

Curriculum Design Framework
for Community Language Programs
Companion Document

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Presented here are 5 case studies that represent an initial round of curriculum development on the part of 5 teachers of community languages – Arabic, Bangla, Greek, Sinhala and Vietnamese. Each case study was of one year/ proficiency level of the curriculum for the community language program of the respective school. Their work was based on a series of facilitated sessions workshopping the ideas/concepts and processes presented in the *Curriculum Design Framework for Community Language Programs*. It is beneficial, therefore, to read these case studies in conjunction with the Framework. They are included here as examples of ‘work in progress’ that will continue to be refined as part of the ongoing iterative development process for the K–10 curriculum for those community language programs.

The case studies are:

Case study 1: Arabic language program – level 1 (beginners, 5–7 years old)

Case study 2: Bangla language program – level 2 (years 4–6)

Case study 3: Greek language program – years 1–2

Case study 4: Sinhala language program – years 7–8 and 9–10

Case study 5: Vietnamese language program – year 1

These case study examples of curriculum development based on the *Curriculum Design Framework for Community Language Programs* were developed by the following teachers:

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Case study 1: Arabic language program – level 1 (beginners, 5–7 years old)

Context statement

The number of Arabic speakers in Australia at large has increased in the last century. For most communities from the Middle East, migration to Australia has been influenced by major historical events such as the protracted Arab–Israeli conflict, the 15 years civil war in Lebanon, the Gulf War and the recent civil war in Iraq and Syria. The Lebanese community is seen as the largest community, with the first Lebanon-born immigrant arriving in Australia in 1876. Some Australians of Lebanese background have been in Australia for 3 or 4 generations and are still active in the Lebanese community today.

The Australian Government announced in recent years the availability of 12,000 visas in response to the political conflicts in Syria and Iraq. According to the ABS 2012 Census, new Arab arrivals from Syria and Iraq make up 2% of the South Australian population. These Arab immigrants and refugees are people from various religious and community groups, educational and socioeconomic backgrounds. They are regarded as having ‘strong Arabic heritage’ and they are united by a common language and culture that focuses on close links with family and friends.

The place of the Arabic language in the South Australian context

According to recent research (Maadad 2019), South Australia has 7,466 Arabic speakers who use the language at home. Many Arabic ethnic schools have been established to ensure that the Arabic language potential of young generations born in Australia is nurtured and developed (Maadad 2009). There are more than 10 Arabic community language schools operating after hours around South Australia that teach the language and maintain the cultural identity of its peoples.

The Arabic Language School of Adelaide was founded in 1991 and was formed in response to an identified need to preserve the Arabic language and to promote cultural awareness and respect for diversity in South Australian communities. The school offers cultural activities beside its teaching program, such as the teaching of traditional dances (Dabke folklore), which raises awareness of the importance of the heritage and traditions of Arab countries. The goal of the school is to build bridges between Arabic-speaking communities and the wider Australian community through the development of projects (teaching programs and social gatherings) that celebrate cultural diversity and enhance greater understanding of the Arabic language.

The curriculum of the school is based on the modern standard Arabic. It is the Arabic used in universities, Arabic language schools, audiovisual and written media, and other formal contexts. In contrast, colloquial Arabic is the Arabic dialect specific to each area, although most of its vocabulary and grammatical roots come from the formal language. Students are aware of formal and informal levels of language used in daily life. However, it is colloquial Arabic that is used in everyday situations, for example, at home, the marketplace, restaurants, cafes and social gatherings.

Profiling the learners

There are broadly 3 groups of learners within the school:

- First generation (new arrivals or refugees)
- Second generation

- Third generation

First-generation learners have fluent language and literacy skills in reading and writing. Also, they speak the informal language at home with their families and friends. The first generation have good communicative skills, and knowledge and understanding of language and culture.

The second generation are the dominant type within the school. These learners are likely to know single words that relate to the household. They need to learn to construct sentences that allow for meaningful conversations with others. They know some expressions of greeting but overall, their language is limited.

The third-generation group often know that they are from Arabic background, but they have little knowledge of the language. Their families have limited Arabic and they seek to connect their children more to the cultural values than to the language itself.

Context of the program

The aim of the program is to enable students to communicate with others in Arabic, and to reflect on and understand the nature and role of language and culture in their own lives and the lives of others.

The school provides 5 levels of Arabic language learning.

Level 1 includes students from reception up to year 3 (5 years old to 7 years old), including first, second and third generations. These students need a classroom environment that gives frequent opportunities to practise and use the language. A daily routine that uses familiar, repeated language and procedures helps establish students' knowledge.

Level 2 includes students from year 3 up to year 6 (7 years old to 11 years old). Most of the students are first generation and some of them are second generation. The students at this level need to develop their vocabularies and the systematic understanding and use of the language. These students need to be taught many new words and structures to be able to construct meaningful sentences.

Level 3 includes students from 12 years old up to 17 years old. They are mainly second generation and have limited Arabic. They cannot be placed in the first level because of their age. The needs of these students are similar to those in level 1, but appropriate to an older age group.

Level 4 is designed for students who have fluent skills in Arabic language. All of the students are first-generation young people who prefer to continue learning the language. Their ages range from 12 years old to 16 years old. The needs of these students are to understand the systematic nature of Arabic grammatical forms and use elements of grammar to express increasingly complex ideas. They analyse the effects of linguistic features in texts, explaining their interrelationship with context, purpose and audience.

Level 5 focuses on SACE studies for students who wish to continue their Arabic learning at years 11 and 12. Most of the students are first generation and sometimes they are second generation. These students need to analyse texts to interpret meaning, examine relationships between language, culture and identity, and reflect on the ways in which culture influences communication. They are also involved in composing a range of informative and imaginative texts using different text types to express ideas, attitudes and values.

The program of the school relies on teaching the formal or literary Fusha language. However, when the school holds events such as meetings or excursions, the members use informal Arabic language (Ami'yah العامية or Da'riyah الدارجة and their own country dialect) to communicate with each other.

Most of our schoolteachers are from Arabic backgrounds. Some of them have teaching experience in their home countries and others have no prior teaching experience. However, all teachers within the school complete the requirements of the Community Language Schools SA to become a community languages teacher.

Reference

Maadad, N, Thomas, J. (2019). Learning the Arabic language in Australia's Arab communities: Perspectives of young-speaking Australians on informal and formal opportunities. In *Practices and policies: Current research in languages and cultures education: selected proceedings of the Second National LCNAU Colloquium* (pp. 129-144). Australian National University, Canberra.

Scope and sequence

Program context and learners

This program is designed for level 1 (beginners level) Arabic language. The age of the students ranges from 5 to 7 years. This level includes first, second and third-generation students.

Program purpose

The aim of the program is to develop basic knowledge of the language for use with other learners and familiar adults. The program focuses on 4 concepts (identity, friendship, community and health). These concepts will allow students to develop their social skills by sharing information, expressing ideas and opinions, negotiating, and respecting others. Another focus of the program will be on the systematic use of the language: alphabetical letters, shapes and their sounds. Simple short stories will be introduced with each alphabetical letter to facilitate the learning process. The program will allow for differentiation (i.e., different levels of learning) for those students who know more of the language within this level.

The main goal is to familiarise learners with simple spoken and written Arabic to enable them to interact with their world of family, home, school and friends within the Arabic community.

Broad goals

This program will enable learners to:

- communicate in Arabic about themselves and be able to engage in conversations, expressing feelings and emotions and exchanging opinions and information
- develop an understanding of the Arabic system of language that includes words, sounds, spelling and grammar
- develop their own identities and a sense of belonging in a multicultural society
- develop language learning skills, eg translating, interpreting and analysing, and reflecting on language and culture in communities
- use Arabic language to participate in community occasions such as excursions, festivals, language competitions and functions in order to develop a sense of place in the Arabic-speaking community

- reflect on similarities and differences between Arabic and their own language and culture.

Cross-curricular priorities and general capabilities

The program provides the foundation of Arabic language and builds student knowledge of textual conventions and language use. It is designed to build students' understanding of Arabic culture and how it influences the language use, concepts and students' identity.

Level 1 (from 5 years old to 7 years old, R–3)

Terms/Semester	1	2	3	4
Organisational Focus, eg concept, essential questions, topic, experience /event, language, structure, genre	<p>Identity</p> <p>Students explore the concept of identity throughout the term.</p> <p>1. How do people see themselves?</p> <p>2. What shapes your identity and how does it change?</p> <p>3. How is language connected to identity</p>	<p>Friendship</p> <p>Students explore the positive and healthy friendships</p> <p>1. Who are my friends?</p> <p>2. What are their qualities?</p> <p>3. What are their talents?</p>	<p>Community</p> <p>Students explore the wider community around them.</p> <p>1. Who lives in our community?</p> <p>2. What is the role of community helpers?</p> <p>3. Who is my community?</p> <p>How do we build a social community within the classroom (establish rules, promote values and create a community of learners within classroom)?</p>	<p>Connection</p> <p>Students explore the meaning of 'connection' and how they connect to their culture through food as a meaning that links to cultural heritage.</p> <p>1. What does your choice of food says about you?</p> <p>2. How does food connect you to your culture?</p>

Strands	Sub-strand	Objectives			
		Term 1 Identity	Term 2 Friendship	Term 3 Community	Term 4 Connection
1.Communicating	1.1 Interacting, expressing and exchanging (with and in community) Socialising and taking action	Students learn how to participate in conversations that come from seeing similarities between students' characteristics They share information about themselves hobbies, likes and dislikes, and they talk about their families.	Students learn how to initiate interaction with peers and the teacher by asking and responding to questions about self, others and the characteristics of their friends.	Students learn to share information about who lives in their community.	Students learn how to share information about what they eat in their homes.
	1.2 Building Knowledge Developing knowledge of the world and discipline-based knowledge and using and applying knowledge	Students learn greeting phrases from the culture and they relate these phrases to specific contexts and times of the day. They learn how times influence the day and greetings used.	Students learn to understand that friendship differs from family and that the notion of friendship is based on choice.	Students learn that community helpers are those who help others by providing a service.	Students share knowledge of their eating choices and how food reflects their cultural background and identity. They consider why this is so.
	1.3 Participating in imaginative /creative experience Responding and expressing imaginative experiences	Students participate in interaction about themselves and their families and share them with peers.	Students create short imaginative storylines using characters about friends, experiences, friend's qualities and values.	Student use role play to create imagined characters who come to help them.	Students learn how food is connected to culture through creating and composing different types of texts such as poems, stories, recipes, songs or recounts.

