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Introduction

The TfEL Framework together with the Australian Curriculum: Languages brings intercultural language learning to life. Each language specific curriculum provides the nature and scope of the content of language learning. The TfEL Framework provides the policy framework for pedagogy. Together they will support teaching, learning and assessment using the Australian Curriculum: Languages

The purpose of this paper is to outline the relationships between:

- The Department for Education and Child Development (DECD) South Australian policy framework for Teaching and Learning, the [Teaching for Effective Learning \(TfEL\) Framework](#)
- [The Australian Curriculum: Languages](#)
- [The Shape of the Australian Curriculum: Languages](#) and the language-specific curricula that have been developed from it (Australian Curriculum, Assessment and Reporting Authority [ACARA] January 2011).

In so doing it highlights the *intercultural orientation* to language learning. This orientation represents an important shift in the teaching and learning of languages. It is captured in resources such as the [Intercultural Language Teaching and Learning in Practice \(ILTLP\)](#) project (Scarino 2007, Research Centre for Languages and Cultures, University of South Australia), [Teaching and Learning Languages: A Guide](#) (Scarino & Liddicoat, 2009), as well as a range of sources from research and literature in the field of language learning (in particular, Liddicoat & Scarino 2013 and Scarino 2014). For teachers of languages and leaders in DECD, the Australian Curriculum for specific languages describes the nature and scope of the content of language learning. The Australian Curriculum for specific languages incorporates the intercultural orientation to language learning. The [TfEL Framework](#) provides the policy framework for pedagogy that will support teaching, learning and assessment, using the Australian Curriculum for Languages.

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfel>
- Australian Curriculum: Languages
<http://www.australiancurriculum.edu.au/languages>
- The Shape of the Australian Curriculum: Languages
http://www.acara.edu.au/verve/_resources/the_shape_of_the_australian_curriculum_v4.pdf
- Intercultural Language Teaching and Learning in Practice
<http://www.iltlp.unisa.edu.au/>
- Teaching and Learning Languages: A Guide
http://www.tllg.unisa.edu.au/lib_guide/gllt.pdf

An intercultural orientation shapes three key concepts that inform languages education:

- *Language*
- *Culture*
- *Learning*

Intercultural language learning is an orientation to language learning that represents a change in both the stance (the way we conceptualise language learning and the thinking that informs practice) and practice in the teaching and learning of languages and the pedagogy that supports such a change. This intercultural orientation:

- respects the diversity of learners, teachers, contexts, languages
- focuses on the act of learning: student learning, teacher learning, community learning
- recognises teaching and learning as social (both *intrapersonal* and *interpersonal*), cultural (both *intracultural* and *intercultural*) and cognitive
- highlights both participation/action and reflection on the part of students as participants in communicating in the context of diversity
- recognises the powerful role of language and culture in learning; in fact, as the foundations of all learning
- sees both the process of communication (as the major goal of language learning) and the process of learning as interactive processes that entail the *reciprocal interpretation of meaning*
- recognises the integral relationship between teaching, learning and assessment
- understands learning, teaching and pedagogy to support language learning as including processes of inquiry for both learners and teachers.

This intercultural orientation shapes the three key concepts that inform Languages education: *language, culture, learning*, and focuses on developing capabilities that are essential in the 21st century.

Find out more:

- Intercultural Language Teaching and Learning in Practice
<http://www.iltlp.unisa.edu.au>

The nature of language learning as distinctive

Learning languages requires a pedagogy that is interactive, dynamic and rich in attending to language-in-communication. It has many similarities with other curriculum areas but it also has some distinctive characteristics.

Before exploring the relationship between language learning – within an intercultural orientation – and the [TfEL framework](#), it is necessary to provide an understanding of the fundamental relationship between language and learning that underlies [The Shape of the Australian Curriculum: Languages](#) and the intercultural orientation that it presents. This is because there are many similarities between learning languages and learning across the curriculum as a whole, both of which require pedagogies that are interactive, dynamic and rich in attending to language-in-communication. It is also necessary to describe a characteristic of language learning that makes it distinctive. It is a simple yet powerful distinction that will influence the way in which the [TfEL Framework](#) can inform teaching, learning and assessment in the Languages learning area.

Find out more:

- Intercultural Language Teaching and Learning in Practice <http://www.iltlp.unisa.edu.au>
- Teaching for Effective Learning (TfEL) Framework <http://www.decd.sa.gov.au/tfelresources>
- The Shape of the Australian Curriculum: Languages http://www.acara.edu.au/verve/_resources/Languages_-_Shape_of_the_Australian_Curriculum_new.pdf

The relationship between language, culture and learning

Language is the foundation of learning itself. It is the most powerful resource for learning. It is through language that observations and experiences are converted into knowledge and learning. This involves a process of making sense of knowledge, concepts and ideas and making sense of each other and is crucial to the formation of identity

Writing about the relationship between language and learning, Halliday¹ (1993:94) states:

When children learn language, they are not simply engaging in one kind of learning among many: rather, they are learning the foundation of learning itself. The distinctive characteristic of human learning is that it is a process of making meaning – a semiotic process; and the proto typical form of human semiotic is language.

Halliday here highlights language as the most powerful resource for learning. It is through language that teachers and students, and, students and students, interact to exchange perspectives, to connect with knowledge, concepts and ideas (existing and new), to explain, to elaborate, and to make sense or make meaning. It is through language that students and their teachers reciprocally convert observations and experiences into knowledge and learning. This reciprocal process is one of *making sense* of the knowledge, concepts and ideas being explored, and at the same time, making sense of each other. This process of making sense or making meaning is crucial to the process of learning, and the reciprocal exchange in meaning-making is crucial to the formation of identity.

In language learning, language is both the substance of learning and the medium for learning. Learners of languages need to learn the language and use the language, learn about the language and learn through the language. By doing this they learn to become intercultural users of language.

¹ Halliday is one of Australia's most eminent linguists, specialising in English and Chinese and the deep connections between language and society.

In language learning, language is therefore both the subject matter of focus; that is, the substance of learning, and the medium for learning. Just as learning is mediated through the medium of English in Australian education so, too, new learning occurs through the medium of languages. Learners of languages need to learn:

- *the language* and use *the language* (if they are second language learners) or refine their literacy and use of the language (if they are background learners of the language or first language learners)
- *about language*
- *through language*.

All these three aspects are necessary for students to learn to become intercultural users of language for communication and to develop the sophisticated understanding that they need of language and communication in contemporary times. Communication and understanding are both the goals and strands of the [Australian Curriculum: Languages](#). Developing both communication and understanding in this way connects with 'developing expert learners' ([Domain 3 TfEL Framework](#)).

As Halliday states, language is the most powerful semiotic system (system of symbols) that human beings possess. His focus is not only on language itself but most importantly on the use of language. This use of language, according to Halliday, occurs (1) in the context of situation and (2) in the context of culture. Thus, in order to understand and use language in communication students need to learn to use language in ways that are appropriate both in particular situations (at home, at work, etc.) and in particular cultures (Australian, Chinese, Vietnamese, etc.). They need to learn 'how to mean' in (Australian) English and in the language they are learning. Learning 'how to mean' is both linguistic and cultural. Interpreting and making meaning occurs through the lens of culture and this is what students need to come to understand in language learning, particularly within an intercultural orientation.

The relationship between language and learning applies to all areas of learning. Learners experience languages as part of the formal curriculum and as part of their socialisation within and outside the school. They also encounter the language of instruction which might not be the same as the language of their primary socialisation. Some learners are likely to be learning through English, as the language of instruction, while thinking in the language of their primary socialisation. All of the languages that learners experience are crucial resources for learning across the curriculum. They are an integral aspect of learners' identity development. The relationship between language, culture and learning provides the foundation for language learning through the Australian Curriculum: Languages.

This relationship between language and learning applies to all areas of learning. This is why such a strong emphasis is given to literacy in students' learning across the whole curriculum. In considering this relationship it is important to recognise that, given the linguistic and cultural

diversity of learners participating in Australian education, a range of languages are used in students' learning either as part of the formal curriculum or as part of learners' socialisation within and outside the school. Learners bring their first language or languages as the one(s) they developed and used in their initial socialisation in their family and community. For most learners in Australia, but not all, this is English. For many, it can be a range of different languages. Learners also encounter the language of instruction. For most learners in Australia, this is English. For a large number of students, the language of instruction is not the same as the language of their primary socialisation. These students may learn through English as an Additional Language or Dialect programs. For some learners, therefore, although teaching is mediated through English, they are likely to be thinking in the language of their primary socialisation (e.g. Sudanese or French or Chinese). Students also experience the learning of Languages through the curriculum. In contemporary understandings of language acquisition, the development and learning of *all* the languages that learners experience in their socialisation and in education form part of their distinctive linguistic and cultural repertoires. These repertoires are variously used and developed both through the experience of schooling and by social and cultural experience within the community. They are crucial resources for learning across the curriculum as a whole and an integral aspect of learners' identity development. Through language, literacy and languages, taken together, students:

- develop sophisticated, communicative repertoires, based on a strong participation in and understanding of language use and how it varies in the context of situation and the context of culture
- extend their conceptual learning and development
- extend their identity formation.

Developing learning through language, literacy and languages in this way connects with personalising and connecting learning ([Domain 4 TfEL Framework](#)). It is this relationship between language, culture and learning that provides the foundation for language learning through the [Australian Curriculum: Languages](#).

