel you're in Germany?

All: No.

Sylvia: Some really cold days it's very good.

Xavier: Sometimes I'm in the car with my parents and I'm talking German, and I have to look outside and read the signposts, check what country I'm in...(UL4; MBC6)

RM: Cos sometimes you get so wrapped up in something, you get kind of 'I'm really enjoying this German' you forget...

Habibi: In the zone.(MBC6; UL4)

RM: Yes, in the zone, good expression.

Elizabeth: When I'm in the classroom it gets really cold, and when I come out for recess, it's so hot.

RM: Maybe you've been in a plane and changed countries...

Sylvia: When it's a really hot day, I think, it's so hot, I wish I was in Austria and I close my eyes, and I see that I'm in Austria and then I open them again, and see that I'm in Australia...(MBC6)

RM: Would you all like to go to Germany or Austria or Switzerland?

Habibi: It depends on the weather.

Elizabeth: But it wouldn't be much good, because if you went in the middle of summer suddenly you'd be in freezing, in just a t-shirt...(MBC1)

RM: If you were suddenly put down in the middle of Germany, on exchange, would you feel you'd know how Germany functions, could you get on all right?

Malcolm: Well, I've got a German exchange student at the moment.(MLC4)

RM: Oh, that's interesting. Well, if you were the one in Germany, would you have enough language to cope?

Malcolm: Currently, now, no... We might be able to, but we'd struggle a bit.

Elizabeth: I would feel right at home, because I live for cold places. My dad is Scottish, my mum is half Polish. I'd like it...(MBC2;MBC3)

Xavier: Well, in my house we often take relatives and friends from other countries. My cousin Michael, he's 24 and he came from Scotland to stay for a while. There was also this Japanese lady called Yuki. Then there's this girl called Lydia and she plays bassoon and she stayed at our place, and we talked German for a while.(MLC 4)

Sylvia: I would feel really comfortable in Austria, feel at home, because we have got a home there, I would pretty much feel at home.(MBC3)

Wilhelmina: We had a German exchange student but we didn't speak German much cos she was really good at English. We had fun taking her for walks. If I invited a friend from Germany over, we could walk up the street talking German, and people couldn't understand us.(MBC9)

RM: Do you think in general, would you expect that you would get on well with Germans? if you had enough language?

All: Yes.

RM: Last question before lunch, give me a rough estimate of how much you understand in German class. I want you to think about how you learn.

Malcolm: By talking German!(UL 2)

RM: How do you work out what the task is, when you don't know all the words?

Habibi: I usually put up my hand and I ask the teacher. I know how to ask for help in German (MBC6). The teacher won't mind, she'd either say it another way, or she'll say it in English.(MLC 1;MBC10)

Wilhelmina: Say *ich kann das nicht verstehen, kannst du das auf English sagen?* and she does.

Malcolm: Ask someone else in the class.

RM: Do you ever have pictures to help you?

All: Sometimes in worksheets.

Habibi: You just read it and then you ask.

RM: Did anyone come in late from another primary school?

Malcolm: I did Italian, but it didn't help.

Xavier: I was born in Germany so you don't start until 6.

RM: So how did you catch up, Malcolm?

Malcolm: I had [Anna Ludwig] tutor me after school.

RM: And that was the secret to catching up?

Xavier: Well, I came to Australia practically fluent in speaking, but I didn't know the writing.

RM: Have any of you other got any German friends that you talk to?

All: [Silence]

RM: If you had a friend here, do you think you could communicate with them reasonably well?

All: Yes.

RM: Would you feel happy about wanting to have a go at communicating in German?

All: Yes.

Elizabeth: You'd feel good after you'd done something right.

Picture identification:

Sylvia: Fairy stories!

Habibi: Is this in Frankfurt?

RM: What can you tell me about that picture?

Habibi: It looks like sausage and spatzle and saucy stuff and beer and there's buns.(MBC5)

RM: Can anyone see what this place is?

Malcolm: It looks like a café.

RM: Which one immediately looks like Germany?

Sylvia: The fairy stories and the food.