	<p>1.4 Developing identities</p> <p>Establishing and giving expression to their identity as individuals and /or members of particular networks, cultures and communities</p>	<p>Students learn to develop a sense of pride as a member of their family. Students engage in different activities where they can express and recognise their identities and culture.</p>	<p>Students learn to identify the characteristics of a good friend and they understand how to perform a good friend's actions such as honesty, kindness, helping etc..</p>	<p>Students learn to identify different important members of the community and they explain how those members serve the community.</p>	<p>Students develop a sense of self by considering how they are connected to food from different cultures.</p>
	<p>1.5 Reflecting</p> <p>Reflecting on intercultural language use</p>	<p>Students reflect on themselves as part of a group, family and school.</p> <p>Who do I speak Arabic with? When? And why?</p>	<p>Students reflect on the positive characteristics of a good friend and they compare and apply these characteristics of their real friends.</p>	<p>Students reflect on the roles of people in the community and how these roles are changed in different cultures.</p>	<p>Students reflect on their cultural food as a symbol of pride for their ethnicity. They interact in Arabic and English and observe differences across cultures.</p>
2. Understanding	<p>2.1 Role of language and culture in intercultural exchange</p> <p>Examining the role of language and culture in the exchange of meaning</p>	<p>Students understand that language is used in combination with other means of communication, eg facial expressions and gestures to interact with others especially when they engage in greetings; they recognise that there are different ways of asking for information, making offers and giving commands during conversation with others.</p>	<p>Students recognise that in Arabic different words and language forms are used to address and greet people according to the type of the relationship, context and time of the day.</p>	<p>Students compare ways of thinking and behaving in similar contexts, between Arabic-speaking communities and diverse cultures, eg eating habits or entering homes.</p>	<p>Students recognise that English and Arabic languages borrow words from each other. They can list words in English that are borrowed from Arabic such as, Lemon – Limoun, coffee -kahwa, Giraffe – Zarafa.</p>

	<p>2.2 Language systems and use</p> <p>Understanding both the systematic (The rules) and variables aspects of the language system and its use</p>	<p>Students learn the Arabic letters (in order or randomly), the sounds of the Arabic alphabet and identify how letters have different shapes to construct a word. They learn that each letter has 3 shapes and they recognise these shapes within the words.</p>	<p>Students recognise word order in simple phrases and sentences, eg نام سليم، قام الولد، أكل سامي التفاحة، شربت سحر الحليب.</p> <p>Also, they recognise simple sentence structure, eg أكل يونس التفاحة. شربت سحر الحليب.</p> <p>They use simple conjunctions to link words and modelled expressions, eg و، أو، أيضا</p>	<p>Students learn masculine and feminine forms of singular nouns and adjectives, eg ، كرتي كبير، الطاولة الصغيرة، أسد شرس، قطة أليفة</p> <p>They use simple present tense verbs to describe aspects of own daily activities, eg أستيقظ في الصباح، أتناول الفطور، أركب الباص، أدخل الصف، أكمل الواجب، ألبس ثيابي</p>	<p>Students read supportive texts (simple language that consists of sentences of 3 words) using developing phrasing, fluency, contextual, semantic, grammatical and phonic knowledge and emerging text processing strategies, for example prediction, monitoring meaning and rereading.</p>
	<p>2.3 Learning how to be a mediator</p> <p>Developing higher order of thinking/ processing/ metalinguistic and metacognitive awareness</p> <p>Understanding self as learner and mediator</p>	<p>Students learn how to develop connections between their own worlds and the world of others.</p> <p>eg students learn that they can choose from words in Arabic or English to convey meanings.</p>	<p>Students learn how to negotiate and mediate differences and cultural values.</p>	<p>Students learn how to take responsibility for their own behaviours and their interactions with others across cultures by:</p> <ul style="list-style-type: none"> • asking questions, clarifying meanings • sharing interpretations • explaining meanings to others • choosing words for context. 	<p>Students learn how to investigate the interconnection such as food between diverse people and their place which can lead to appreciate cultural identities.</p>

Term	Term 1	Term 2	Term 3	Term 4
Key concept/ themes	Identity	Friendship	Community	Health
Texts (receptive /productive)	Description Presentation	Write a statement about self and best friends.	Describe my neighbourhood. Describe community helpers.	Describe my home food eating

	Read stories from culture about famous characters in order to foster a sense of identity.	Read a story about friendship. Design a letter for my friend Draw an image of your best friend. Listen to YouTube or watch video clip.	Listen to a story about community and the people who live in it. Write the rules of your house and compare them with the rules of the community where we live in.	Why is it special to me? (Conversation or opening statement). Read a story about healthy food in Arabic Demonstrate a recipe from the culture for students to participate, prepare food and enjoy eating it. Role play about family dinner where members gather at the table for mealtime.
Vocabulary	Exchange greetings, for example: introducing self, using culturally appropriate gestures, eg مرحبا، صباح الخير/صباح النور، السالم عليكم/وعليكم السالم، اسمي فادي، ما اسمك/اسمك؟ كيف حالك/حالك؟ مساء الخير، مساء النور <ul style="list-style-type: none"> exchanging greetings with peers, teachers and other adults using appropriate gestures greeting others at different times of the day inside and outside the classroom using 'please' and 'thank you' during social interactions 	Answering questions in response to a classroom presentation about your best friend, eg who they are, where they live, what their interests are, what are his/her qualities?	Family members Neighbourhood related vocabulary (park, shopping centre, streets, shops etc.) Community helpers' names Rules in the community that emphasis values and attitudes (right, wrong, respect and honesty)	Fruit names Vegetables names Cultural food preferences, likes and dislikes about students' food choices.
Grammar	<ul style="list-style-type: none"> recognise and reproduce the letters of the Arabic alphabet, for example: tracing or copying the Arabic letters and the 3 short and long vowels, eg ح ا حو 	<ul style="list-style-type: none"> recognising word order in simple phrases and sentences, eg نام سليم، قام الولد، أكل سامي التفاحة، شربت سحر الحليب recognising simple sentence structure, eg أكل يونس التفاحة. شربت سحر الحليب. 	<ul style="list-style-type: none"> using masculine and feminine forms of singular nouns and adjectives, eg كرسي كبير، الطاولة الصغيرة، أسد شرس، قطة أليفة. 	<ul style="list-style-type: none"> using the verb form of 'like' and 'dislike' to express an opinion or preference, eg أحب طعام أمي، أحب الأكل السريع، أحب الرياضة و أحب الرسم understanding that adjectives follow nouns and their gender

	<ul style="list-style-type: none"> • حَ حُ حِ حَيّ. • locating Arabic alphabet letters in words • recognising that making Arabic words requires most letters to be joined • writing their own name in Arabic 	<ul style="list-style-type: none"> • beginning to use simple conjunctions to link words and modelled expressions, eg و، أو، أيضا • understanding and responding to imperative verbs in familiar instructions, eg نظف غرفتك، اكمل طعامك إفتح الباب، إجلس في مكانك، لا تتكلم دون إذن • recognising that nouns have definite and indefinite articles and gender, eg تلميذ/التلميذ، معلم/المعلم، تلميذة/تلميذة، معلم/معلمة • identifying gender-specific pronouns, 	<ul style="list-style-type: none"> • using simple present tense verbs to describe aspects of own daily activities, eg إستيقظ في الصباح، أتناول الفطور، أركب الباص، أدخل الصف، أكمل الواجب، ألبس ثيابي. 	
Resources	<p>Video (Self introduction)</p> <p>https://www.youtube.com/watch?v=-mI0uoNG9rU</p> <p>(Video Song from Lebanese heritage - the small chicks)</p> <p>https://www.youtube.com/watch?v=H6qNS9toSWk</p> <p>Video (Song – Mama and Papa loves me)</p> <p>https://www.youtube.com/watch?v=DsOY_hUe8V8</p> <p>Website Dinolingo – stories, games, culture and songs</p> <p>https://dinolingo.com/arabic-for-kids/arabic-books-for-kids/</p>	<p>Arabic resource</p> <p>Our beautiful language – stage 1</p> <p>لغتنا الجميلة</p> <p>https://www.wepal.net/library/upload/09-2019/content/5d8284d31f7b7.pdf</p> <p>This resource focus on the alphabet learning by giving basic stories with few sentences and work sheets on alphabet related to stories</p>	<p>Video (song – My uncle Mansur, the carpenter)</p> <p>https://www.youtube.com/watch?v=_2i7QwARFv0</p> <p>Arabic resource</p> <p>Our beautiful language – stage 1</p> <p>لغتنا الجميلة</p> <p>https://www.wepal.net/library/upload/09-2019/content/5d8284d31f7b7.pdf</p> <p>This resource focuses on the alphabet learning by giving basic stories with few sentences and work sheets on alphabet related to stories</p>	<p>Video (Fruit song)</p> <p>https://www.youtube.com/watch?v=NgkUIQGjTvg</p> <p>Video (Fruit song)</p> <p>https://www.youtube.com/watch?v=d8POYQxQ7fg</p> <p>Curriculum kit - cultural, religious, spiritual influences- Department for Education (This resource in English language but the Arabic teacher can take ideas for lesson planning)</p> <p>https://www.education.sa.gov.au/sites/default/files/curriculum_kit_-_cultural_influences.pdf?acsf_files_r edirect</p>

<p>Key learning experiences Tasks</p>	<p>Creating a personal profile, using drawings, images or photographs, including where their families come from, who speaks Arabic and/or other languages or dialects at home</p> <ul style="list-style-type: none"> comparing how children’s games differ across cultures, eg children in Arabic-speaking villages play indoor games such as 7 stones, 5 stones, eg لعبة السبعة حجارة، لعبة الخمسة حجارة. 	<p>Take part in group discussions about who is your favourite friend? What are their qualities? Why do like this friend in particular?</p> <p>Create a bilingual poster containing information relating to themselves and their friends. They can include images and photos.</p>	<p>Identify information in texts about qualities, eg colour, number, size and shape.</p> <p>Locate names of community helpers from given flash cards</p> <p>Write an open statement about what do you want to be in the future; a doctor, a teacher etc.</p> <p>Locate Arabic words from the community to create a poster display for the classroom, eg Arabic words used in an English-language advertisement, shop signs, recipe books or menus</p>	<p>Create a shopping list of ingredients required to cook a simple Arabic meal from a recipe, eg دجاج، أرز، ليمون، بطاطا.</p> <p>Food conversation: Identify the names of items purchased for meal preparation in a conversation.</p>
<p>Assessment tasks</p>	<p>Formative assessment</p> <p>Observation, questioning and discussions</p> <p>Students create greeting cards to their family members or others using phrases from the Arabic language. This will allow students to have a purpose for writing a message in Arabic and apply what they learned to write and illustrate a greeting card.</p> <p>Assess students’ knowledge of letters, sound and its shapes using worksheets and quizzes.</p>	<p>Formative assessment</p> <p>Students will be given worksheet ‘Be a better friend’. The worksheet tests students’ knowledge about their social skills and how to approach people, what to say and how to respond to play situations.</p> <p>Students’ knowledge will be assessed in terms of grammar such as the role of verbs, noun and adjectives in simple sentences.</p>	<p>Formative assessment</p> <p>Questioning and discussions</p> <p>Students create a community helper booklet where they cut images of community helpers from magazines and they match them with their tools and vehicles.</p> <p>Students will be assessed on the opportunity to work on their language, reading, attention to detail and vocabulary skills.</p>	<p>Formative assessment</p> <p>Self-assessment/ reflection</p> <p>Questioning and discussions</p> <p>Scaffolding</p> <p>Students create a recipe book of their cultural food by listing the ingredients and the procedures of each recipe and students have the opportunity to prepare simple bilingual recipes in class.</p>

Units, learning experiences and tasks

<p>Title/ Focus: Connection</p> <p>Band: level 1 (5-7 years old)</p> <p>Learners: Level 1 (beginners' level) - learners have little or no previous knowledge of Arabic language.</p> <p>Duration: Term 4 – level 1 (beginners' level)</p>	
<p>Content Descriptions</p> <p>The theme of this unit is about making connection to culture through food. The aim is to view a certain food as a representation of an anthropological place made up of memories, stories, people and relationships.</p> <p>The content of this unit describes the role of cultural tradition such as food and its impact on the development of a personal, group and national identity. The unit analyse how food can be seen as an expression of cultural identity.</p> <p>Also, it explains how intercultural experiences of sharing a meal at home between family members can influence students' beliefs and behaviours in a way that lead to explore the difference in the habitual consumption of certain foods in their culture and other people culture.</p>	<p>Objectives / learning intentions:</p> <ul style="list-style-type: none"> • Students learn that people from different cultural backgrounds eat different foods and many of these are available in Australia. • Students will view food as a means of maintaining their cultural identity. • Students learn how to value mealtimes as a good time to converse with family and friends and feel a sense of belonging. • Students make connections with cultural foods from their home countries and they will be introduced to recipes from the Arabic world and other countries.
<p>Communicating</p>	
<p>1.1 Socialising / Interacting</p> <p>Students interact with teachers and peers to express and exchange their opinions.</p>	<p>Students learn how to make statements about their home foods. They express their preferences, likes and dislikes and they learn to appreciate similarities and differences of other cultures.</p>
<p>1.2 Building Knowledge</p> <p>Developing knowledge of the introduced concept</p> <p>Using and applying knowledge in diverse cultural context</p>	<p>Students obtain and process information about foods from spoken and visual resources and convey this information using learnt new key words about cultural foods from diverse cultural contexts.</p>
<p>1.3 Participating in imaginative / creative experience</p> <p>Creating a range of texts such as songs, stories, drama and music</p>	<p>Students create their own dialogues, stories or role plays by imagining characters and events in relation to food.</p>
<p>1.4 Developing identities</p> <p>Establishing and giving expression to their identity as individuals / members of particular networks, cultures and communities (self and others).</p>	<p>Students explore different famous dishes from their Arabic culture such as kebab, tabbouleh, vine leaves etc., and they express their like/ dislikes about these dishes. Students participate in preparing a simple recipe and they have the opportunity to take roles in washing vegetables, cutting, mixing, setting the table and enjoying a healthy meal.</p>
<p>1.5 Reflecting on intercultural language use</p>	<p>Students reflect on the symbolic meaning of home culture foods by sharing information about their food habits, food preparation and how mealtimes are viewed as events when the whole family comes together.</p> <p>Students will be involved in food inquiry about similarities and differences about food habits between Arabic and multicultural Australian</p>