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<https://www.decd.sa.gov.au/tfelresources>
- Halliday, M.A.K., (1993), 'Towards a language-based theory of learning', *Linguistics and Education*, vol. 4, pp. 93–116
<http://lchc.ucsd.edu/mca/Paper/JuneJuly05/HallidayLangBased.pdf>
- Australian Curriculum: Languages
<http://www.australiancurriculum.edu.au/languages>

Learning languages: working in two languages simultaneously

The process of learning languages entails continuously moving between languages. Language is the only learning area in which students need to learn to operate simultaneously in (at least) two linguistic and cultural worlds. Learners learn to interpret, create and exchange meanings through the languages and cultural systems that are and/or are becoming a part of their repertoires.

Although the relationship between language, culture, and learning holds across all areas of learning and in the learning experiences that teachers create with students, as proposed in the [TFEL Framework](#), there is a distinction that needs to be made with respect to learning languages.

The essential distinction in learning languages is that it is the only learning area that invites students to learn to use specific languages to communicate with people in the context of linguistic and cultural diversity. It necessarily involves *working in (at least) two languages simultaneously* and with these languages, their related knowledge, cultures and meaning-making systems. Thus in learning languages students are learning to operate across languages and cultures and the cultural social worlds that they represent. They are learning to operate multilingually, that is, they are learning to operate within more than one linguistic and cultural framework. For second language learners, this means learning to communicate in a language in addition to their own. This is not just a matter of re-coding existing knowledge, but rather it involves learning a new knowledge, linguistic and cultural system. For first language learners, this means learning to use the language of their home, that is, the language of their primary socialisation, in the Australian context, with all the complexities that language use in diaspora brings. They also learn to communicate and develop literacies in additional domains of language use, beyond the 'private' domains of the home. For learners with some home background in the language being learnt (which may range from a receptive through to a productive capability) it means strengthening their use of the language of their home and developing relevant literacies. For all learners, therefore, the process of learning languages entails *continuously moving between languages* (English and the language being learnt). Languages are the only learning area in which students need to *learn to operate simultaneously in (at least) two linguistic and cultural worlds*. It is in this sense that learning languages is necessarily *an interlinguistic and intercultural process*. In learning languages, learners learn to interpret, create and exchange meanings through the languages and cultural systems that are and/or are becoming a part of their repertoires. Learning to do this is crucial in a globalised, interdependent world. As such, learning languages offers students the opportunity to explore:

- 'moving between' languages and cultures, because for all learners there are always at least two languages at play simultaneously in language use and language learning

- how meanings are made across different linguistic and cultural systems – the languages in their own repertoires (from home backgrounds or school learning experience) and English
- how the linguistic and cultural system of the language they are learning (as an additional language or home language) relates to English
- how they can communicate meaningfully in the context of multilinguality
- how this communication in the context of diverse situations and cultures shapes their identity.

These explorations make visible both language and identity development. They connect with 4.1: build on learners' understandings, and 4.2 connect learning to students' lives and aspirations, in [Domain 4: Personalise and connect learning of the TfEL Framework](#).

In order to develop in students the kind of language learning that is described in [The Shape of the Australian Curriculum: Languages](#), and recognising the distinctiveness as indicated above, it is necessary to expand the way language, culture and learning are understood.

Figure 1 below (Scarino 2014:390) provides in summary form the way in which these concepts, which are crucial to language learning (and learning in general), need to be expanded.

1. View of language				
Language as word; structural, grammatical system; code	↔	Language as social practice involving diverse contexts of use	↔	Elaborate social practice to highlight not just the act or the practice itself, but people and their meaning-making.
		Participants in a practice	↔	Elaborate participation as the reciprocal process of interpreting the language and culture, the person and the self, and of reflecting on the process of meaning-making and on self and others.
2. View of culture				
Culture as facts, artefacts, information	↔	Culture as social practices; ways of doing things in diverse cultures	↔	Elaborate to highlight not only diverse practices, but cultural practices as a lens through which people mutually interpret, create, and exchange meaning and reflecting on the cultural situatedness of self and other.
3. View of learning				
Acquisition of new knowledge	↔	Participation in use of knowledge/knowing how to use language	↔	Elaborate to highlight how learning as a process of making sense or coming to understand involves becoming aware of how learners reciprocally interpret knowledge to others and themselves through their language and culture, and its use with others, and reflect upon the process of learning.

Figure 1: An expanded conception of language, culture and learning (Scarino 2014)

Communication and learning are accomplished through participation and interaction. They are focused on the interpretation, the creation and the exchange of meanings. Communication and learning are complex interpretive processes which often require the learner to step back from their own ways of perceiving, knowing and being in the world to enter another way. This process of reflection is crucial to learning.

The expansion of each of the three concepts is captured in the third column of Figure 1. It relates to the fact that both communication and learning are more than words (Section 1: language), or cultural facts (Section 2: culture) or the acquisition of new knowledge (Section 3: learning); they are also more than a social practice and are accomplished through participation and interaction. The expansion involves recognising that both communication and learning are focused on the interpretation, the *creation* and the *exchange of meanings*. Both processes are interpretive. This means that understanding cannot be assumed or taken for granted – in both communication and learning it is a collaborative accomplishment through which students construct and explore the construction of knowledge. (See [Domain 3: Develop expert learners](#) of the [TfEL Framework](#)). The third column of Figure 1 highlights the role of interpretation, recognising that learners' languages and cultures, as well as their existing knowledge, developed through their primary socialisation at home and in the community and through education, are the resources through which students make sense of their learning. This process of interpretation is particularly complex when it takes place across diverse linguistic and cultural systems. This is because it requires *decentring*; that is, stepping back from one's own ways of perceiving, knowing and being in the world and seeking to enter into another way of perceiving, knowing and being in the world. Learning this process of decentring requires processes of *reflection* that are also crucial to learning.

This reflection is not a simple process of commenting on things such as the enjoyment or not of an activity. Specifically, it involves reflection on such matters as:

- the processes of interpretation – how we interpret/understand things as we do
- the assumptions that provide the basis for interpretation – why we interpret/understand things as we do
- our perspectives in relation to those of others
- our positioning in relation to that of others
- our expectations in relation to those of others
- our judgments in relation to those of others.

Reflection becomes the essence of language learning as it stretches students' intellectual thinking and fosters deep understanding and the exploration of the construction of knowledge.

This kind of reflection becomes the essence of language learning. Students learn to think and work through their evolving understanding as they become intercultural language users. This kind of reflection is a necessary part of stretching students' intellectual thinking and of 'fostering deep understanding' and exploring the construction of knowledge (3.2 and 3.3 of [Domain 3](#) of the [TfEL Framework](#)).

Reflection supports students to develop an awareness of communication and the role of language and culture in communication. By learning to develop and use knowledge, and by developing meta-awareness about knowledge, learners become self-aware.

This is in line with Kramersch's notion that 'Today it is not sufficient for learners to know how to communicate meanings; they have to learn the practice of meaning-making' (Kramersch, 2006:251). This means that students have to learn not only how to communicate but also how it is that people interpret and create meanings, and to develop meta-awareness of communication and the role of language and culture in communication. They not only learn to develop and use knowledge but also to develop meta-awareness about knowledge, knowing and its use. This meta-awareness gradually becomes self-awareness.

Reflection on meaning-making is necessary to understand what is going on in any exchange. It involves recognising that what is being exchanged in communication and in learning is not only factual knowledge, subject matter and ideas, but also the experiences and life-worlds and world-views of all those involved in the exchange (Liddicoat & Scarino, 2013).

In this way, I extend Kramersch's observations about communication to the processes of learning and knowing. This connects with 'understanding how self and others learn' (Domain 1 of the TfEL Framework). Students (and their teachers) need to understand both the acts of communication and of learning as focused on meanings, and these meanings are always open to being interpreted. Reflection that accompanies interpretation explores the diversity of interpretations, assumptions, perspectives, positions, expectations and judgments. This reflection on meaning-making is necessary to understand what it is that's going on in any exchange. It involves recognising that what is being exchanged in communication and in learning is not only factual knowledge, subject matter and ideas, but also the experiences and life-worlds and world-views of all those involved in the exchange (Liddicoat & Scarino, 2013).

In communicating meaning, people are exchanging aspects of themselves intraculturally and interculturally. They are also working simultaneously within at least two linguistic and cultural worlds and reflecting accordingly. This distinguishes working in languages from working in other learning areas.

Thus in communicating and in learning, people are exchanging meanings about matters being discussed and learnt and they are also exchanging aspects of themselves. It is in this sense that any exchange in communication and in learning also involves interpreting self (intraculturally) and others (interculturally) in diverse contexts of exchange.

It is the reality of working simultaneously within at least two linguistic and cultural worlds and the reflective work that this entails that makes working in languages distinctive from working in other learning areas. It is also this characteristic that makes working in languages challenging and complex, providing a real intellectual stretch for students and developing a capability for intercultural interaction in the context of diversity as a crucial dimension of 21st century learning. It is this characteristic that needs to be captured in the pedagogy that teachers use in language teaching for language learning.

The TfEL Framework can be expanded to capture the distinctiveness of language learning.