Appendix P: Young learners' language strategy use survey data : sample

Items	(+only)		(+only)		(+only)		total	
	Japanese		French		German			
	n=15	%	n=18	%	n=16	%	n=49	%
LISTENING								
1.I watch TV shows in the language	4	27	1	5	3	19	8	16
2.I watch movies in the language	4	27	10	56	4	25	18	37
3.If I hear people speaking the lang, I listen in.	7	47	10	56	5	31	22	44
4. I find sounds in the language that are like sounds in English	9	60	9	50	9	56	27	55
5. I try to remember unfamiliar sounds I hear.	9	60	7	39	6	37	22	44
6. I ask the person to repeat the new sound.	13	87	10	56	7	43	30	61
7.I listen to the rise and fall of sounds	2	12	6	33	2	12	10	20
8. I listen for the important words.	14	93	12	67	12	75	38	77
9. I listen for what seems interesting.	5	33	11	61	10	62	26	53
10. I listen for words that are repeated.	9	60	6	33	10	62	25	51
11 I ask the person to repeat.	8	53	9	50	10	62	27	55
12 I ask the person to slow down.	6	40	8	44	5	31	19	38
13.I ask a question.	11	73	7	39	10	62	28	57
14 I guess the meaning from the person's tone.	2	13	8	44	7	43	17	34
15 I guess the meaning from how the person moves or stands.	7	47	4	22	3	19	14	28
16 I guess the meaning from what I heard before.	7	47	6	33	9	56	22	44
VOCABULARY								
17. I group the words by type (eg. nouns, verbs, adjectives).	1	7	2	11	4	25	7	14
18. I match the sound of the new word with the sound of a word I know.	4	27	8	44	2	12	14	28
19. I use rhymes to remember new words.	6	40	1	5	2	12	9	18
20. I make a picture of new words in my mind.	4	27	5	28	2	12	11	22
21. I write the new word in a sentence.	8	53	2	11	6	37	16	33
22. I go over new words several times at first.	9	60	6	33	8	50	23	47
23. Later I go back to remind myself about words I learned earlier	5	33	8	44	10	62	23	47
SPEAKING								
24. I make the sounds of the language until I can say them well	8	53	4	22	4	25	16	33
25. I imitate the way my teacher talks.	4	27	4	22	7	43	15	30
26. I say new expressions over to myself.	8	53	12	67	5	31	25	51
27. I start conversations.	5	33	4	22	5	31	14	28
28. I change the subject if I don't have the words I need.	5	33	10	56	9	56	24	49
29. I plan what I am going to say.	10	67	12	67	10	62	32	65
30. I ask the other person to correct me when I talk.	3	20	7	39	3	19	13	26

Appendix Q: Student participant data

APPENDIX Q(1) Data – French students

<i>Pseudonym and date of focus group</i>	<i>Studied TL since</i>	<i>Other family language(s)?</i>	<i>Self – other languages?</i>	<i>Bennett DMIS stage</i>	<i>Self-rated Lang level 1-4</i>
Kim 27 mar	Yr 3	korean	Korean	2.3	4
Timmy 27 Mar	K	French with dad	French	2.2	4
Frederic 27 Mar	Yr2	French	French	2.3	4
Draco 27 mar	Yr3	Spanish, Armenian, Russian	Armenian	2.2A	1
Marie 27 Mar	K	Greek	Greek	2.2B	4
Joshua 27 mar	PS	French	French	2.3	4
Geneva 30 mar	PS	-	Hebrew	2.2B	4
Naomi 30 Mar	YR 5	-	-	2,2B	3
Jacqueline 30 march	PS	Bit of Chinese	Bit of Chinese	2,2A	4
Paris 30 Mar	YR1	Cantonese	Cantonese	2.2B	4
Vanessa 30 mar	YR3	-	-	2.2B	4

APPENDIX Q(2) Data – German students

<i>Pseudonym, date of focus group</i>	<i>Studied TL since</i>	<i>Other family language(s)</i>	<i>Self – other language(s)</i>	<i>Bennett DMIS stage</i>	<i>Self-rated Lang level</i>
Sylvia Mar13	Home + PS	German	Arabic	2.3	4
Elizabeth Mar 13	Kindy	German	-	2.2a	3
Habibi Mar 13	PS then Year1	-	-	2.1	4
Malcolm Mar 13	Year 4	-	-	2.2a	3
Xavier Mar 13	Born in Germany	Japanese + German	-	2.3	4
Wilhelmina Mar 13	kindy	-	-	2.2a	4
Daphne Mar 20	PS	Some French	-	2.2A	3
Freddie Mar 20	2	German, Greek	German	2.2B	4
Phillip Mar 20	K	-	-	2.1	3
Pauline Mar 20	3	Korean, some French	-	2.1	¾
Skeet Mar 20	PS	Some Japanese, mum German	-	2.2A	¾
Bill Mar 20	PS	Greek father	-	2.1	3/4
William April 11	PS	Greek	Bit Greek	1.2	4
Bob April 11	PS	Bosnian	Bosnian	2.2A	4
Kristen April 11	K	Hungarian, grandma German	Bit Hungarian	2.1/2,2A	4
Bella April 11	PS	-	-	2.1/2.2A	4

APPENDIX Q (3) Data – Japanese students

<i>Pseudonym, date of focus group</i>	<i>Studied TL since</i>	<i>Other family language(s)</i>	<i>Self- other language(s)</i>	<i>Bennett DMIS stage</i>	<i>Self-rated Lang level</i>
Piro 23 Feb	K	no	no	2.2B	3
Violet 23 Feb	K	no, but grandmother German	no	2.3	4
Paul 23 Feb	K	no	no	2.2B	4
Veronica 23 Feb	preschool	no	no	2.2B	4
Emily 23 Feb	K	no	no	2.2B	4
Oscar 16 Feb	preschool	no	no	2.3	4
Charlie 16 Feb	Year 3	no	no	2.3	3
Lance 16 Feb	birth	yes	no	2.2	4
Rachel 16 Feb	kindy	no	no	2.2	4
Layla 16 Feb	kindy	no	no	2.2	4
Lucinda 16 Feb	Year 5	yes, Korean	yes, speak 3 languages	2.3	3
Grace 9 March	preschool	-	no	2.2A	4
Harry 9 March	Year 4	Spanish	Spanish	2.1	1
Ray 9 March	Year 3	Italian	no	2.2A	2
Ulysses 9 March	Year 5	Spanish	Spanish	2.1	3

Appendix R: Dates of classroom observations 2006

Target language class	Dates of observations
French	March 31, April 3, April 4, April 9
German	May 4, May 8, May 11, May 15
Japanese	April 4, April 13, May 22, May 29