	Food so that they better understand their place living in multicultural society.
Understanding	
2.1 Role of language and culture in intercultural exchange Examining the role of language and culture in the exchange of meaning	Students learn that connection through food is a social practice that people use in their daily lives. Students also understand language as a way to express, create and interpret meanings to establish and maintain social and interpersonal relationships.
2.2 Language systems and use Understanding both the systematic (the rules) and variable aspects of the language system and its use	Students learn to recognise the Arabic alphabet and its sounds and identify how letters are modified so they can be joined to form words. This will include phonic awareness, directionality (writing from right to left) and word order. Students understand that language is organised as texts such as songs, stories and labels that have different features. They recognise part of day-to-day speech and use words in familiar contexts.
2.3 Learning how to become a mediator Developing higher order of thinking /processing /metalinguistic and metacognitive awareness. Understanding self as learner and mediator	Students become more aware of their unique identities in a multicultural society such as Australia and they will be able to address these intercultural differences, embrace it and be proud of it. Students learn how to communicate about, compare and explain cultural foods and eating practices with peers.
Sequence of teaching learning	
	Teacher Talk eg Key focus, questions, recurring emphases, prompting noticing ... Key questions throughout:
Week 1 Students explore the meaning of culture and the ways to connect to culture. Students focus on 1 aspect on how to connect to their culture. The focus is on cultural food.	Week 1 What are the things that make you unique and special? Share something special about yourself? Where are you from? What language/s do you speak? What do you eat in your home? Do you have memories of eating a favourite food that you would like to share? Teacher shows students a video about food and how it connects to culture https://study.com/academy/lesson/the-connection-between-food-culture-society.html Teacher explains to the students that everyone is different and that our differences make us unique and special.
Week 2	Week 2

<p>Students in groups 3–4 list inquiry questions to find out more from parents about their food from their country.</p>	<p>Teacher asks students to bring images and photos of their favourite food to share in the classroom.</p> <p>Students will be involved in food description in terms of shape, colour, smell and taste. For example, teacher explains how the smell of food is a powerful tool which is able to bring old memories, people and events to mind.</p> <p>Also, students will be involved of telling how this food is prepared (procedure of preparing food).</p>
<p>Week 3</p> <p>Students suggest and list different cultural groups or countries represented at school along with other cultural groups they are aware of.</p>	<p>Week 3</p> <p>Teacher provides a world map for the students to locate the countries of cultural groups. They identify traditional foods eaten by each cultural group and discuss why groups might eat different/similar foods.</p> <p>Focus questions about the foods selected could include: Have you tried this food? What did it taste like? Where did you get this food? When this food usually eaten? How is different to food you usually eat?</p>
<p>Week 4</p> <p>Students explore food habits and food traditions in home and how families gather over mealtimes.</p>	<p>Week 4</p> <p>Teacher shows students photos or images of gatherings in homes and encourage students to reflect on their experiences in terms of eating together as a universal symbol that embodies values of compassion and family bonds.</p> <p>Teacher explores with students the use of special Arabic phrases around mealtimes such as:</p> <ul style="list-style-type: none"> • Dinner is ready! • What a fantastic meal! • The meal is delicious! • Bon Appétit! <p>Teacher will give the students the opportunity to draw a picture of family having a meal together and what does this mean to them (eg happy times, love, bond, relaxing time)</p> <p>For example; a common image is one of a family of mum, dad and kids sitting around a table enjoying rice, salads and chicken etc ...</p>
<p>Week 5</p> <p>Students design invitations to send out to parents, inviting them to come to school to prepare and share a traditional food from their country</p>	<p>Week 5</p> <p>Teacher will give instructions on how students create a guest list and how will they design the invitation and they send them to parents before a week from the actual occasion.</p>

<p>Students could invite their mothers, fathers or grandparents so that they can share information about their food and participate in food preparation. In pairs students ask questions related to this experience.</p>	<p>Students decide on what dish they want to cook with their parents. Teacher purchase the items, provide suitable tools and prepare the environment for this day.</p>
<p>Week 6 Family dinner – a role play</p> <p>The aim of this activity is to focus on the importance of family meals as a concept to understand students’ own culture and different cultures. Furthermore, discussing different traditions and preparing and serving different foods will help students to appreciate cultural diversity and extend their knowledge to foods they may not otherwise try.</p> <p>Build on the role play</p> <p>Topics which will be explored through this activity as follows:</p> <ol style="list-style-type: none"> 1. Conversation at the table: What are appropriate topics at family meals? 2. Serving food: Is food served to the oldest person to the youngest? Or does everyone help themselves to food? Can you refuse a dish or is this an offensive? 3. Giving thanks before family meals: Do you give thanks before eating or after finishing food? 4. Eating: When to begin eating? Is it rude to eat everything on your plate? Or is this considered a compliment to the cook? 	<p>Week 6 Before starting the role play, teacher sets the scene on the board:</p> <p>For example:</p> <ul style="list-style-type: none"> • Teacher will draw a table and 4 figures of people around the table. • Teacher allocates students in groups of 4 and writes on the board a simple question to inject a conversation between the groups. <p>Perhaps, brainstorm as a class simple questions before starting the role play:</p> <p>Setting the scene:</p> <p>While family members are eating their meal, we can start a conversation by asking:</p> <p>How was your day?</p> <p>What ingredients did you use to make this delicious dish?</p> <p>How do you like the salad? it’s really fresh and tasty!</p> <p>Can you pass the salad for me please?</p> <p>How do you like the Kebab? They ‘re delicious!</p>

Statement on teaching and learning

Engaging diverse learners

The Arabic program within the school recognises who learners are firstly by allocating them to a suitable level for their language learning and checking their prior knowledge and experiences of the language. Students needs will be addressed on many levels, such as cognitive, behavioural and emotional. For example, throughout the program students are allowed to exchange ideas, justify arguments, explain, inform and make gestures and facial expressions. They learn to use

the phrase 'I think' and the word 'because' to express their opinions and ideas, personalising their learning.

Furthermore, the program offers engaging activities that include songs, rhymes, dialogues and role plays. This kind of approach provides the students with an engaging experience that reveals different cultural elements of Arabic-speaking countries. Also, the use of both Arabic and English within the lesson to interpret tasks and instructions can create an interactive bilingual environment in the classroom and encourage students in the use and understanding of both languages.

Creating rich learning experiences

The teaching style within the school is based on the idea that classroom interaction should be as authentic as possible. Students will have the opportunity to talk about their opinions in small groups or through opening statements about themselves and their families. They negotiate meanings of topics in greater depth by exploring their own perceptions and understanding of the language. The use of open communication within the classroom allows Arabic students to exhibit feelings of connection with their peers as they find pleasure in sharing a conversation with their friends from their own background and collaborating with them on their language tasks. Also, pre-teaching the task language allows students to familiarise themselves with the target language and promotes an engaging learning environment.

Mediating learning

Teachers within the school assist students to communicate effectively with one another when using the Arabic language. The teaching program relies on translation, interpretation, paraphrase, summary and recording techniques to provide clarification and explanation of unfamiliar concepts or processes, or cultural differences within the Arabic language. Scaffolding will be used to explain new concepts such as identity, community and connection to culture to enable intercultural comparison with the Arabic language and its cultures and Australian English language and culture. Students will engage in interactive talk about various topics, ongoing dialogues, formative questioning, and listening and reading. Teachers will monitor students' responses on learning tasks and find ways to promote personal meaning making on the basis of their experiences and understandings.

Resourcing the learning

The Arabic program uses a variety of Arabic textbooks that are available in Australia or from overseas.

The program also uses authentic resources, such as:

- *Listening material:* TV shows, radio, commercials, news broadcasts, documentaries, movies, phone messages, etc.
- *Visual material:* photographs, art works, signs with symbols, postcards, picture books, etc.
- *Printed material:* restaurant menus, newspaper articles, bulletin board advertisements, company websites, coupons, sales catalogues, travel brochures, maps, signs, movie posters, food labels, etc.
- *Role play material:* cultural customs, kitchen utensils, multicultural dolls, pretend food, puppet and accessories, shopping play (handbags, wallets, shopping carts, a play cash register, play money), etc.

Some of this material will be tailored to lesson themes, with the aim of bringing learners into closer contact with the real world of Arabic language and culture. Exposing students to this material will enable them to develop a perspective on contemporary Arabic language and culture.

Statement on resources

Concept	Links
Identity	<p>Video: self-introduction – ‘My identity’ https://www.youtube.com/watch?v=-ml0uoNG9rU</p> <p>Video: song from Lebanese heritage – ‘The small chicks’ https://www.youtube.com/watch?v=H6qNS9toSWk</p> <p>Video: Song – ‘Mama and Papa love me’ https://www.youtube.com/watch?v=DsOY_hUe8V8</p> <p>Website dinolingo – stories, games, culture and songs https://dinolingo.com/arabic-for-kids/arabic-books-for-kids/</p>
Friendship	<p>Video: song about friendship https://www.youtube.com/watch?v=aHk76RGSr2U</p>
Community	<p>Video: song – ‘My uncle Mansour, the carpenter’ https://www.youtube.com/watch?v=2i7QwARFv0</p>
Healthy eating	<p>Video – fruit song https://www.youtube.com/watch?v=NgkUIQGjTvg</p> <p>Video – fruit song https://www.youtube.com/watch?v=d8POYQxQ7fg</p> <p>Curriculum Kit – <i>Healthy choices</i> – Department for Education This resource is in English language but the Arabic teacher can take ideas for lesson planning. https://www.education.sa.gov.au/sites/default/files/curriculum_kit_-_healthy_choices.pdf?acsf_files_redirect</p>
Systematic language & grammar	<p>Video (Alphabet song) https://www.youtube.com/watch?v=nIQ0aF9WPuc</p> <p>Arabic resource Our beautiful language – stage 1 لغتنا الجميلة https://www.wepal.net/library/upload/09-2019/content/5d8284d31f7b7.pdf</p> <p>This resource focus on the alphabet learning by giving basic stories with few sentences and work sheets on alphabet related to stories.</p>

Case study 2: Bangla language program – level 2 (years 4–6)

Context statement

History and place of Bangla in the South Australian context

Bangla language has a unique history. It was established as the official language of Bangladesh in 1952. In recognition of this significant history, UNESCO, on 17 November 1999, declared Ekushey February (21 February) International Mother Language Day. The United Nations General Assembly declared 2008 the International Year of Languages, with the slogan ‘languages matter’. Since then, this day has been observed worldwide with the purpose of promoting linguistic and cultural diversity and multilingualism. There are more than 6900 living languages in the world and Bengali is the fifth most spoken language, with nearly 300 million speakers.

Language learning in South Australia

The community language schools for the Bangla language were established to develop intercultural connections through language learning and community engagement. The Bangladeshi community has moved to different parts of Australia as part of a skilled migration process. As second and third-generation Australian migrants, the Bangladeshi community strongly feel the importance of upholding their culture and language. The language program will equip students to participate in an increasingly globalised world, where language will provide the tools to connect with others through social, political and economic borders.