The [TfEL Framework](#) is a valuable framework for developing pedagogy to support the use of the [Australian Curriculum: Languages](#) in South Australian schools. An expansion is necessary in its use in the Languages learning area to capture the distinctiveness described above, because it is this aspect that gives language learning its *interlinguistic* and *intercultural* character, as indicated in [The Shape of the Australian Curriculum: Languages](#).

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources/>
- Australian Curriculum: Languages
<http://www.australiancurriculum.edu.au/languages>
- The Shape of the Australian Curriculum: Languages
http://www.acara.edu.au/verve/_resources/Languages_-_Shape_of_the_Australian_Curriculum_new.pdf

Relationship between the TfEL Framework and the learning of languages

Sociocultural, constructivist learning theory and multilingualism and diversity are relevant to a discussion of the TfEL Framework and language learning.

The relationship between the [TfEL Framework](#) and the learning of languages can be captured through a discussion of sociocultural, constructivist learning theory and a multilingual stance towards learning and the diversity of learners.

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources>
- Australian Curriculum: Languages
<http://www.australiancurriculum.edu.au/languages>

Sociocultural constructivist learning theory and a multilingual stance towards learning

Learning languages is well-aligned with sociocultural constructivist learning theory. A range of aspects of learning languages needs to be developed through rich pedagogical work considering the following:

- learner experiences as communicators.*
- learning as a mediated process.*
- the diversity of learners.*
- the interpretive nature of learning.*
- tools and technologies to support interaction.*
- the classroom as a diverse community of practice.*
- the link between communication and learning and culture.*
- that learning involves interacting, acting and valuing.*
- that learning involves learning new cultural ways.*

Through language learning students learn to operate within at least two linguistic and cultural systems simultaneously.

The underlying learning theory assumed in the [TfEL Framework](#) is a sociocultural constructivist learning theory. Learning languages is well aligned with this theory. The learning theory for language learning within an intercultural orientation may be described as follows:

A sociocultural approach places a premium on learners' experiences, social participation, use of mediating devices (tools and technologies) and position within various activity systems and communities of practice. The word 'culture' has taken on a wide variety of different meanings in different disciplines. Nonetheless, it is clear that as part and parcel of our early socialisation in life we each learn ways of being in the world, of acting and interacting, thinking and valuing and using language, objects and tools that critically shape our sense of self. A situated/sociocultural perspective amounts to an argument that students learn new academic 'cultures' at school (new ways of acting, interacting, valuing and using language,

objects and tools) and, as in the case of acquiring any new culture, the acquisition of these new cultures interacts formidably with learners' initial cultures (Gee, 2008:100)

This description highlights a range of aspects of learning languages that need to be developed through rich pedagogical work. These include:

- placing a premium on learner experiences as participants in communication and learning; language learners come with distinctive and diverse linguistic and cultural profiles, developed through socialisation in homes, communities and through education
- learning as a mediated process; this implies interaction, questioning, probing student conceptions and assumptions, understanding that these are linguistically and culturally framed; it means appreciating that the process of coming to understand and learning is interpretive, and that ideas, processes, and language will be interpreted differently by different participants
- recognising that a range of tools and technologies need to be used to support interaction and the probing of emergent meanings
- recognising that learning positions students in particular ways in their diverse communities of practice, including the community that is built in the classroom;
- recognising that the exchange of meaning in both communication and learning is cultural; that:
 - the word 'culture' is understood in many diverse ways but that it refers to ways in which people perceive and participate in the world
 - our primary socialisation provides ways of perceiving that may be challenged in the processes of learning at school
 - further socialisation occurs through education
- understanding learning as developing new, academic (i.e. intellectual ways of acting, interacting, valuing, using language objects and tools
- understanding that learning a new culture means learning new cultural ways that include the 'culture' of the classroom, the 'culture' of education, the 'culture' of diverse communities, the 'culture' of another language, etc. This new learning can only be accomplished through processes of connecting the new learning with the learning that students have gained through their primary socialisation, recognising that learning is not just informational or material, but that it is cultural.

These aspects align well [with Domain 2: Create safe conditions for rigorous learning](#) and [Domain 4: Personalise and connect learning](#) of the [TfEL Framework](#). In so doing, in learning languages the role of diverse languages and diverse cultural affiliations are foregrounded as students learn to operate within at least two linguistic and cultural systems simultaneously.

Intercultural language learning involves the following principles:

- *active construction of meaning.*
- *making connections.*
- *interaction.*
- *reflection.*
- *responsibility.*

These principles reflect the multilingual and multicultural nature of language learning.

In languages education, Scarino & Liddicoat (2009:35) have developed a set of principles for developing intercultural language learning, as indicated in Figure 2.

1	Active construction	Learning involves purposeful, active engagement in interpreting and creating meaning in interaction with others, and continuously reflecting on one's self and others in communication and meaning-making in variable contexts. For students, it is more than a process of absorption of facts but continuously developing as thinking, feeling, changing intercultural beings.
2	Making connections	Learning is developed firstly through social interactions (<i>interpersonally</i>) and then internally within the mind of the individual (<i>intrapersonally</i>). In the interpersonal process previous knowledge is challenged, creating new insights through which students connect, reorganise, elaborate and extend their understanding. In this process, constant connections are made between: <ul style="list-style-type: none"> • language and culture and learning • existing conceptions – new understandings • language and thinking • first language – additional language(s) • previous experiences – new experiences • the intercultural self – intracultural self – others.
3	Interaction	Learning and communication are social and interactive. Interacting and communicating interculturally means continuously developing one's understanding of the relationship between one's own framework of language and culture and those of others. In interaction, participants engage in a continuous dialogue in negotiating meaning across variable perspectives held by diverse participants, and continuously learn from and build upon the experience.
4	Reflection	Learning involves becoming aware of how we think, know and learn about language (first and additional), culture, knowing, understanding and their relationship as well as concepts such as diversity, identity, experiences and one's own intercultural thoughts and feelings.
5	Responsibility	Learning depends on learners' attitudes, dispositions and values, developed over time. In communication, it involves accepting responsibility for one's way of interacting with others within and across languages and for striving continuously to better understand self and others in the ongoing development of intercultural sensitivity.

Figure 2: Principles for developing intercultural language learning

These principles of language learning are well aligned with the domains of the [TfEL Framework](#) in particular [Domain 3: Develop expert learners](#). Because learning in all learning areas in Australian education is mediated in English, the [TfEL Framework](#) takes a monolingual stance towards learning; in other words, it assumes that learning takes place through one language and one culture. As indicated, the multilingual (or at least dual language) nature of the learning process and the multilingual and multicultural stance in learning languages represents an additional dimension, captured in the description of these principles.

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources>
- Gee, J.P. (2008). 'A sociocultural perspective on opportunity to learn', in Moss, P.A., Pullin, D.C., Gee, J.P., Haertel, E.H. & Young, L.J., *Assessment, Equity and Opportunity to Learn*, Cambridge University Press, New York
<http://www.citizing.org/data/projects/highered/James%20Gee%201.pdf>
- Scarino, A., Liddicoat, A.J., (2009), *Teaching and Learning Languages: A guide*, Curriculum Corporation, Melbourne
<http://www.tllg.unisa.edu.au>
- *Intercultural Language Teaching and Learning in Practice*
<http://www.iltlp.unisa.edu.au>

The diversity of learners

Learners live their lives and construct meanings in learning through their languages and culture. They shape their interpretation and understanding of new knowledge according to their languages as well as their prior knowledge and cultural practices.

Diversity is amplified in all contexts of learning in contemporary times.

Contemporary learning theory has recognised that the linguistic and cultural life-worlds of learners shapes both how they learn and their success in learning. This has been captured in phrases such as 'taking learner background into account' or 'catering for learner diversity'. These kinds of formulations are insufficient because they do not give salience to the fact that learners live their lives and construct meanings in learning through their languages and culture. Learners bring to their learning and have as a constant reference point in their learning their language and cultural ways of knowing, doing and being. It is this knowing, built from prior experiences in their families, communities and schools, that shapes how they interpret and understand the new knowledge (concepts) and ways of knowing that are being introduced to them, and shapes how they use this new knowledge to make it their own. It becomes essential, therefore, to know learners' linguistic, social and cultural histories and trajectories of experiences. This connects with [Domain 4: Personalise and connect learning](#) of the [TfEL Framework](#), but recognises not only prior knowledge and cultural practices but also the languages that are a part of students' repertoires.

These histories and experiences that are integral to the profile of learners mark their diversity – a diversity that is amplified in all contexts of learning in contemporary times. The profile of the learner enters into the learning not just in a broad brush-stroke way at the initial encounter with groups of learners, but at every point in the act of interpreting and creating meanings in learning, as an ongoing process.

Teachers need to consider all aspects of diversity when developing pedagogies for language learning. The way in which the linguistic and cultural profile of the learner influences the learning is of particular significance.

In the learning of languages the linguistic and cultural biography and profile of the learner is crucial because it establishes learners' diverse prior experience and proficiency in the target language and the learners' diverse affiliations or relationship with the language. The fact that learners are first, second or background learners of a particular language means that the nature, scope and pathway of learning will be different. In developing pedagogies for learning languages, therefore, teachers need to take into account diversity in all its manifestations in relation to matters such as social class, particular needs, disabilities, learning styles and preferences, as well as and most importantly, linguistic and cultural diversity. They

need to do this not in the sense of 'background', but in a way that *foregrounds the linguistic and cultural profile* of the learner and the way in which this profile:

- influences the pathway in language learning
- influences the way in which particular students interpret and create meaning in learning.