There are 5 Bangla language schools in South Australia. The first Bangla community language schools were established almost 20 years ago when there was only a small Bengali community here. The main objective in establishing the language school was to pass on the language, culture and values to the next generation of young people.

Twenty years ago, it was easier for children to learn the language as they already had some previous knowledge of it as their first language and from schools in their home country. At the time, these schools had a static notion of language and culture and used traditional pedagogies and resources to teach the children. Gradually, as there were more second- and third-generation migrants, the demographic of learners has changed. Currently there are 3 kinds of learners:

1. Third-generation learners, who cannot express or share their thoughts in Bangla or who have limited Bangla language skills. They understand simple conversations and are able to interpret them successfully in English.
2. Second-generation learners, who can express and share their thoughts using some basic Bangla language but are not confident communicators.
3. Recently migrated older students, who can communicate confidently in both Bangla and English languages and have some reading and writing skills.

Considering the changing demographic of these bicultural/ bilingual learners, it is essential to redevelop the current curriculum. This curriculum is designed with an intercultural orientation to allow young learners to be consciously engaged in language and intercultural learning. Present-

day contemporary learners are therefore keener to find new ways of interpreting and being a part of Australia's multicultural society, which ultimately allows them to make better sense of their own perceptions of belonging and identity.

Profiling the learners

Level 2 (year levels 4–6)

Language is a resource; it is not simply the combination of various codes that people use to communicate. As a resource, language needs to be nurtured to create intercultural connections. Furthermore, language often has a strong relationship with identity. Bangla, the only official language of Bangladesh, a small country in South Asia, is not only a medium of communication for people but also carries a historical national identity. The learners' ancestral background/identity is Bangladesh. The aim of the curriculum is to assist in intergenerational language and identity maintenance and development.

The learners are mainly second- or third-generation migrant Australians. We have students from different age groups and learning capabilities. They range in age from 4 years to 14 years and bring different levels of language skills. They are grouped according to their learning level as well as their year level. Learners are grouped into 3 levels:

- Level 1: reception—year 3
- Level 2: years 4–6
- Level 3: year 7 and above

These levels are not fixed. They depend on each student's individual development and progress.

To address learners' literacy skills, the curriculum focuses on their reading, writing, speaking and listening skills. This means that language learning is structured around different levels, such as:

- using languages for communicative purposes in interpreting, creating and exchanging
- interacting orally and writing to exchange ideas and thoughts.

This curriculum is designed to meet the needs of students by being relevant, contemporary and engaging, and building on the individual learner's goals.

The program

Some Bangla community language schools are long-established and focus on culture and basic literacy programs. Others have been established in South Australia only recently. Their aim is to meet the expectations of a growing Bangla-speaking population in the southern region of Adelaide, as well as to enhance the knowledge of Bangla language and culture among the young generation. Bangla language schools have been providing and promoting Bangla language and culture. There are 5 schools in Adelaide that teach Bangla language and culture to children of Bangladeshi heritage aged between 4 and 14 years. The programs in Bangla language learning areas are structured on multi-age principles.

In addition to these programs, an extensive range of special programs are offered, including music, drama, sports events and excursions to teach the Bangla language and culture.

Teacher profile

Teachers are mainly the first- and second-generation Bangladeshi Australians who have teaching backgrounds both in Bangladesh and Australia. Most of the teachers are highly skilled and are currently working in the Australian education sector.

Our philosophy and curriculum

The school philosophy ensures that provision is made for a broad range of the Bangladeshi linguistic and cultural levels that exist in our multicultural society. Students are encouraged to participate in performing arts programs such as music, dance and drama to learn more about these aspects of their culture. Bicultural learners need to use their language in flexible ways rather than having traditional pedagogies imposed on them, and see heritage learning as a way to engage in contemporary culture. To meet the needs of students and their families, the curriculum is based on blended learning.

Domains of language use

The main focus is promoting the use of language and culture to the next generation to ensure its preservation. The motivation to join the Bangla school for the learners is to speak Bangla with the immediate family and relatives such as grandparents, uncles and aunts. In various domains of life, the students mostly use English language. Some students understand Bangla and speak it at home with their parents.

The language program allows the children to understand their sense of identity and sense of belonging. It enables them to feel recognised and respected for who they are. The learners' affiliation with the program is not only to learn the language but also to understand their heritage, culture and values. It also provides opportunities for community connections and a bridging point for intercultural engagement, such as understanding the multicultural society they live in and participating in various multicultural experiences.

Language is the most powerful resource for preserving and developing a tangible and intangible heritage.

Parents' expectations

Parents' expectations are usually for their children to use the language confidently and be able to use it to convey information through a range of oral, written and multimodal texts.

Current learners use the Bangla language at home or with community rather than at an academic level, although the community would like to see it taught in mainstream schools. Recently, in Melbourne, the Victorian Curriculum and Assessment Authority included Bangla in the senior secondary certificate. From 2021, secondary level students will be able to choose Bangla as part of their senior secondary studies.

Scope and sequence

This program is designed for level 2 students (years 4–6). The students have some prior learning of Bangla language from level 1 (reception to year 3) levels.

Program purpose and broad goals

Language use is a form of self-representation that is profoundly associated with social identity and values. Moreover, language use is a salient marker of ethnic identity and group membership. Learning and maintaining their own unique and community/heritage language and culture provides them with a sense of identity and group membership.

This curriculum aims to establish a foundation of linguistic and cultural practice upon which students can develop Bangla language and culture, and in doing so learn more about themselves and language and culture in general.

Goals for community languages learning

This language program will enable students to:

- develop the language to interact in the Bengali community
- communicate in Bangla and develop knowledge through the target language
- analyse and understand language and culture and the relationship between them in the exchange of meanings within and across languages and cultures
- understand themselves as participants in communities, mediators and communicators
- be able to relate to their cultural heritage and develop their cultural identity, reinforcing a positive sense of belonging
- learn how to establish and express their identity as individuals and members of the multicultural society of Australia while understanding their relationship with their home language and culture.

Map of modules

Term	Term 1	Term 2	Term 3	Term 4
Title	Me and my relationship with my languages and cultures	Where I belong	Wellbeing	Celebration
Key concepts	<ul style="list-style-type: none"> • Myself and family • Friendship • Relationship • Language and me 	<ul style="list-style-type: none"> • Home environment/ culture • Space/ place/country • Nature and environment • Time/ journey 	<ul style="list-style-type: none"> • Physical • Nutritional • Emotional • Etiquette, attitude and negotiation 	<ul style="list-style-type: none"> • Culture
Key questions	Who am I? What is my relationship with my languages and cultures?	How does our culture influence our home environment? Being a Bangladeshi Australian – how is our upbringing related to our cultural values?	How does our traditional food culture impact on our physical and nutritional wellbeing? How can we look after our emotional wellbeing?	How do we celebrate worldwide festivals? What is the significance of our cultural festivals? How are these festivals related to our language and culture?
Communicating				
1.1: Interacting, expressing and exchanging with and in community <ul style="list-style-type: none"> • socialising and building relationships • taking action 	Students learn to interact and express ideas, emotions with their family, friends, relatives, Bangla-speaking communities living in Bangladesh and Australia.	Students learn to establish and maintain relationships through the exchange of ideas, opinions and plans.	Students learn to share their views and feelings based on a range of activities such as yoga session and learn about cultural sports event such as kabaddi, football.	Students learn to participate and build social relationship by taking part in group events related to celebrations such as Victory day event, picnic, sports, Christmas, New Year, Easter.
1.2: Building knowledge <ul style="list-style-type: none"> • Developing knowledge of the world and discipline-based knowledge • Using and applying knowledge in diverse cultural context 	Students learn about International Mother Language Day, it's history, manifestation and significance.	Students learn to obtain ideas about place/country, natural environments (where they belong) through class discussion/ group research and comparison with the Australian context.	Students learn to classify food related to their culture by creating a food menu/ health chart. They interpret information and respond, sharing their opinions with peers regarding their food choices.	Students learn why Bengali values are different from Australian values.

Term	Term 1	Term 2	Term 3	Term 4
<p>1.3: Participating in imaginative/creative experiences</p> <ul style="list-style-type: none"> Participating in and responding to imaginative/creative experiences and expressions Developing imaginative /creative expressions 	<p>Students participate to express their relationship with the language and culture through art competition for International Mother Language Day event. Students learn to explain their artistic expressions.</p>	<p>Students learn to participate in and respond to imaginative/creative experiences and expressions by analysing and interpreting Bangla songs and taking part in short dramatic play extracted from the Bangla textbook Amar Boi.</p>	<p>Students learn to develop imaginative /cognitive skills by participating in cooking experience/ creating nutritional factsheet on food.</p>	<p>Students learn to participate in and respond to imaginative/creative experiences and expressions by analysing (listen to, view, read and respond personal) the language of narratives, poems, stories, artwork/ painting, drama, films, etc.</p>
<p>1.4: Developing identities</p> <ul style="list-style-type: none"> Establishing and giving expression to their identity as individuals and/or members of particular networks, cultures and communities (self and others) 	<p>Students learn to consider their relationship with the Bangla language and how their personal use (when, why, how and with whom) marks their identity.</p>	<p>Students learn to identify themselves as Bangladeshi Australian and thus associate themselves with both cultures and countries.</p>	<p>Students learn to consider the relationship between food culture and healthy lifestyle. Students express their opinions on why emotion plays vital role in healthy lifestyle.</p>	<p>Students learn how international, community, religious and cultural celebration such as Ramadan, Eid, Christmas, Easter, Holi etc. defines one's identity.</p>
<p>1.5: Reflecting</p> <ul style="list-style-type: none"> Developing a reflective capability in relation to language/s, culture/s and the exchange of meaning 	<p>Students learn to reflect on the notion of the mother tongue and problematise its meaning and significance.</p>	<p>Students learn to reflect on where they belong (home environment/culture, land/country). They share their perspectives on how being bilingual and bicultural effects their social interaction with others (information, experiences, etc.)</p>	<p>Students learn to develop an understanding of how upbringing (discipline, family rules, etiquette) and food preferences impacts on health and emotional wellbeing.</p>	<p>Students learn to analyse and compare various cultures and celebrations and their significance in one's life. Students learn about how their parents celebrated in Bangladesh and relate that to how they celebrate today.</p>
Understanding				
<p>2.1: Role of language and culture in intercultural exchange (as phenomenon) examining the role of language and culture in the exchange of meaning</p>	<p>Students learn to explore and investigate the role of language and culture in the exchange of meaning, understanding stereotypes.</p>	<p>Students learn to notice how identity and memberships are expressed in texts.</p>	<p>Students recognise that cultural backgrounds influence their daily life, health and wellbeing,</p>	<p>Students recognise that cultural settings are related to the celebrations. Students learn to understand, analyse and examine Bangla literature such as short stories, poems, songs related to various celebrations.</p>

Term	Term 1	Term 2	Term 3	Term 4
<p>2.2: Language systems and use</p> <ul style="list-style-type: none"> Understanding both the systematic (the rules) and variable aspects of the language system and its use 	<p>Students learn to develop understanding of both the systematic (the rules) and variable aspects of the language system and its use eg Grammar, vocabulary, sounds in Bangla to understand Bangla in texts.</p> <p>Students learn to:</p> <ul style="list-style-type: none"> understand language structure in conversations with family and friends understand frequently used nouns and pronouns in addressing family members listen to and identify all vowels (11) and first 24 consonants in simple conversations listen to all vowel sounds and use appropriate pronunciation identify and use noun, pronoun, verb, adverb, adjective, conjunctions in a sentence express opinions on unit topics make words with and without vowel signs. 	<p>Students learn to participate in using persuasive texts in sharing their ideas related to the topic.</p> <p>Students learn to:</p> <ul style="list-style-type: none"> understand the strategies of spelling and use of vowel signs for making new words name countries/ origins, days, months develop textual knowledge and understanding such as narratives, documentary express ideas and preferences create a variety of sequenced texts for different purpose and audiences participate in class debates/arguments. 	<p>Students learn to develop understanding of sentence structure and building simple and complex sentences.</p> <p>Students learn to:</p> <ul style="list-style-type: none"> develop multilingual skills including using their whole linguistic repertoire to make sense of patterns and use contextual cues to read texts identifying noun, pronoun, adjective and verb in a sentence understand simple sentence structure identifying verbs in a sentence comprehension and use idioms explore different types of familiar Bangla text, such as captions, songs, rhymes and folk tales in both English and Bangla 	<p>Students learn to construct simple sentences incorporating elements of Bangla grammar such as personal pronouns, adjectives, verbs and prepositions</p> <p>Students learn how to:</p> <ul style="list-style-type: none"> obtain information by searching for specific details from spoken or written texts, process and use the information obtained through active participation, eg following instructions develop textual knowledge and understanding such as poem/ rhymes identify and use noun, pronoun, verb, adverb, adjective, determiner, conjunction for descriptive scripts develop textual knowledge and understanding such as making presentation on freedom fighters of Bangladesh.

<p>2.3: Learning how to be a mediator</p> <ul style="list-style-type: none"> • Understanding self as a learner and mediator • Developing higher order thinking/ processing/ metalinguistic and metacognitive awareness. 	<p>Students learn to understand self as a learner and mediator through a range of experiences where they explain Bangla/ Australian understandings to others.</p>	<p>Students learn to explain using well supported evidence.</p>	<p>Students learn to share understandings of the relationship between health and wellbeing in diverse contexts.</p>	<p>Students learn to explain the significance particular festivals have for the Bangla people to diverse peers.</p>
<p>Processes</p>	<p>Socialising, planning, creating, participating, connecting, informing, relating and expressing feelings.</p>	<p>Listening, speaking, reading, writing, discussing, exploring and expressing feelings, translating, interpreting, connecting and relating.</p>	<p>Listening, speaking, reading, writing, reflecting, analysing, comparing, connecting and relating.</p>	<p>Listening, speaking, reading, writing, discussing, exploring, translating, interpreting, connecting, reporting, evaluating, summarising.</p>
<p>Resources</p>	<p>Bangla textbook Amar Boi Ditio vag page 5-15</p> <p>Adorsholipi (grammar textbook) Language movement facts from online resources, family photos, pictures of different types of families eg 2 mums, mum and dad with children, 2 dads, extended family, blended family etc.</p> <p>Asking a parent volunteer to talk about importance of Bangla language.</p>	<p>Bangla textbook Amar Boi Ditio vag page 20-40</p> <p>Adorsholipi (grammar textbook)</p> <p>Video/texts about local area / community. Short docudrama on Bangladesh. Bangla country song - haire amar mon matano desh /national anthem</p>	<p>Bangla textbook Amar Boi Ditio vag Page 41-60</p> <p>Adorsholipi (grammar textbook). Food blog/recipe Asking a parent to share their recipe/cooking class</p> <p>Flash cards on healthy choices Online resources and informative texts including YouTube, documentaries, videos.</p>	<p>Bangla textbook Amar Boi Ditio vag Page 61-80</p> <p>Adorsholipi (grammar textbook). Dress ups/celebration dress ups Various Bangla short stories and poetry (printed and online). Flash cards Online resources and informative texts including YouTube, documentaries, videos. Asking elders from the Bangladeshi community to share their experience of liberation war.</p>

Key learning experiences tasks	<ul style="list-style-type: none"> • Create a relationship tree and describe how these relationships are so important and why, eg family tree, friendship tree. • Create own autobiography and share with others how identity is represented. • Take part in discussion with teachers and peers about self-identity. • Create a presentation on language movement of Bangladesh/ international mother language day. 	<ul style="list-style-type: none"> • Research an aspect of Bangladeshi life and create a short informative presentation using verbal/ written/multimedia. • Listen to and read the lyrics of a popular “country song” describing the natural beauty of Bangladesh in Bangla and analyse the descriptions of its natural beauty compared to the Australian landscape. • Produce a multimedia presentation on Bangladesh and its natural beauty and landmarks. 	<ul style="list-style-type: none"> • Create a food menu and explain the cultural and nutritional value of it. • Obtain ideas of cultural values, etiquette, attitudes and negotiation in relation to emotional wellbeing’. • Write a description of Bangladeshi culture, customs and ceremonies conducted in Australia. 	<ul style="list-style-type: none"> • Take part in group discussions which deal with the important events of interest, why these events are important in our life in Bangla. • Watch, analyse and reflect on Bangladeshi traditional musical instruments, folk dance movements and traditional drama such as Jatra, Palagaan etc. • Participate in traditional music and dance.
Module throughout the year - reading	<p>Reading: expressing and developing ideas</p> <ul style="list-style-type: none"> • Revising of all alphabet learned in both written and printed form. • Reading numbers from 20-50 in print and hand written. 	<p>Reading: expressing and developing ideas</p> <ul style="list-style-type: none"> • Read and understand hand written and printed text. • Identify some vowel signs in both written and printed form. • Read 2-letter and 3-letter words without and with few of the vowel signs. 	<p>Reading: interpreting, analysing and examining literature</p> <ul style="list-style-type: none"> • Understand the strategies of spelling and use of Bangla vowel signs such as া, ি, ী, ইত্যাদি for making new words. • Read and understand some familiar rhymes such as আমাদের ছোট নদী। আম পাঁকে বৈশাখে। 	<p>Reading: interpreting, analysing and examining literature</p> <ul style="list-style-type: none"> • Read with correct pronunciation from textbook Amar Boi/ Bangla online newspaper. • Read and understand some very familiar rhymes and short stories from texts.
Module throughout the year - writing	<ul style="list-style-type: none"> • Write vowels and first 24 consonants with correct formation. • Write the vowel signs correctly. • Write a short paragraph/ sentences. 	<ul style="list-style-type: none"> • Word making without vowel signs. • Write numbers from 50-100 (৫০ ১০০). 	<ul style="list-style-type: none"> • Word making with vowel signs. • Write names of some flowers and fruits. 	<ul style="list-style-type: none"> • Write some words using pictures related to celebration. • Write some key words to describe pictures of rhymes and stories.
Learning through entertainment	Music/songs	Kids movies/ documentary	Stories, comics	Dance and drama

Planning units, learning experiences and tasks

<p>Level 2</p> <p>Learners: years 4–6 who have some prior knowledge (basic level) of Bangla language in speaking and writing.</p>	
<p>Title/focus concept: Belonging (me, myself, family and my relationship with Bangla language and culture) -Ami o Amar Poribesh, Amar vasha amar gorbo.</p> <p>Duration and link to long-term program: term 1 within years 4–6 program</p>	
<p>Content descriptions</p> <p>Student will learn about the concept of belonging by exploring the relationships and the immediate community/world around them.</p>	<p>Broad objectives/ learning intentions</p> <p>To use and understand language for interacting, socialising and communicating.</p>
<p>Communicating</p>	<p>Students learn to:</p>
<p>Socialising</p> <p>Interact with peers and teachers to exchange information and opinions about self, family, friends and the community they belong to.</p>	<ul style="list-style-type: none"> • use and understand their relationship with Bangla language for interacting and expressing ideas/emotions with their family, friends, relatives, Bangla-speaking communities living in Bangladesh and Australia • identify someone’s personal identity from conversation and can introduce self to others • talk about their family/ friends and describe their family members/friends to others such as talking about their favourite family members from Bangladesh eg Dada, dadu, nana, nanu, uncle, aunty • make connections with the Bangla language and culture in their family and community • recognise their unique identity as a Bangladeshi Australian as they make connections with both Bangladeshi and Australian culture through being bilingual.
<p>Informing</p> <p>Obtaining and using information about their family and heritage/background history from a range of spoken and pictorial texts.</p>	
<p>Creating</p> <ul style="list-style-type: none"> • use the obtained information to create a presentation. 	<ul style="list-style-type: none"> • create a relationship tree and describe how these relationships are important and why.
<p>Translating/ mediating</p>	<ul style="list-style-type: none"> • gather information from internet in English or Bangla language and translate to understand the meanings

Understanding	Students learn:
<p>Systems of language: Understand different relationship from their personal and family relationships. Noticing Bangla pronunciation and spelling conventions</p> <p>Develop knowledge of family structures and vocabulary for describing people, places and relationships.</p>	<ul style="list-style-type: none"> • to understand frequently used nouns and pronouns in addressing family members • to develop vocabulary and gender identification in addressing the relatives, eg chacha/chachi, khala/khalu, mama/mami • to listen to and identify all vowels (11) and first 24 consonants in simple conversations • to understand language structure in conversations with family and friends, including how to address different people • sequencing in relationships: boro - elders, mejho - middle, sejho - third, choto - little • names of relationships such as: baba - dad, ma - mom, uncle - chacha/ khalu etc.
<p>Language variation and change Develop understanding of hierarchy of relationship in Bangladeshi context</p> <ul style="list-style-type: none"> • students learn to explore and investigate the role of language and culture in the exchange of meaning. Understanding stereotypes in their personal, social and cultural level. • students learn to notice how identity and memberships are expressed in texts. 	<p>Students understand</p> <ul style="list-style-type: none"> • why language and tones vary in addressing family members • that formal and informal language varies in both spoken and written forms • letter writing to a family member; phone conversation in Bangla with relatives.
<p>Role of language and culture. Students learn:</p> <ul style="list-style-type: none"> • how tones vary in conversations • to develop understanding both the systematic (the rules) and variable aspects of the language system and its use eg Grammar, vocabulary, sounds in Bangla to understand Bangla in texts • to explore and investigate the role of language and culture in the exchange of meaning. Understanding stereotypes in their personal, social and cultural level • to notice how identity and memberships are expressed in poem/ songs, recognise how words and expressions may culture specific such as moder gorob moder asha amori Bangla vasha, etc. 	<p>Students learn</p> <ul style="list-style-type: none"> • how interpersonal relations are conducted in Bangladesh • use of tones in different relationships • showing respect through gestures • how language and culture are highly integrated.

Sequence of teaching and learning**Students...**

In pairs and small group listen, discuss, share their opinions about themselves and relationship structures in their family eg, show and tell (eg Me in a box, bring a family photo and introduce them to the peers.) They respond to various questions about relationships and environments in the texts - Ei amader Poribar, Ai amader poribesh. Amori Bangla vasha.

They answer the question: how do you introduce yourself to others?

Students conduct a sociogram to display the chain of relationship and friendship groups. They collect the information and demonstrate the sociogram to the class. They also explain why these relationships are important and, in such an order, and how they are linked to each other.

Students create an extended family/ ancestor tree (which includes their maternal and paternal relatives) and present it in class describing each family member to the others. Students compare the name of the relationships in relation to gender with the Australian context. Eg In English we address both paternal and maternal family members as uncle and aunt, whereas in Bangla we address our maternal relatives as mama/ mami, khala/ khalu, nana/nanu and paternal relatives as chacha/ chachi, fupa/ fupu, dada/ dadi

Students read some autobiographical texts and identify common vocabulary, eg ami, amra, amader, tumi, tomra, tomader, attio sojon etc., and discuss the content and meaning of autobiography (what is included and what is not, how it is narrated eg first person etc.)

Students write a description about their favourite family members who lives in Bangladesh and explain how they keep in touch with them such as Skype, Viber, email etc.

Students participate in group research on language movement of Bangladesh/ International Mother Language Day.

Students write an email/letter or have phone conversation to their friends/ relatives in Bangladesh enquiring about how they celebrate Mother Language Day in Bangladesh and the community celebration in Australia for the same.

Teacher talk eg Key focus, questions, recurring emphases, prompting, noticing...

Key questions:

How do you introduce yourself in the community environment?

How do you describe your identity with your immediate family?

Who lives in your family/ community?

How do you develop relationship in community?

How does language and culture define someone's personal identity?

Class discussions/questioning eg

Tomar somporke kisu bolo?

Tomar bere utar pechone poribarar obodan ki?

Tomar protibeshi kara?

Protibeshi/ bondhuder sathe

kivabe somporko rakha uchit?

Vasha ar sanskriti kivabe

somprikto?

How does language define

different relationships in the texts?