Learners play multiple roles in intercultural language learning where they are at the meeting point of languages, culture and learning. Each language learner uses the tools of language and culture to achieve learning. They use the language in an intercultural context as a person with their own identity and the focus is on the learner as an interpreter and maker of meanings.

Language learning within an intercultural orientation places the learner at the meeting point of languages, cultures and learning. It is very much an embodied process that develops and transforms both learning of language and the person. In language learning it is recognised that learners play multiple roles (see [Liddicoat & Scarino 2013:51-56](#)). These include:

- language learner as learner: the learner is positioned in an intercultural space in which multiple languages and cultures are the tools through which learning is achieved
- language learner as language user: the learner learns to use the language being learned for personal expression through which the learner continues to develop his/her voice in his/her own language and at the same time develops a personal voice in the language being learnt; learners learn to *perform* the target language and in so doing becomes an intercultural user of the language
- language learner as person: the learner is a person with his/her own personality, life-world and identity; this involves the question of who it is that the learner can legitimately be in the language being learnt?

In language learning, the learners and their distinctive affiliations need to be positioned as central to the process of learning at every point. The linguistic and cultural profile of the learner comes into play in language learning within an intercultural orientation where the focus is on the learner as an interpreter and maker of meanings.

Language learning requires a pedagogy which acknowledges student diversity with linguistic and cultural diversity in the foreground.

The [IfEL Framework](#) acknowledges a range of aspects of student diversity that are incorporated in the design of learning and the development of pedagogy. In languages learning it is the linguistic and cultural biography and profile of learners that is foregrounded, because it is recognised that it is through the lens of their language(s) and culture(s) that

students interpret, create and exchange meanings in their various roles and positioning as learners.

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources>
- Scarino, A., Liddicoat, A.J., (2009), Teaching and Learning Languages: A guide, Curriculum Corporation, Melbourne
<http://www.tllg.unisa.edu.au>

Summary

Further elaboration building on the TfEL Framework will ensure that teachers of languages adopt a pedagogy that will assist students to develop the ability to use two or more languages.

The TfEL Framework as a framework for developing pedagogies is applicable to the learning of languages. In order to capture the multilingual and intercultural goals and the multilingual and intercultural nature of language learning, as well as the work of identity formation, some further elaboration is needed on the nature of language and culture and their role in learning (understood as the interpretation and creation of meaning), to ensure that teachers of languages work effectively with multilinguality and the kind of pedagogy that is necessary to develop it.

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources>

Some characteristics of language learning within an intercultural orientation for the implementation of languages through the Australian Curriculum

The characteristics of language learning within an intercultural orientation are all interrelated in the act of teaching and learning.

Some of the characteristics of language learning within an intercultural orientation for the implementation of languages through the [Australian Curriculum](#) are described below. It should be noted that these characteristics do not operate in isolation; they are all interrelated in the act of teaching and learning.

Find out more:

- The Australian Curriculum: Languages
<http://www.australiancurriculum.edu.au/languages>

1. Language learning as personalisation

Language learners draw upon past experiences as a starting point for connecting their learning. This framework of reference, through which learners interpret new experiences, influences what and how students learn as well as their success in learning. Learning is meaningful when it is personalised and applicable to each learner's world.

The linguistic and cultural profile or biography of experiences of learners of languages is constantly drawn upon as a starting point for connecting their learning, for example connecting concepts and ideas, connecting past and present, connecting perspectives offered within and beyond the classroom. The students' histories of participation and engagement provide a frame of reference that influences *both what and how students learn as well as their success in learning*. New experiences are considered through this frame of reference, and language and culture are integral to this framing and to the process of making sense. This history of the learners, taken both individually and collectively, and captured in profiling, is ever-changing with the ongoing experience of learning. The focus on learner profiling is a constant reminder of the need for personalising learning: recognising the need to ensure direct applicability of the learning to the learners' own worlds and experiences, drawing on learners' experiences, perceptions and conceptions, reactions and responses, examining what the particular concepts, ideas, experiences that form the learning actually *mean to them*; that is, *understanding students' learning from the learners' point of view*. For every experience of learning, teachers need to ask:

- How does this learning experience connect with the life-worlds of diverse students?
- What does it mean to them in their diversity?
- How does it connect with previous learning?
- How does it teach them to be and to act as a member of their own and other linguistic and cultural worlds?

By engaging in learning experiences, rather than completing tasks, language learners participate in interactions, analyse the role of language and culture in learning and reflect on their learning.

The emphasis here is deliberately on the notion of *experience* in contrast to 'task'. A task is something that people 'do'; an experience is something that people do and 'live'. Living the experience in the context of learning also requires reflection. Thus, each experience of action/interaction and learning can be seen as including three facets:

- Participation – learner as participant in the action/interaction
- Analysis – learner as analyser of the role of language and culture in learning and knowing, within a comparative environment
- Reflection – learner as reflective, reflecting on what is being learnt and how, the lens through which we see and understand the learning, and the self in relation to others.

The reflective facet ensures that the *intracultural* becomes an integral part of the *intercultural* experience of language learning.

Personalised language learning that is relevant to students focuses on contemporary, up-to-date experiences and authentic content and texts that can be understood in the context of history. Contemporary language use and contemporary cultural diversity should both be considered in the context of change. Experiences, texts and resources should all have meaning for the students.

Personalisation also relates to the notion of relevance to students' experiences – though 'relevance' can sometimes be difficult to establish. In language learning this can be understood as 'contemporary', in the context of historical, 'authentic' and 'significant' content and texts. The choices teachers make need to focus on contemporary, up-to-date experiences for learners, understood in the context of history. In language learning, this means painting a picture of the target language in its contemporary use, painting a picture of culture in its contemporary diversity and considering both in the context of change. It means using authentic texts as much as possible and scaffolding them to ensure learner access to them, rather than using only textbook-constructed texts. Above all it means focusing on significance: what can this experience, text or resource mean for learners?

Further, as Cope and Kalantzis highlight:

To be relevant, learning processes need to recruit rather than attempt to ignore and erase, the different subjectivities, interests, intentions, commitments and purposes that students bring to learning (Cope & Kalantzis, 2008:18)

Language learning becomes a lived experience when students participate, interact, engage and reflect. They learn to communicate in a multilingual and multicultural world and compare and reference themselves to others and the world. Personalised learning increases self-understanding and intracultural reflection.

Language learning as experiential means that students participate, interact, engage and reflect. They do not just do exercises, activities and tasks; rather, language learning becomes a lived experience that involves communication to share knowledge, ideas and experiences, sharing the self and others, and identity formation. Learners are learning to be in a multilingual and multicultural world. They are learning to use the experience of being in at least two linguistic and cultural worlds as a source of questioning and ongoing inquiry about language, culture, communicating, learning/knowing, themselves and others. They compare and reference themselves to others and to the world.

For students, in learning there is a continuous re-framing and re-consideration of their experiences of learning and thoughtful re-orientation. Ultimately, personalising learning means leading learners towards understanding of themselves as situated within linguistic and cultural worlds that may well be different from those of others and to feel secure about those differences. An important part of personalising learning is reflection on self or what in languages learning we refer to as intracultural reflection.

Language learning as personalisation connects with [Domain 4: Personalise and connect learning](#) of the [TfEL Framework](#).

Find out more:

- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources>
- Cope, B & Kalantzis, M. (2000). *Multiliteracies. Literacy learning and the design of social futures*, Macmillan, Melbourne
<https://literaturaeforme.files.wordpress.com/2013/08/bill-cope-mary-kalantzis-new-london-group-multiliteracies-literacy-learning-and-the-design-of-social-futures-2000.pdf>

2. Language learning as multilingual

All that students experience and learn is framed through a comparative lens in which there are often multiple languages at play. Students interact, notice, compare and reflect as they learn. Interaction is central to communicating, developing an intercultural capability, and learning. Interactive questioning underpins the processes of noticing, comparing and reflecting by including open-ended questions and questions that invite personalisation and reflection.

As indicated above, in learning languages there are at least two and often multiple languages and cultures at play. This means that all that students experience and learn is framed through a comparative lens. Students are asked to *interact, notice, compare, reflect*. Figure 3 depicts these processes (Liddicoat & Scarino 2013, p.60).