What do you think about the

hierarchy of the family members in Bangladeshi context?

Assessment task 20%

Collect things/ items that describe who you are in the 'me in a box'. Create a presentation for the class describing each item in the box and how they are related to you/ identify you, why they are important to you?

Create a presentation on the language movement of Bangladesh/ International Mother Language Day. They reflect on the value (or not) of International Mother Language Day celebration in Australian context

Statement on teaching and learning

Engaging diverse learners

In the Bangla community language school, students are expected to learn at their own pace. Each student has unique capabilities to learn through scaffolding on their prior learning. We offer opportunities for students to enhance their sense of belonging and to feel connected and proud of their multicultural identity as Bangladeshi Australians.

Every learner has their own learning style. We incorporate different teaching methods in our learning environment, including visual, auditory and kinaesthetic. We also include the learners' voice in preparing their individualised learning program, wherever possible. Partnership with families is important as they also contribute to their children's learning and encourage children to use Bangla language at home.

Creating rich learning experiences and mediating learning

Learners use their own experiences, views and perspectives to make their learning meaningful. Our aim is to create a literacy- and language-rich environment for our students. To create an engaging classroom, we focus on building relationships with students. Developing an understanding of students' lives and learning also enables the teacher to increase the relevance of lessons and make examples more meaningful. We promote and encourage interactions among students—teachers—families—peers. We provide opportunities for students to share their own perspectives and views on their learning with their peers, teachers and families.

To support interaction and enable learners to develop and exchange meaning, we promote the following process of learning:

- communicating and socialising
- discussion – speaking and listening
- problematising and reasoning
- feedback – analysing and reflecting on it
- using open-ended and closed questionnaires

- connecting, comparing and relating
- translating and interpreting.

Resourcing – ourselves and the learning

To make Bangla learning a more meaningful experience for students, teachers need to encourage students in linking and constructing meaning and reflecting on learning. Teachers are the main resource: as facilitators and mentors for students, they create a reflective language and literacy-rich learning environment.

The most common resources used in Bangla language teaching are textbooks, story books, digital language apps, flash cards, role play and a range of online materials. We also use families and community members as resource persons in learning.

Case study 3: Greek language program – years 1–2

Context statement

The place of Greek in the South Australian context

After the Second World War, the Greek Government was struggling with postwar reconstruction, thus it was willing to encourage its people to migrate to countries such as Australia. Many left their home country in the 1950s hoping for a better future and this possibility was reinforced when the Australian Government provided assisted passages. Greek migration continued through the 1960s and 1970s, with thousands of Greeks coming to live in South Australia. Although the first wave of Greek migrants endured hardship, they never forgot who they were and where they came from, hence they made every effort to maintain and promote their linguistic and cultural identity. It was fundamentally important to them to preserve the Greek language and cultural traditions. They built churches and educational institutions and established associations in the hope of successfully promoting Hellenism in Australian society.

In South Australia at the moment there are 20 churches where people attend the weekly services and participate in christenings, weddings, funerals and other religious services. In education, the Greek language has been very prominent in state schools from the mid-1970s, but in the past 10 years many schools have gradually discontinued Greek programs, resulting in Greek today being taught in fewer than 10 mainstream state schools in South Australia.

This development has not discouraged students and their families. A number of students continue to attend afternoon community schools to learn the Greek language and culture. At this stage, it is estimated that there are about 900–1000 students. Furthermore, the Greek Archdiocese has established 2 mainstream private schools, St George and St Spyridon, where the Greek language is an essential part of the curriculum and is taught daily. It is also worth noting that although St George is a school that provides a Greek program it is attended largely by students who are not of Greek background. In SACE studies, there has been a dramatic decline in Greek enrolments over the past 3 decades but, all things considered, students continue to study Greek today even though they may not continue their studies at a tertiary level. Overall, Greek community schools have been operating since the 1950s and continue to prevail, even though the community has continued to integrate into Australian society across generations. Nowadays, community schools are hosted by state primary or secondary schools, either as an afternoon or Saturday morning school.

Profiling the learners

In South Australia in the 21st century, using the terminology of the *Review of Ethnic Schools Program of South Australia* (Scarino & Kohler with Loechel 2018), Greek is considered to be an established community language for learners with Greek family origins.

The year 1–2 Greek language learners are students who are in their early years of schooling and are at least third, if not fourth or even fifth-generation Greek Australians. Generally, these students are placed in 2 categories: those who have had limited exposure to the Greek language and heritage and those who have some initial understanding of the language and retain a strong connection with their cultural identity.

With the passing of time and the changes in migration, the nature of the Greek language learner has undergone marked change. Students of Greek language and culture emerge from diverse backgrounds as they may be second, third or fourth-generation Greek Australians, whose only association with the language is a cultural more than a linguistic connection. It would therefore be fair to say that, although learning the Greek language for the purpose of communication is no longer necessary, it continues to be a key feature of a learner's cultural identity. Typically, a learner's objective is to be able to relate to their cultural heritage, thus reinforcing a positive sense of belonging.

Taking into consideration factors that shape today's Greek learners it is essential to examine the current curriculum, which is designed within an intercultural orientation to allow young learners to be consciously engaged in language and culture learning. Today's learners are therefore more eager to cultivate new ways of interpreting and being a part of this new world, which ultimately allows them to make better sense of their own perceptions of belonging and bi-/multilingual identity.

Context of the program

In the past, resources for the teaching of Greek would be sourced via the education ministry in Greece, which eagerly sent textbooks used at their own state schools. However, owing to the economic crisis, in 2010 the Greek Government officially announced that it was no longer able to cover the expenses required to provide educational resources to be used in Australian Greek community schools. This development came at a time when education leaders in South Australia were reviewing the curriculum taught at community schools; it had been observed that the resources sent from the Greek education ministry were not suitable for learners here and could not be used with students who were third and fourth-generation Greek, as the level of Greek was of a much higher standard than was suitable in the Australian context. In addition, these materials were culturally not suited to the Australian context and not suited to a multilingual and intercultural orientation. For this reason, textbooks and other materials are now sourced primarily from New South Wales and Victoria. Instruction is more relevant and suited to students who were born in Australia, who use English as their principal language and whose Greek language knowledge may be limited or even non-existent.

Parents of these new generations send their children to Greek school with the expectation that they will become better acquainted with the Greek culture, traditions and way of life and thinking. It therefore can be said that their objective is for their children to develop Greek language for regular communication purposes and not for use in the workplace. Connecting to their heritage has become important to many young parents, especially as many of them have had the opportunity to visit Greece, thus igniting a sense of identity which they may have not perceived in the past.

Teachers of Greek in state or private schools are registered teachers who are generally second-generation Greeks who were born in Australia and are bilingual speakers. As their upbringing largely took place within a home environment where the Greek language was and remains the parents' first language, they became considerably fluent in the Greek language. Furthermore, in the past in community schools, teachers were generally first-generation Greeks who had arrived as migrants in the 1950s, 1960s or 1970s and who had successfully completed their secondary education in Greece. More specifically, these teachers did not possess formal pedagogical and language knowledge and expertise, instead acquiring their teaching skills through experience and practice.

Owing to the difficult financial situation in Greece, more specifically from 2009, many well-educated people with teaching degrees have moved to South Australia in search of employment. Thus, over the past 10 years the teacher profile has changed dramatically, bringing an influx of more qualified teachers to community schools, improving the level of learning, and meeting students' needs and parents' expectations.

Scope and sequence

Program context and learners

This program is designed for year 1–2 students of the Greek language in a community language program. Students have some knowledge of the Greek alphabet, vowel and consonant combinations and use of the accent mark. They will learn to combine syllables to create words, followed by simple sentences. They are familiar with some words in Greek language and culture through family interactions, celebrations or festivals, and their attempts to communicate with grandparents.

Learning intentions

As young learners, the program will focus on concepts associated with their immediate world. The purpose of this curriculum/program is to provide the foundation upon which learners can develop their understanding of the Greek language and culture. It is intended that learners become familiar with the key vocabulary introduced and use it in familiar situations. Through play, interaction, scaffolding and guidance they develop understandings of concepts such as social exchanges, relationships, health and learning.

Map of modules

Term	Term 1	Term 2	Term 3	Term 4
Key concepts/ themes	<p>Social exchange</p> <p>Greetings for parts of the day (καλημέρα, καλησπέρα, καληνύχτα, χαίρετε, αντίο). Introducing themselves (Πώς σε λένε, με λένε....).</p> <p>Social interactions (Χρόνια πολλά, μπράβο). Sharing information about self. Students learn to use the verb I am (εγώ είμαι, αυτός είναι, είσαι ...).</p> <p>(Εγώ είμαι αγόρι/κορίτσι, Εγώ είμαι πέντε χρονών).</p> <p>Etiquette (Ευχαριστώ, παρακαλώ, συγνώμη, ορίστε).</p> <p>Using suitable gestures and body language.</p> <p>→ Identity</p>	<p>Relationships</p> <p>Students are exposed to language related to the family circle (μητέρα, πατέρας, παππούς, γιαγιά, αδελφή, αδελφός, θείος, θεία, ξάδελφος, ξαδέλφη).</p> <p>They are introduced to formal and informal ways of expressing mother and father (πατέρας-μαμμάς, μητέρα-μαμά).</p> <p>They become familiar with feelings expressed to family members (αγαπώ, σε αγαπώ, εγώ αγαπώ την μαμά μου).</p> <p>→ Relationships</p>	<p>Health and nutrition</p> <p>Students are exposed to language related to various types of food. Healthy food versus unhealthy food (μήλο, πορτοκάλι, κεράσι, τυρί, αβγό- σοκολάτα, πατάτες τηγανητές, λουκουμάδες).</p> <p>Share information on likes and dislikes (μου αρέσει, δεν μου αρέσει). They learn the use of the word I want (θέλω).</p> <p>→ Nutrition</p>	<p>Learning</p> <p>Students are introduced to key vocabulary related to school life and routine, learning (σχολείο, τάξη, δάσκαλος, δασκάλα, μαθητής, μαθήτρια, μαθαίνω).</p> <p>→ Routine</p>

Strand	Sub-strand	Objectives
Communication	Interacting, expressing and exchanging (with and in community) <ul style="list-style-type: none"> • Socialising/ building relationships • Mediating/ translating/ • Taking action 	Students learn how to describe self to peers, greet and interact with them. They describe family members using related adjectives. Students learn to express feelings towards family members and justify comments. They express preferences, likes and dislikes. Students learn that by listening to peers' views on their preferences, they learn how to respond appropriately.
	Building knowledge <ul style="list-style-type: none"> • Developing knowledge of the world and discipline-based knowledge • Using and applying knowledge in diverse cultural contexts 	Students listen for key words in greetings and use them in reading and writing so that they can relate words with particular contexts and times of day. They present and report knowledge through dialogue, locating key words related to the concept and applying them in reading and writing. They learn to report factual information about people they know, and special events celebrated by family. Students report factual information on types of meals shared by Greek families so that they can compare to the Australian context. Students create a health chart classifying and labelling food in 2 categories, healthy and unhealthy so that they can interpret information and respond appropriately, sharing their opinion with peers as to what they consider healthy or unhealthy.
	Participating in imaginative/creative experiences <ul style="list-style-type: none"> • Participating in and responding to imaginative / creative experiences • Developing imaginative creative expression 	Students participate in imaginative experiences through drawing or performing, singing and play.
	Developing identities <ul style="list-style-type: none"> • Establishing and giving expression to their identity as individuals and/or members of particular networks, cultures and communities (self and others) 	Students interpret and relate new knowledge about Greek family structure, healthy diet and social exchanges, to the Australian context so that they can evaluate and compare differences of cultures and establish their own identity in a multicultural society. Students learn that Greek is part of their identity as individuals and their place in a multicultural Australian community.
	Reflecting <ul style="list-style-type: none"> • Developing reflective capability in relation to language/s, culture/s and the exchange of meanings 	Students analyse and consider peer responses so they can notice and clarify the use of the Greek language while relating and understanding connections between diverse experiences. Students reflect on belonging and notice images of home and family such as grandparents, questioning the similarities and differences between Greek and Australian cultural practices so that they better understand their place as a member of a Greek family living in Australia.

Strand	Sub-strand	Objectives		
		Students reflect on peer responses and diverse experiences, questioning and seeing the world from a different perspective, such as fasting during the holy week before Easter.		
Understanding	Role of language and culture in intercultural exchange (as phenomenon) <ul style="list-style-type: none"> Examining the role of language and culture in the exchange of meaning 	Students examine language differences and similarities so that they understand how communication reflects culture. For example, showing your palm in Greek culture would be a rude gesture whereas in the Australian context it could mean hello or thank you. Students reflect on their place and relationships to others so that they understand how language and culture shape these relationships. Students understand similarities and differences by looking through a cultural lens at particular food eaten on a particular day. Students develop metacognitive awareness		
	Language systems and use <ul style="list-style-type: none"> Understanding both the systematic (the rules) and variable aspects of the language system and its use 	Students learn sounds of the 24 letters of the alphabet in capital and lower-case form so that they understand how syllables and words are formed. Students learn how to change articles placed in front of nouns (ο, η το) according to gender so they can use them appropriately. Students learn how to use (ένας, μια, ένα) so that they learn to apply them at the appropriate time and place. Students learn to use pronouns so that they understand how they change depending on gender and persons they are referring to (μου, σου, του, της, μας, σας, τους). Students learn how nouns and adjectives change depending on gender (δάσκαλος-δασκάλα, μαθητής-μαθήτρια) so that they can use them appropriately.		
	Learning how to be a mediator <ul style="list-style-type: none"> Developing higher order thinking/processing/metalinguistic and metacognitive awareness Understanding self as learner and mediator 	Students develop higher order of thinking so that they understand themselves as bilingual learners accepting their roles as members of the community. Students learn to connect different meanings, identify that words change meaning, not all words have the same meaning and show special relationships in different cultural settings		
Modules throughout the year	25 th of March Celebration Students learn about the importance of the 25 th of March Greek Independence Day. They learn about customs and traditions related to the day. They understand the importance this day represents to the Greek culture. Students learn about the history related to	Easter Students learn about Easter, a religious celebration. They learn about the importance of Easter and how it is celebrated referring to traditions and customs.	28 th of October Celebration Students learn about the history related to the 28 th of October (National Day). They learn about customs and traditions related to the day. Geography/ History	Christmas Students learn about Christmas and how it is celebrated in Greece referring to traditions and customs. Geography/ History Students learn about the capital city of Greece.

Strand	Sub-strand	Objectives		
	<p>Independence Day and how this had affected Greek religion, language and identity.</p> <p>Geography/ History</p> <p>Students learn about Greece and its geographical position on the world map so they can better understand where they are living now and where grandparents lived. Students talk about their experiences of visiting Greece.</p>	<p>Geography/ History</p> <p>Students invite grandparents who talk about the place they were originally from before coming to Australia. Students ask questions so they can understand and reflect on life in Greece.</p>	<p>Students individually talk about a place they would like to visit and explain why this place is of interest to them.</p>	<p>They learn about ancient sites such as the Acropolis.</p>

Units, learning experiences and tasks

Title/focus: Relationships	
Band: Years 1–2	
Duration and link to overall program: Term 2 within the year 1–2 program	
Scope: Relationships with family members	
Content descriptions	Objectives/learning outcomes
Communication	
<p><i>Interacting/socialising</i></p> <p>Students interact with peers and teacher to socialise and exchange ideas and information about family members.</p>	<p>Students learn to ask questions and make statements about their family. Students name and describe family members through interactive talk. They learn to express feelings towards family members.</p>
<p><i>Building knowledge</i></p> <p>Students develop knowledge of factual information from a range of spoken and written texts and apply knowledge in diverse cultural context.</p>	<p>Students present and report knowledge through interactive talk, locating key words related to relationships. They give factual information about people they know, and special events celebrated by family such as name days.</p>
<p><i>Participating in imaginative/creative experiences</i></p> <p>Students develop imaginative creative expression and participate and respond to imaginative creative expression.</p>	<p>Students experiment with the Greek language. They learn to interpret and respond to questions or information through texts such as poems, stories or songs about family so that they develop understanding of their own place in relation to the family.</p>
<p><i>Developing identities</i></p> <p>Students establish and give expression to their identity as individuals and/or members of particular networks, cultures and communities (self and others.)</p>	<p>Students learn how to express their identity as individuals with Greek heritage so that they understand their place in a multicultural community.</p> <p>Students talk about their family origins in Greece and how they are located in their world. They discuss naming practices and their impact on identity.</p>

<p><i>Reflecting</i></p> <p>Students reflect on intercultural use of language and develop reflective capabilities in relation to language culture and the exchange of meanings.</p>	<p>Students reflect on belonging and relationships, noticing images of home and family such as grandparents, questioning Greek cultural practices so that they better understand their place as a member of a Greek family living in Australia.</p> <p>Students reflect on how it feels to participate in Greek cultural practices, for instance kissing on both cheeks when greeting a family member.</p>
Understanding	
<p><i>Role of language and culture in intercultural exchange (as phenomenon)</i></p> <p>Students examine the role of language and culture in the exchange of meaning.</p>	<p>Students reflect on their place and relationships to others so that they understand how language and culture shape these relationships. For example, through terms of address for family members and the elderly.</p>
<p><i>Language systems and use</i></p> <p>Students understand both the systematic (the rules) and variable aspects of the language system and its use.</p>	<p>Students learn how to change articles placed in front of nouns (ο, η το) according to gender so they can use them appropriately. Students learn how to use (ένας, μια, ένα) so that they learn to use them at the appropriate time and place.</p> <p>Students learn to use possessive pronouns so that they understand how they change depending on gender and persons they are referring to (μου, σου, του, της, μας, σας, τους).</p>
<p><i>Learning how to be a mediator</i></p> <p>Students develop a higher order thinking/processing and metacognitive awareness. They learn their connections to the Greek language and culture so as to navigate this connection when required hence they understand self as a learner and mediator.</p>	<p>Students consider how they express respect towards the elderly including grandparents.</p>

Sequence of teaching and learning	
<p>Students... In pairs students read/listen to/view a number of texts such as poems, songs or books related to family members.</p> <p>Week 1 Students read/listen to/view texts such as poems, songs and nursery rhymes on mum so that they can share information with peers about their mother. (Textbook: Papaloizos)</p> <p>Week 2 Students read/listen to/view texts such as poems, songs, poems and nursery rhymes on dad so that</p>	<p>Teacher talk eg Key focus, questions, recurring emphases, prompting, noticing...</p> <p>Key questions: What is your mother's name? Πως λένε την μαμά σου; What does your mother look like? Περιέγραψε την μαμά σου.</p> <p>What is your father's name? Πως λένε τον μπαμπά σου;</p>

<p>they can share information with peers about their father. (Textbook: Papaloizos)</p> <p>Week 3 Students read/listen to/view texts such as poems, big books, songs and nursery rhymes on grandfather so that they can share information with peers about their grandfathers. (Textbook: Papaloizos)</p> <p>Students invite their grandfather to the lesson so that they can talk about their individual experiences when coming to Australia. In pairs students ask questions related to this experience.</p> <p>Week 4 Students read/listen to/view texts poems, big books, songs and nursery rhymes on grandmother so that they can share information with peers about their grandmothers. (Textbook: Papaloizos)</p> <p>Students invite their grandmother so that they can talk about their lives when they were living in Greece and what it was like growing up there. . In pairs students ask questions related to this experience.</p> <p>Week 5 Students read/listen to/view texts such as poems, songs, nursery rhymes on their auntie, uncle and cousins so that they can share information with peers related to their own experiences with members of the family. (Textbook: Papaloizos)</p> <p>Week 6 Students read/listen to/view texts such as poems, songs big books on their siblings so that they can share information with peers related to their own experiences with members of the family. (Textbook: Papaloizos)</p> <p>Students create their own family trees and provide factual information. They share this information with peers eliciting questions and providing answers.</p>	<p>What does your father look like? Περιέγραψε τον μπαμπά σου;</p> <p>What is your grandfather's name? Πως λένε τον παππού σου; What does your grandfather look like? Περιέγραψε τον παππού σου. Why do you love your grandfather? Γιατί αγαπάς τον παππού σου; Use words to describe feelings for grandfather such as: αγαπώ, μου αρέσει ο παππούς γιατί.... Why did you come to Australia? Γιατί ήρθες στην Αυστραλία; Did you like it? Σου άρεσε;</p> <p>What is your grandmother's name? Πως λένε την γιαγιά σου; What does your grandmother look like? Περιέγραψε την γιαγιά σου. Why do you love your grandmother? Γιατί αγαπάς την γιαγιά σου; Use words to describe feelings for grandmother such as: αγαπώ, μου αρέσει η γιαγιά γιατί.... How was life in Greece? Πώς ήταν η ζωή στην Ελλάδα;</p> <p>What is your uncle/auntie/cousin's name? Πως λένε τον θείο/θεία/ξάδελφος/ξαδέλφη; What do your uncle/auntie/cousin look like? Περιέγραψε τους. Why do you love your uncle/auntie/cousin? Γιατί τους αγαπάς; How many cousins do you have? Πόσα ξαδέλφια έχεις; Who is your favourite cousin and why? Ποιος είναι ο αγαπημένος ξάδελφος/ξαδέλφη; Γιατί;</p> <p>How many brothers do you have? Πόσα αδέρφια έχεις; What is your sister's name? Πώς λένε τον αδελφό/αδελφή σου;</p> <p>Class discussions: Who is your favourite family member? Ποιο είναι το αγαπημένο μέλος της οικογένειας;</p>
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<p>With the teacher’s guidance students ask questions about peer family trees so that they can get to know their peers and their family relationships. Students reflect on their family, their relationships, their origins or family heritage.</p> <p>Students read a number of texts from books, listen to songs, rhymes and participate. They reflect on how language is used when referring to family members noticing how gender affects these terms such as: Θεία Μαρία Θείος Γιάννης</p> <p>Students write a short description and draw a picture of a family member that is displayed in the classroom. They reflect on their place in the family and how this shapes their identity</p>	
<p>Resources</p>	<p>Students engage with oral, written or visual texts. A variety of resources are used such as songs, rhymes, stories from big books, flashcards, concept maps and charts.</p> <p>Poems: My mum – Η μανούλα Song: My dad asks me – Ο μπαμπάς μου με ρωτάει Song: My good grandmother – γιαγιά μας η καλή Poem: My granny and grandad – Ο παππούς και η γιαγιά</p> <p>Videos on a modern Greek family compared to a traditional Greek family. Hardware: Computer, iPad, interactive board, audiobooks Software: Dinolingo, Duolingo, podcasts Textbook: Reader and workbook: level one (Papaloizos) The alphabet/Το αλφαβητάριο</p>
<p>Assessment</p>	<p>Teacher assesses students by observing student responses to reflections on identity and family and by noticing progress in their sharing information and interacting with peers and teacher. Assessment on the family tree can be on how to use Greek to describe relationships. Grammar and vocabulary are assessed through written worksheets and oral work.</p>
<p>Overview</p> <p>The curriculum is designed to enable year 1 and 2 students to become confident learners as they develop their knowledge and understanding of the Greek language and culture. Learning is reflected in 4 areas, from term 1 to term 4, with each term specifying what students will be learning.</p> <p>In term one, students will be dealing with social interactions, such as greetings and sharing information about self, using suitable gestures and body language. In term 2, students move from a discussion of self and their immediate world to consider family members and relationships. In term 3, through the concept of health and nutrition students consider healthy and unhealthy eating as they learn to interact with peers on their likes and dislikes.</p>	

In term 4, students will consider routine such as the classroom or school routine. Although the Greek language may be used for class interaction, English is used for explanations and discussions in the classroom. Learners are encouraged to consider how language and culture are interconnected taking into consideration diverse perspectives such that they appreciate diversity in people and perspectives.