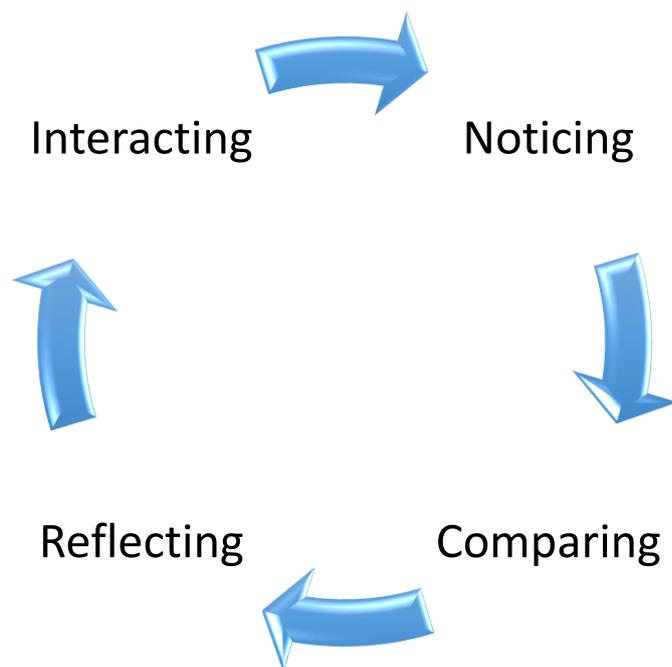


Figure 3: Interacting processes of intercultural learning

Interaction is central to communicating, developing an intercultural capability, and learning. All three processes require mediation that includes interactive questioning that probes conceptions, perceptions and perspectives. The notion of interaction means capturing opportunities for exchange and meaning-making. It includes an evolving interaction between learners and their learning environment in action/interaction with others in their learning trajectories. It also involves consideration of the representation of concepts and ideas. These explorations include both individual and group consideration. Pedagogically, teachers create opportunities for students to prepare ('be prepared to report your findings to the class for discussion') in order to extend interaction. Most importantly, it also means using students' contributions, perspectives and interpretations, generated in the classroom, to stimulate further perspectives. All these explorations involve moving between multiple linguistic and cultural systems – all are multilingual and multicultural.

In interactive questioning, students are invited to notice features of the concept/phenomenon being learnt as well as aspects of the language(s), the culture(s); they are invited to make comparisons, not just in terms of similarities and differences, but also comparisons involving, for example past/present, change and so on. Reflection includes reflection on what is happening in communication and reflection on comparison, of one's own interpretations, perspectives, reactions, responses relative to those of others. It includes respecting the different linguistic and cultural worlds that exist in the classroom, coming to understand why we see things as we do. It may also involve seeing something through the eyes of another, which may lead students, reciprocally, to change their own point of view, perspective, position. This interactive questioning includes questioning beyond the 'display' of knowledge; it includes open-ended questions and questions that invite personalisation and reflection. The questioning needs to prompt multiple perspectives, comparisons and

referencing of the self in relation to others. The focus, therefore, is not only on knowledge and skill but also on meaning, language, culture, participation, positioning, perspective and the identities enacted.

There are many natural instances of multilingual use in and beyond the classroom. By noticing language use in the linguistic landscape (e.g. signs and notices) students practise shifting from one language to another, comparing and reflecting on the significance of which language to use when, why and with what kinds of consequences.

The pedagogies of interacting, noticing, comparing and reflecting also involve drawing on the many natural instances of multilingual use available in the classroom, in virtual spaces, and beyond, for example in interpreting and translating and reflecting on what is lost and gained in translation. It includes noticing language use in the linguistic landscape including signs, notices, etc. available in the community and reflecting critically on the availability and ordering of particular languages in particular linguistic and cultural environments. It involves noticing and reflecting upon processes of *translanguaging*, when users mesh languages or shift from one language to another in their repertoire in their language use, and reflecting on the significance of the choice of which language to use: when, why and with what kinds of consequences. In many instances, micro-level descriptions and observations lead to discussion on macro-level, transcultural issues, and why the issue matters in different cultures. It involves the development of multilingual literacies and multilingual young people – in other words, developing the learner *and* developing the person.

From a language and language development point of view it means focusing on language use in whole texts, as well as on particular words, phrases and structures. It also means developing the language of interacting, noticing, comparing and reflecting – in ways that are both manageable and challenging within learners' level of language proficiency.

3. Language learning as conceptual

The Australian Curriculum: Languages focuses on language learning as conceptual rather than language learning as descriptive. This means that students will not only acquire the language and know how to use it but also engage in intercultural comparative work.

A key shift in learning languages through the [Australian Curriculum](#) is a shift from language learning as descriptive to language learning as conceptual. In language teaching and learning, especially second language learning, students need to acquire the language as well as to learn how to use it. This has led to a tendency to focus on description – describing the rooms of the house, the times of day, the seasons, the world. Although this work of vocabulary and skill-getting is essential, it is only a part of learning to use and learning about a language. An over-emphasis on this aspect may lead to nothing more than replacing a word/idea/concept in one language with the 'equivalent' in another in order to name it. When teaching and learning languages shifts to a conceptual level, there is the opportunity for engaging in the intercultural, comparative work that is likely to capture the interest of students. For example instead of only describing houses, their size, number of rooms, colours, and so on, a focus on the concept of 'home' permits an exploration of what the concept of 'home' might mean to different people in different cultures, at different times in history, in different contexts, and the psychology and sociology of 'home'.

Figure 4 below presents two examples. The first is focused on the simple sandwich. It demonstrates through a framing provided in [Calvino's story of The Cheese Museum](#) (Calvino 1994/1983), how the taken-for-granted, everyday food can be explored at a conceptual level. The second example considers signs in everyday life. Learners are taught to recognise, identify, interpret and respond to the meaning being communicated in signs (e.g. warning, instruction, direction) and other graphics representations (e.g. illustrations, cartoons). They examine and compare signs, they discuss the language of signs and their function in society, as well as the cultural values reflected in signs, for example the responsibility of the states for providing warning, the expectations of the public and shorthand ways of mediating meaning; they examine the linguistic structures that convey commands, instructions and warnings that require action (for example "Do X"; "Don't do Y") and demands (for example "More parks now"). They examine the social consequences of language and indicate power relations. It is this shift towards concepts that marks a shift from language teaching and learning, to *intercultural* teaching and learning.

From description to conception

	Language teaching and learning	Culture teaching and learning		Intercultural teaching and learning	
	Name	Concept	History	Context	Psychology/ Sociology
Food	'sandwich'	'transportable meal'	changing food habits	food in China/ Italy/ Australia	diversity/ changing; not static
		nourishment		morning/evening for rich/poor day-to-day/ special occasions	social/ peopled/ diverse experiences, perceptions, values
Signs	Signs as: - warning - instruction - direction - graphic representations (illustration, cartoons)	<i>language of signs and their function (commands, instructions, warnings);</i> <i>cultural values reflected in signs, e.g. responsibility of the state, expectations of the public</i>	changing signs	comparison of signs in French, Italian, Chinese and what this reveals, e.g. in France ' <i>Prière de respecter la pelouse</i> ' (translated literally as, 'we ask you to respect the grass')	Social consequences of signs Note how language structures indicate power relations

Figure 4: From description to conception

In the Australian Curriculum: Languages, F-10 Curriculum [Design paper](#) (Scarino/ACARA²), some concepts, processes and text-types are exemplified for each of the strands and sub-strands of the [Australian Curriculum: Languages](#). These listings are indicative, rather than comprehensive. Concepts are foregrounded in the same way that the [TfEL Framework](#) emphasises 'essences' of learning and the value of higher-order thinking. This is based on an understanding that the curriculum should invite students not only to describe facts about or features of phenomena, situations, events, and so on, but also how facts and features relate to concepts and principles.

The processes include the four macro-skills typical of language learning (i.e. listening, speaking, reading and writing) as well as higher-order thinking, for example conceptualising, reasoning, explaining and comparing. The tables that follow outline some concepts, text-types and processes that relate to each of the strands and sub-strands of the Australian Curriculum: Languages.

It is important to recognise that the strands and sub-strands are generally integrated in different ways in language learning experiences. The analyses and reflections on language use and analyses of the role of language and culture may entail a particular focus on specific concepts, processes and text-types.

Each of the strands and sub-strands is elaborated below.

Find out more:

- Australian Curriculum: Languages
<http://www.australiancurriculum.edu.au/languages>
- Teaching for Effective Learning (TfEL) Framework
<http://www.decd.sa.gov.au/tfelresources>
- Design Paper
http://www.acara.edu.au/verve/_resources/AC_Languages__F-10_curriculum_design_paper.pdf

² It is acknowledged that this material was developed by Angela Scarino for ACARA as part of developing the Languages F-10 Curriculum Design.

Strand 1: Communicating

Using language for communicative purposes in interpreting, creating and exchanging meaning.

Communicating involves socialising, informing, creating, translating and reflecting using a range of text types and processes.

Sub-strand 1.1: Socialising – Socialising and taking action

Socialising with others (orally and in writing) to exchange ideas, opinions, experiences, thoughts, feelings, intentions and plans, and to take action with others.

Students learn to socialise with others in the target language (both orally and in writing); to interact with others to build relationships and participate in shared activities; to negotiate, to make decisions and arrangements and take individual and collective action.

Concepts	
friendship (experiences, values, conflict, reconciliation)	attitude
relationships (family, generations)	education (learning, knowledge)
leisure	journey
celebration	community
neighbourhood (geography, distance, environment)	time
etiquette (greetings, politeness)	space/place
naming	negotiation
health/wellbeing	interconnection across concepts and actions

Text-types	
Conversation	Correspondence
face-to-face interaction; telephone conversations; participating in shared communicative activities, discussions, debates	emails, text messages, class blog/chat forums, notes, invitations, greeting cards, letters, postcards

Processes	
listening, speaking, reading and writing	explaining
expressing preferences and feelings	persuading
comparing	advising
negotiating	commenting
making decisions and arrangements	describing
giving and following instructions	debating
inviting	transacting
accepting and declining	thanking
discussing	planning and participating
expressing	connecting/relating
justifying	

Sub-strand 1.2: Informing– Obtaining and using information

Obtaining, processing, interpreting and conveying information from a range of oral, written and multimodal texts to develop and apply knowledge.

Students read, listen to and view a variety of texts from a variety of sources in the target language to obtain, select, process, interpret and use information in diverse and interconnected ways. This sub-strand also involves students organising (for example ordering, classifying, tabulating), presenting and using information drawn from their own experiences and prior knowledge (including from other learning areas) in diverse oral, written and multimodal ways.

Concepts	
sustainability (environment, habitat, ecology)	discovery (science, travel, adventure, frontiers, danger)
representation (media, public/private life, representations/images)	evaluation
time (routine)	interconnection across concepts and actions
past (history, figures)	

Text-types	
A wide variety of informational texts in a range of modes and media, including:	
announcements	tables
surveys/interviews	maps
documentaries	advertisements
podcasts	brochures
talks	notices
speeches	blogs
YouTube clips	newspaper articles
magazines	web articles
reports	instructions

Processes	
listening, speaking, reading and writing	using
locating	presenting
recording/noting	persuading
classifying, tabulating, matching	reporting
sequencing and ordering	describing
transposing	interpreting
comparing	representing
summarising	understanding
applying	connecting/relating
relating	

Sub-strand 1.3: Creating– Responding to and expressing imaginative experience

Engaging with imaginative experience by participating in, responding to and creating a range of imaginative texts, such as stories, songs, drama and music.

Students respond to and create imaginative texts that emphasise the aesthetic dimensions of language use and personal creativity as well as the opportunity for comparison of aesthetic values across cultures.

Concepts	
imagination (fact, fiction, inner/private world, social/public world)	freedom (expression, liberty, activism, opportunity)
emotion (romance, love/affection, suffering, fear, pain)	morality
beauty (admiration, people, places, ideas)	character
power (law, rules, opposition, reform)	experience (sequence; life-world)
journey (challenge, struggle, adventure)	interconnection across concepts and actions

Text-types	
song/rap	stories
rhymes	dramatic representations
poetry	narratives
film	descriptions
literature	recounts
cartoons	

Processes	
listening, speaking, reading and writing	experimenting
creating	interpreting
performing	clarifying
expressing	participating in shared reading
describing	re-creating
recounting	responding
captioning	elaborating
labelling	connecting/relating
responding	teaching

Sub-strand 1.4: Translating --Moving between languages/translating

Mediating between at least two languages and cultures in communication and developing the capability to explain different perspectives to others and recognise different interpretations and points of view.

Students learn to 'move between' languages and the meaning systems they construct. This includes literal translation and interpretation as well as 'encoding' and 'decoding'. Moving between languages also includes more complex forms of interpreting and creating meaning; for example 'reading between the lines' for evidence of values, attitudes and assumptions, and then explaining these ideas to others in ways that are accessible and non-judgmental.

Concepts	
equivalence	taboo (transgression, respect, conformity)
representation (words, icons, symbols)	linguistic landscape (language in the environment)
individual (character, values, relationship)	sensitivity and empathy (values and beliefs, respect, tolerance)
nation (origins, social order, politics, religion)	interconnection across concepts and actions

Text-types
translation (written)
interpretation (oral)
explanation (oral and written)

Processes	
translating	analysing
Interpreting	judging adequacy/evaluating
explaining	considering the validity of different meanings
comparing translations	connecting/relating interculturallly
comparing bilingual texts	

Sub-strand 1.5: Reflecting – Reflecting on intercultural language use

Participating in the reciprocal exchange of meaning, and developing a capability to reflect on communicative choices, and on what this intercultural experience means for self in relation to others.

Students express through choices in their use of language, their individual, social and cultural identity. They analyse and reflect on their interactions with others and on themselves as communicators through the lens of the target language and culture, recognising that the exchange of meaning is mutual and discovering how others may interpret or view their own linguistic, social and cultural practices. In questioning and discussing their responses, reactions, interpretations and assumptions in an intercultural context, students learn how language use constructs their identity in relation to others in time and over time.

Concepts	
communication (participants, context, purpose, negotiation, effect)	identity (bilingual/plurilingual, world view, values)
position in space and time (history, trajectory of experience)	face (sensitivity, respect)
comfort/discomfort (agreement, disagreement, conflict, resolution, challenge)	complexity
empathy (invitation, evaluation, acceptance, approval)	multiplicity
self (appearance, image, character, change)	reflective literacy
society/culture (inclusion/exclusion, similarities and differences, change)	language(s) (capability, affiliation, rejection, challenge)
membership	learning (citizenship, humanity, identity as a lifelong project)
memory	roles (performer, insider, outsider)
values	chronology, sequence
judgment	interconnection across concepts and actions

Text-types	
discussion	intercultural reflective journal interviews
dialogue	interviews
autobiography/biography	questionnaires/surveys
narrative	lists (likes, dislikes, aspirations, priorities)
recount	

Processes	
reflecting	responding
noticing	performing
'decentring', or looking beyond the 'first' or primary language and culture	finding connections between diverse experiences, knowledge and ways of seeing the world
questioning assumptions	adjusting performance and perspective relative to others and carrying this understanding forward to subsequent experiences
eliciting and analysing responses/reactions	teaching
experimenting	explaining
clarifying	connecting/relating interculturallly

Strand 2: Understanding

Examining language and culture as resources for interpreting and making meaning in intercultural exchange.

Sub-strand 2.1: Systems of language

Analysing and understanding the systematic nature of language and language use, including sound, writing and grammatical systems, and textual conventions.

This sub-strand involves students in understanding the systematic nature of language and language use; that is, learning the rules, systems and patterns which characterise the target language use (from sentence to whole-text level) and comparing these with English and other languages in their repertoire.

Concepts	
systems	textual conventions (genres, register)
sound systems	comparison
writing systems (characters, scripts, alphabets, punctuation)	application
grammatical systems (syntax, verb forms, gender variation, vocabulary, units of meaning)	

Processes	
noticing	applying
analysing	explaining
comparing	

Sub-strand 2.2: Language variation and change

Analysing and understanding the varying use of linguistic and cultural systems in diverse contexts, as appropriate to each society's social and cultural norms, values and beliefs (for example how setting, participants, roles and relationships can influence communication); understanding the nature and function of language and culture in general, focusing on areas such as the changing relationship of languages and cultures over time, or the ability of new media and technologies to shape communication.

Students learn to recognise how language use changes in specific contexts (depending on purpose, setting and participants, and participants' relationships and roles). They explore culturally specific ways in which people interact, and examine cultural assumptions that influence the ways meanings are expressed or interpreted. They incorporate this learning into their interactions with others, making deliberate and informed choices about what they say and how they communicate, depending on context. They learn about the dynamic nature of language as a cultural and linguistic system; variation within language, such as regional dialects or the development of different writing systems (e.g. Romanised and script forms of the same language); the 'living' nature of language (e.g., the impact of globalisation, creoles, word borrowing, code-switching, technology); the ecology of languages in Australia; the role of language as social and cultural practice; and the relationship between language, culture and knowing. They also learn the power of language: how it influences social relations and organisation, and how it can privilege, include, exclude, influence values, persuade, argue, entertain, praise and criticise.

Concepts	
register (relationships, context, status, formality, authority)	power
variation based on purpose, gender, social class, age, culture	time (day, generation, change over time, influence of past on present)
constraints and possibilities (respect and disrespect, silence and speech)	place (geographical/virtual setting, proximity, distance)
dynamic systems	activity (actor, actions, responsibility) impact
ecology/relationships	consequence

Processes	
noticing	analysing
comparing	explaining

Sub-strand 2.3: The role of language and culture

Analysing and understanding the role of language and culture in meaning-making, both in language use across languages and cultures and in language learning.

Students learn how to analyse the systems and functions of language and culture — how each ‘works’ individually and how each connects with and shapes the other — recognising that language and culture are interrelated systems for meaning-making. They develop a metalanguage to discuss and reflect on the role of language and culture in intercultural language use.

Concepts	
‘norms’ (normative assumptions and attitudes, social norms)	attitudes, values, beliefs
sameness and difference (personal, social, cultural)	behaviours, practices
stereotypes (generalisation, assumption, judgment)	

Processes	
noticing	‘reading’ text through a cultural lens developing metacognitive awareness developing a metalanguage to talk about intercultural communication
comparing	
analysing	
reflecting	
explaining	
elaborating	

In addition to the shift from description to conception (the essence) and higher order thinking, it is important to consider the notion of 'significant content'. In this sense, the content of language learning is understood as the subject matter, or the knowledge that students are asked to 'language about', as teachers concentrate on language-and-skill getting rather than using the 'content' may appear trivial. In this context, it is important to highlight that new knowledge can and should be developed through the target language. In the strongest formulation, a whole learning area (e.g. maths, social studies, geography) might be taught through the medium of the target language. At the very least, some concepts from the diverse learning areas can fruitfully be developed or extended through the target language.

Finally, language learning as conceptual also includes a pedagogy that draws connections and relationships among concepts, ideas, experiences, aspects of language and culture. These connections are made in time, within any learning experience over time, across the range of experiences within the program of a year and across years. It is through these connections that teachers invite students to develop as communicators, that is, users of language, analysers of language and reflective about language use in the context of diverse languages and cultures.

4. Language learning as interactive and mediated

Successful communication and successful learning depend not only on how we put together our own ideas, thoughts, feelings and perspectives, but also on how they are received by others, and vice versa. This process requires all participants to engage, analyse and reflect. Teachers build a culture of learning by facilitating interaction with individual learners and across learners, connecting perspectives, ideas and understandings.

Techniques such as interactive questioning, explaining and reflecting are the means of facilitation. They are part of the process of mediating learning.

Language use for and in communication naturally involves interaction among people (students, teachers, families, communities), who bring diverse perspectives to the learning and among their texts. This interactive process, both in natural communication and in learning to communicate (and learning to develop new knowledge), requires a process of interpreting and creating meaning. These processes cannot be taken for granted – interpreting the meanings of others and creating meaning such that there is an exchange is effortful. Because it is interactive, successful communication and successful learning depends not only on how we render our own ideas, thoughts, feelings and perspectives, but also on how they are received by others, and conversely. This process is effortful because it requires simultaneous participation, analysis and reflection on the part of all participants. The real art of pedagogy resides in how it is that teachers manage interaction, understood as participation, analysis and reflection on the *exchange of meanings*. The teacher is the one who facilitates these processes for meaning exchange, one-on-one with individual learners, connecting perspectives, ideas, understandings across learners, connecting back and connecting forward in learning – creating a tapestry of meanings. It is this kind of facilitation that builds the culture of learning that is established, recalling memories of prior, shared learning experiences and in developing concepts and anticipating concept elaboration or extension. The focus in discussions of pedagogy has tended to be on *techniques* for this intricate facilitation of connections in learning, including for example:

- interactive questioning
- foregrounding/backgrounding particular ideas
- deciphering
- explaining
- elaborating/extending
- comparing/connecting
- reflecting.

Although these techniques are important, they represent the means or the technologies of facilitation. What matters more is the interpretation and creation of meaning that occurs reciprocally among learners, and between teachers and learners through these techniques.

It is the meanings interpreted and created that reveal students' conceptions, assumptions, perspectives and understandings.

These techniques are all part of the process of *mediating* learning. Through mediation, students 'come to understand', that is they construct meaning in learning and create the connections that form new learning. Mediation involves the teacher and students navigating the multiple conceptions, assumptions, perspectives, understandings that are evolving in situ in the learning process – those ways and moments of realisation that students have when they make a connection that means that they have come to a new understanding.

The process of mediation in language learning requires a close consideration of how learners are positioned in their learning. It involves recognising and actively drawing upon the diversity that is inherent in the classroom and the community, and drawing upon and using the diversity of learners themselves as resources in language learning.

The process of mediation in language learning requires a close consideration of how learners are positioned in their learning. Are they positioned as knowledgeable or not, as participants or observers, as Australian or Italian, Chinese, French, Vietnamese? What roles are they permitted to take? Which opinions are they permitted to give? Which languages are they permitted to use? And in learning languages, who can they be in the target language? Which cultural comparisons are permitted, or not? Reflection on such positioning is also an important dimension of the interaction and the exchange.

The key to mediating is in both recognising and actively drawing upon the diversity that is inherent in the classroom and the community. It is important to draw upon and use the diversity of learners themselves as resources in language learning – their diverse experiences, knowledge, assumptions, understandings, affiliation with the target language and additional languages, cultural affiliation; their access to diverse practices in diverse communities; their diverse goals, motivations, aspirations and expectations. This is a most under-utilised, pedagogical resource and yet the most natural and organic one. In reflection, this means that the data generated in the classroom through diverse perspectives, questions, responses and reactions become the stimulus for making further connections. At the same time, using material that comes from the students themselves exemplifies or models our ethical responsibility to take account of the perspectives of others in a productive way.

Interaction involves participating in experiences, analysing reactions and responses and reflecting on knowledge, assumptions, perspectives, experiences and interactions. Interaction cannot be planned in advance, but needs to be managed as it arises. Since interaction in learning is mediated through and in language, students and teachers need to include a meta-language about language as part of the classroom culture for learning.

Interaction then involves:

- participating in the interaction as experience
- analysing reactions, responses
- reflecting on diverse knowledge, assumptions, and perspectives exchanged, the languaging of the experience, and on self/others in interaction.

Just as interaction as described above captures exchange *in vivo*, person-to-person, which is crucial in communication and in learning, it also includes spoken and written interaction with print, visual, virtual texts, resources and technologies. Interaction also involves processes of interpreting and creating meanings that require mediation and invite work of deconstruction (of ideas, concepts, language, perspectives, etc.) to access and build on meanings. It is work that is intertextual. It requires the careful selection and use of texts, resources and technologies in such a way that students are deliberately invited to notice, compare, connect, interact and reflect upon the ideas and processes that are the focus of learning.

In reflection on both personal and textual interaction, teachers use questioning to prompt multiple and diverse perspectives, comparison and personalisation; that is, referencing oneself to others as part of identity formation. The focus is not only on knowledge and skill but on experience, language, culture, participation, positioning and identities enacted. All this work of interaction and mediation is intricate. This is particularly so because it occurs *in vivo*, in the moment, and requires engaging with emergent responses, that is, students' ideas and responses as they are being formed. As such, it cannot be planned in advance, but needs to be managed as it arises.

Finally, since interaction in learning is mediated through and in language, it is important to consider how students and teachers 'language' their language learning, in other words, how they develop a meta-language about language learning that becomes a part of creating the classroom culture for learning. Teachers build and encourage students to build on the contributions of learners themselves by paraphrasing, 'playing back', foregrounding/backgrounding, qualifying, exemplifying, explaining – and by making visible both the concepts/ideas being focused upon and these processes of mediating.

5. Language learning as reflective and reflexive

Language learning involves reflecting on how experiences and perspectives are expressed and represented and how our perspectives are embedded in the linguistic choices we make in the language we use. This is intercultural reflection.

Language learning also involves a reflection on self and others in terms of self in reciprocal relation to others. This is intracultural reflection.

As indicated above, language learning requires reflection as an integral facet of both using and learning language. This reflection can focus on the knowledge or subject matter, ideas, concepts exchanged and the diverse perspectives presented on phenomena observed, on diverse responses and reactions, and on diverse ways of interpreting and making meaning. It also involves reflecting on 'languaging' the experiencing of interaction; in other words, reflecting on how the experience and perspectives are expressed and represented and how our perspectives are embedded in the linguistic choices we make in the language we use. This is intercultural reflection.

Language learning is also reflexive; that is, it invites a reflection on self and others. As students move between the languages and cultures represented in their experiences of learning, they come to reflect on their own situatedness in their own linguistic and cultural life-worlds and their own related assumptions, perspectives, observations, reactions and responses. At a deeper level they are invited to reflect on where these assumptions, perspectives, observations, reactions and responses come from and why it is that they see things as they do. This process, however, occurs at two levels – a reflection on self AND a reflection on self *in reciprocal relation* to others. This is intracultural reflection.

The process is both reflective and reflexive. It is simultaneously both *intracultural* and *intercultural* and because this is a regular part of being human it represents language learning and the pedagogies that support such learning as a humanistic endeavour.

The reflection and reflexivity are not neutral processes. They can involve critique. But above all, the process ensures a language learning that develops communication in diverse languages (bilingually, multilingually), an understanding of interpreting, making and exchanging meaning in communication, the language-focused nature of the exchange in 'languaging', the exchange in both communicating and learning, and a self-awareness and self-understanding that comes from learning language in this way.

6. Language learning as developmental

Language learning is a continuously cumulative process in which attention should be given to all facets of development. Connections over time across the scope and sequence of learning are important for this process.

This characteristic highlights the fact that in learning languages all that is learnt needs to be retained and further developed in a continuous process of learning. The process is continuously cumulative. Attention needs to be given to all facets of development: conceptual development, process (procedural) development, aesthetic, emotional, attitudinal development, linguistic development, meta-linguistic development and reflective and reflexive development. It is the linguistic development that has tended to predominate but with an expanded conception of language learning; all facets need to be held in play and developed simultaneously. The learner is developing as a language user and communicator, as an interpreter and creator of meaning, as a language learner and analyser and as a reflective person, capable of interacting interculturally and intraculturally.

This characteristic highlights the importance of connections – not just in the moment, within a task or unit of work, but also over time across the scope and sequence of learning. These connections are likely to be of a higher order, more generalised and abstracted as students draw connections across concepts and themes. Students will also be able to see patterns in people's responses and reactions, and in the ideas put forward as they engage in relating, comparing, questioning and challenging. Fundamentally, in languages this higher order connecting means thinking about language, culture and their relationship in making meaning. Pedagogy is needed that invites these kinds of connections.

Formative and summative assessment processes contribute to the developmental purposes of teaching and learning. It is important that teachers offer the kind of feedback for learning that will enhance learners' development in all aspects of language learning.

The notion of development also requires processes of assessment and feedback. Assessment in both formative and summative forms contributes to the developmental purposes of teaching and learning. It is through pedagogies that teachers enter into the world of students' interpretations in communicating and learning in the languages classroom; through the use of interactive questioning and making connections that challenges students to elaborate on their meanings, that invites students to reformulate or build on the responses of others, and that invites explanation. By entering the world of students' sense or meaning-making in the context of diversity, teachers are able to offer the kind of feedback for learning that will enhance learners' development in all aspects of language learning.

Find out more:

- Calvino's story of The Cheese Museum
http://www.ruanyifeng.com/calvino/2007/10/the_cheese_museum.html

Summary

The six characteristics outlined above are the foundation of a pedagogy that recognises the learning of languages as a multilingual endeavour. Professional learning for teachers of languages through the Australian Curriculum: Languages needs to focus on the pedagogical vision described in this paper, which is supported by the TfEL Framework.

All of these characteristics, taken together, represent a pedagogy that does justice to students' learning and development of languages and cultures. Assessment has not been treated separately because assessment for learning, captured in the achievement standards, should be planned organically as part of the teaching and learning process.

Leading learning in Languages

Why this approach? Our strategic intent

In languages education the shift is towards *intercultural language learning* as an orientation that recognises that learning to use an additional language or learning at school the language of one's primary socialisation requires that students learn to communicate as they move between (at least) two different linguistic and cultural worlds, and learn to analyse and reflect on the experience of doing so and on themselves and their identity formation.

This intercultural orientation means that students develop the capability to engage directly with, learn from, and reflect on, experiences of participation and communication in the context of linguistic and cultural diversity.

In so doing, students' assumptions are challenged as they consider why people act or respond as they do, recognising that these actions and responses are situated in peoples' languages and cultures.

Students take away from language learning a capability to communicate in a language in addition to English, thereby increasing their communicative and language and literacy repertoires and the realisation that peoples' actions are shaped by their own situatedness in their languages and cultures. They develop the capability for intercultural engagement and analysis and for reflection and reflexivity.

Find out more:

- Leading Learning: Why this approach? Our strategic Intent
http://www.acleadersresource.sa.edu.au/index.php?page=strategic_intent

What do you value? Finding the essence

The essence of language learning relates to the central concepts of language, culture and learning. The processes of both communicating and learning can be seen as focused on the interpretation, creation and exchange of meaning.

Learning languages involves:

- learning through the language
- learning the language
- learning about the language.

As a *performer*, an intercultural language user is able to communicate with users of the specific language. As an *analyser*, the learner is able to analyse and think about the role of language and culture in communicating and learning across languages and cultures. As a *reflective* person, the learner is able to reflect on his/her own language use and choices, on his/her own ideas, opinions, responses, reactions in comparison with those of others, and to reflect on self as communicator across languages and cultures. He/she is able to operate simultaneously in at least two linguistic and cultural worlds.

Find out more:

- Leading Learning: What you value: Finding the essence
http://www.acleadersresource.sa.edu.au/index.php?page=what_you_value

Tuning in – why the essence matters

Learning to interpret, create and exchange meanings in the context of the rich and complex linguistic and cultural diversity of contemporary times is an essential 21st century capability. Students need to develop a sophisticated understanding of the reality of different linguistic and cultural worlds and learn how to communicate successfully and understand communication in the context of this diversity.

Find out more:

- Leading Learning: Tuning in: Why the essence matters
http://www.aclleadersresource.sa.edu.au/index.php?page=tuning_in

Bringing it to life – essence meets content

In the Languages learning area the essence of learning is *brought to life* through inviting students to engage in experiences that enable students to operate in additional linguistic and cultural domains and worlds and in so doing, to reflect on self and others. They become powerful intercultural communicators and intercultural learners.

A set of principles underlie the process of bringing the essence of learning to life in the Languages learning area:

- active construction
- making connections
- interaction
- reflection
- responsibility.

These principles work together as students notice, compare, reflect and interact in continuous cycles of experiential learning.

Find out more:

- Leading Learning: Bringing it to life: Essence meets content
http://www.acleadersresource.sa.edu.au/index.php?page=bringing_it_to_life

Learning design – activating TfEL

In designing learning it is necessary to:

- recognise and work with the ever-changing linguistic and cultural profiles that students bring, recognising that for all learners, learning languages involves working within dual/multiple knowledge, linguistic and cultural systems
- recognise that both teachers and students are situated within their own linguistic and cultural worlds that shape their knowledge, ways of knowing, assumptions, conceptions, understandings, responses, reactions, judgments and values, and it is these that come together and need to be negotiated in the learning process
- focus on *experiences* in which students are invited to participate in communication in the context of linguistic and cultural diversity, especially ones that give rise to multiple perspectives across diverse time scales
- find ways of capturing and using students' own responses, reactions, texts and judgments for further exploration of multiple perspectives, so that students learn from the diversity that is available in their own learning environment
- include cycles of noticing → comparing → reflecting → interacting
- analyse communication to come to understand how the interpretation, creation and exchange of meaning can be accomplished in communication and in learning; and analyse the *experience of communicating* by questioning assumptions, exploring why people respond/react as they do and why we observe multiple perspectives on issues and experiences
- incorporate a range of contemporary texts and resources that support experiential learning, both actual and virtual, as well as community resources
- build connections across ideas, perspectives, processes of thinking and acting, understandings and judgments
- include assessment processes that are capable of eliciting evidence of students' participation, analyses and reflections on communicating in diverse languages and cultures in the context of diversity
- invite reflection on learners' experience of communicating in the context of linguistic and cultural diversity and reflection on self in relation to others, so as to develop students' identities as intercultural communicators and so that students develop self-awareness of themselves as intercultural communicators
- include ongoing evaluation processes to ensure that the learning design supports learning that expands students' repertoires of intercultural communication.

Find out more:

- Leading Learning: Learning Design: Activating TfEL
http://www.acleadersresource.sa.edu.au/index.php?page=learning_design

Into the classroom – who's doing the thinking?

The examples provided are intended to illustrate the *principles of learning languages within an intercultural orientation*. They illustrate students' participation in experiences, planned analyses and reflections on the knowledge, issues, phenomena being explored, as well as reflection on self in relation to others in the context of communicating within and across languages and cultures. They illustrate how students live the experience of communicating interculturally and how they learn to analyse their experience and the experience of others, and learn to reflect on what the experience *means* for them in relation to others. They are intended to illustrate the *intellectual stretch* that is necessary in learning languages in contemporary times.

What cannot be captured in examples of this kind is that central aspect of language learning that is the interactive exchange, questioning and challenging that happens *in vivo* as learning is enacted and experienced by the teacher and community of learners in their diversity. It is through this kind of interactivity, shared analyses and reflection that teachers build connections in learning languages and cultures and create a culture that is conducive to learning languages and cultures.

Find out more:

- Leading Learning: Learning Design: Into the classroom: Who's doing the thinking?
http://www.acleadersresource.sa.edu.au/index.php?page=into_the_classroom

Glossary of relevant terminology

Word / Phrase	Definition
Background learners	Background language learners are those who may use the language at home, not necessarily exclusively, and have varying degrees of knowledge of and proficiency in the language being learnt. These learners have a base for literacy development in the language.
English as an Additional Language or Dialect	The English as an Additional Language or Dialect (EALD) program supports sites to provide an effective pathway for students from culturally and linguistically diverse backgrounds learning English as an additional language/dialect.
First language learners	First language learners are users of the language being learnt who have undertaken at least primary schooling in the target language. They have had their primary socialisation as well as initial literacy development in that language and use the target language at home. For Aboriginal languages and Torres Strait Islander languages, first language learners are those whose primary socialisation is in the language being learnt and who may or may not have yet developed initial literacy.
Intercultural	Between cultures
Intercultural language learning	Intercultural language teaching and learning is an orientation to language teaching and learning that informs current curriculum design; framed by the understanding that language and culture are dynamic, interconnected systems of meaning-making; that proficiency in an additional language involves cultural and intercultural as well as linguistic capabilities. The focus is on developing communicative proficiency and on moving between language–culture systems. It includes the reflexive and reciprocal dimension of attention to learners’ own language(s) and cultural frame(s).
Intercultural orientation	An intercultural orientation is based on the theories of intercultural language learning.
Interlinguistic and intercultural process	Interlinguistic and intercultural process is the process of reflecting on the linguistic choices made through a cultural lens both from the perspective of the self and of the other.
Interpretation	For second language learners, interpretation refers to two distinct processes: <ul style="list-style-type: none"> • the act of translation from one language to another • the process of understanding and explaining the ability to conceive significance and construct meaning and to explain to self or others.
Intracultural	Within the same culture
Metalinguage	Metalinguage is a vocabulary used to discuss language conventions and use (for example language used to talk about grammatical terms such as sentence, clause, conjunction; or about the social and cultural nature of language, such as face, reciprocating, register).
Multilinguality	Multilinguality is being able to operate within more than one linguistic and cultural framework.
Reciprocal interpretation of meaning	Reciprocal interpretation of meaning is the process by which noticing, comparing, reflecting on meaning/making meaning occurs simultaneously between participants and by participants.
Second language learners	Second language learners are those who are introduced to learning the target language at school as an additional, new language. The first language used before they start school and/or the language they use at home is not the language being learnt.
Sociocultural constructivist learning theory	Sociocultural constructivist learning theory emphasises meaningful interaction among individuals as the means by which people construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences.
Texts	Texts are identified stretches of language used as a means for communication or the focus of learning and investigation. Text forms and conventions have developed to support communication with a variety of audiences for a range of purposes. Texts can be written, spoken or multimodal, in print or digital/online forms. Multimodal texts

	combine language with other systems for communication, such as print text, visual images, sound-track and spoken word, as in film or computer presentation media.
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