Statement on teaching and learning

Engaging diverse learners

Every learner has both their strengths and weaknesses, thus every student has their own ways of learning and expressing what they have learnt. To engage all students in the classroom requires consideration of differentiated approaches that recognise the talents, interests and needs of diverse learners. For young learners this includes using stories, rich visual prompts, music, art and play.

Creating rich learning experiences and mediating learning

It is important that students engage with the language in order to develop capabilities in the Greek language. Primarily, the teacher needs to promote learner interaction in order to achieve success, maximising the opportunities to practise in pairs or group work through play, games, action-related talk and engaging experiences. Furthermore, learners can use collaborative tasks to foster language development, especially as the student can see a reason to use the language to interact. Interaction also promotes the development of social skills, such as learning to express respect to elderly family members. Increasing learner engagement, a fundamental aspect of successful learning, is another factor that the teacher needs to take into consideration to achieve desirable learning outcomes.

Providing a supportive atmosphere, scaffolding and monitoring students, will promote learning through interaction. Learners can also be supported by actively giving them a reason to speak and listen. For example, project work can be a way of engaging students and developing a collaborative approach that promotes interaction and the meaningful use of language.

Resourcing – ourselves and the learning

The most common resources used in Greek language teaching are textbooks, story books, language apps such as Duolingo, and a vast range of online materials.

So that learning is not an isolated experience of unrelated events, it is important that teachers support students in linking and constructing meaning and reflecting on their learning. Through scaffolding it is possible to reflect on visual, auditory and kinaesthetic learnings so as to apply what they have learnt to different contexts. When teachers promote reflective classrooms, students are engaged in the process of making meaning, hence teachers become facilitators guiding students to approach the learning strategically, monitoring their own progress and applying their learnings.

The teacher also needs to resource herself with rich resources and experiences that enable her to create a vibrant, contemporary picture of Greece and Greek language-speaking communities in diaspora in different parts of the world.

Case study 4: Sinhala language program – years 7– 8 and 9–10

Context statement

The history and place of Sinhala language in South Australia

Sinhala is the official language of Sri Lanka and also the language of the majority of Sri Lankans living in Sri Lanka. It is spoken throughout the world wherever there are Sinhalese communities. There are considerable Sinhala-speaking Sri Lankan communities living in Australia, New Zealand, the UK and the USA. Australia is identified as the country with the highest Sri Lankan population living outside Sri Lanka.

History

The first Sri Lankan migrants to Australia were recruited in the late 19th century as workers of the cane plantations of northern Queensland, the gold fields in New South Wales and Victoria, and the pearl industry in Broome, North West Australia.

Sri Lankan migrants who came to Australia since mid-20th century can be grouped into 3 main waves. Sri Lankan Burghers (people with European descent), who were mostly Christians, arrived between the mid-1950s and 1960 following Sri Lanka's independence in 1948. Then, economic migrants of Sri Lankan Sinhalese and Tamil ethnic groups arrived in late 1960. These 2 waves were educated mostly in English. The third wave of migrants, who were skilled migrants of both Sinhalese and Tamil origins, arrived in the 1980s and migration increased gradually from the mid-1980s to mid-1990s. However, the most significant increase in Sri Lankan migrants occurred after 2006. The majority of this recent wave of Sinhalese migrants were educated in Sinhala in Sri Lanka.

According to recent Australian Government statistics, Sri Lanka has been recognised as tenth among the countries with the greatest increase in migrants to South Australia in the past 10 years (2006–2016), based on country-of-birth data. However, Sinhala is not among the top 10 most dynamic languages spoken at home in South Australia. At present, Sinhala language in South Australia can be considered a 'recently established' community language.

Place

Sinhala language is not offered by the mainstream schools or tertiary education institutions in South Australia, however, it is offered by the Sinhala Buddhist School. This school, which was established in 1999 under the auspices of Adelaide Sri Lanka Buddhist Vihara Incorporated, functions during school terms on Sundays from 2 to 5 pm.

The teaching resources that are used in the Sinhala Buddhist School are modified teaching materials based on original resources from Sri Lanka. Students have access to the school library at the Adelaide Sri Lanka Buddhist Vihara through a library day per school term.

With the increase in the number of migrants from Sri Lanka to South Australia over the past 10 years, most of the parents who have come here are highly fluent in Sinhala language. Parents put a lot of effort into retaining and further developing the Sinhala language and Sri Lankan culture of their children. Generally, parents expect their children to develop all skills in Sinhala language, however, most children feel more comfortable using speaking and listening skills than writing and reading skills. The main reason students enjoy attending the Sinhala Buddhist School is the opportunity to meet their Sri Lankan friends. They often prefer to speak in English to share

their experiences of Sinhala language and Sri Lankan culture. Their ability to communicate in Sinhala helps them to come to understand Sri Lankan culture, rich in history and tradition, including diverse fields such as art, music, dance, drama, literature, folk craft, trade and sport. With the recent advancement of economic relations, Australia has emerged as one of the biggest investors in Sri Lanka. Therefore, in conjunction with other skills, the ability to communicate in Sinhala potentially provides opportunities for employment in media, translation and tourism

The profile of the learners and the context of the program

Sinhala language learners at the Sinhala Buddhist School range from 5 years to 19 years old in levels from reception to year 13. Most of the students who migrated to Australia within the past 10 years have had stronger exposure to Sinhala language and culture as their parents were born in Sri Lanka, and at home with their parents they speak mostly Sinhala. At present there is a trend towards an increase in the number of students who were born in Australia and attend the Sinhala Buddhist School, even though their parents are native-born migrants from Sri Lanka. Most of the learners at the school can be considered to be first-generation learners of Sinhala language. Sinhala is also considered to be a recently established language in South Australia.

Learner groupings

In the past, learners at Sinhala Buddhist School were grouped according to the level of Sinhala language fluency, with equal weighting given to writing, reading, listening and speaking. This was based on the results of an end-of-year test for existing students or a placement test for newly enrolled students.

Some students are motivated to attend the school to meet up with their family friends for language learning, irrespective of their mainstream year levels. However, more recently the school identified that this way of grouping learners impacts motivation for some students because most of the older learners preferred to learn together with same-aged peers, regardless of their language skill levels. Therefore, at present learners are grouped based on their age, as in mainstream schools. However, students' language skills are highly varied and therefore students are grouped into 2 classes, namely, junior beginners or senior beginners, considering their age, language skills and mainstream school year levels. As they develop their language skill levels, they can move into their age-appropriate classes at any time of the year.

At the Sinhala Buddhist School, the number of learners in years 7–10 is in decline. Only a few students continue their language learning to SACE Stages 1 and 2. The learners in levels 7–10 mostly enjoy learning, speaking and listening, but are less keen on reading and writing skills. Therefore, the Sinhala Buddhist School has identified a pressing need to revise the curriculum for learners in years 7–10 to encourage students to continue to learn Sinhala at secondary year levels and to improve overall student retention.

Domains of the use of Sinhala language in South Australia

Sinhala students in South Australia have opportunities to use the Sinhala language for many different purposes. Most of the students have an opportunity to communicate with parents at home and with their relatives and friends living in Australia as well as in Sri Lanka. Naturally, students prefer to speak in English with siblings and friends, especially from the time they start mainstream schooling in Australia. The majority of the parents use Sinhala as the language for communication with children at home. Most of the students understand the meaning of basic day-to-day Sinhala language for communication. Interestingly, students sometimes use direct dictionary translations of English words into Sinhala to communicate with parents in the home

environment and they learn to use Sinhala in context while talking to parents. Although in Sinhala they often speak and listen with parents at home, attending the Sinhala Buddhist School once a week offers students the only opportunity to learn Sinhala writing and reading (literacy) skills. Some students watch Sri Lankan movies and teledramas at home with parents, but they prefer to follow the English subtitles. Students like to learn traditional and modern Sri Lankan dancing based on Sinhala songs, as they appreciate the rhythm. There is an increasing trend towards attending Sri Lankan community cultural organisations to learn Sinhala music, sing and play instruments, and participate in drama. The students have opportunities to familiarise themselves with Sinhala language and Sri Lankan culture through such activities. Some students also take part in Adelaide SBS radio programs in Sinhala as interviewees or listeners.

At the Sinhala Buddhist School, students have opportunities to take part in annual Sri Lankan cultural events such as Sinhala New Year festival, Mother's Day and Father's Day by making speeches, singing songs and announcing in Sinhala. Moreover, students exposed to Sri Lankan ways of life blend with Australian ways of celebrating events such as Mother's Day, Father's Day, Sri Lankan Independence Day and the Australia Day Parade. There are annual fundraising events such as the Sri Lankan curry night and Sinhala movies, where students enjoy Sri Lankan culture and the use of Sinhala language.

There are opportunities for children to take part in other children's organisations such as Muthuhara Australia, which is a branch of the most famous and well-known Sri Lanka Rupavahini Corporation children's program, *Muthuhara*, in Sri Lanka.

In South Australia, there are several restaurants and catering services available for Sinhala-speaking communities and the wider South Australian community to enjoy Sri Lankan foods.

Profile of the teachers

Teachers at the Sinhala Buddhist School are typically born in Sri Lanka. All the teachers completed their primary and secondary education in Sri Lanka where the medium of instruction was mainly Sinhala. Most of the teachers have tertiary qualifications ranging from bachelor to doctoral degrees, although these qualifications are not always related to Sinhala language. Most have experience in teaching at various levels in Sri Lanka and/or in Australia. All are accredited community language school teachers in South Australia.

Scope and sequence

Goals

This language program will enable students to:

- communicate in Sinhala about themselves and people in their immediate world (family, friends, relatives; Sinhala-speaking communities living in Sri Lanka, Australia and other parts of the world) by engaging in conversations, expressing feelings and emotions, and exchanging opinions and information
- build knowledge of the world and discipline-based knowledge and explore meanings in texts (eg poems or stories)
- develop and participate in imaginative and creative experiences through learning about and participating in Sinhala-related festivals, customs and traditions
- develop identity of self and others as members of a multilingual and multicultural society

- reflect on their own assumptions, experiences and origins and how they might relate to Sinhalese perspectives
- understand the role of language and culture in intercultural exchange through understanding how Sinhala language and Sri Lankan Sinhalese culture and religion (Buddhism) are strongly integrated
- develop bilingual or multilingual capabilities, including strategies for interpreting, creating and exchanging meanings
- learn how to be a mediator through developing higher order thinking
- develop an understanding of self as a learner and a mediator.

General objectives related to the strands/sub-strands and objectives

Strand	Sub-strand	General objectives
1. Communicating	1.1 Interacting, expressing and exchanging (with and in community) <ul style="list-style-type: none"> • socialising/building relationships • mediating/translating/taking action 	<p><i>Years 7–8</i> Students learn how to interact with peers and adults by expressing ideas about their personal identity with family members, relatives and friends.</p> <p><i>Years 9–10</i> Students learn how to interact with peers by expressing ideas about personal aspirations and sharing knowledge on contemporary issues.</p>
	1.2 Building knowledge <ul style="list-style-type: none"> • developing knowledge of the world and discipline-based knowledge • using and applying knowledge in diverse cultural contexts 	<p><i>Years 7–8</i> Students learn to read and listen to texts in Sinhala/English languages to collect information about famous people, events, history, traditions and geography and apply that knowledge in different ways.</p> <p><i>Years 9–10</i> Students learn to read and listen to texts in Sinhala/English languages to collect information about current issues and apply that knowledge to make comparisons related to particular issues in Sri Lanka and Australia.</p>
	1.3 Participating in imaginative/creative experiences <ul style="list-style-type: none"> • participating in and responding to imaginative/creative experiences • developing imaginative/creative expression 	<p><i>Years 7–8</i> Students learn to analyse how culture is represented in Sinhalese and Australian texts (eg, poems, songs, stories) and to create their own songs and stories.</p> <p><i>Years 9–10</i> Students learn to analyse, compare and contrast Sinhalese and Australian culture, values,</p>

Strand	Sub-strand	General objectives
		beliefs represented in creative texts (poems, songs, stories, films, videos) to exchange opinions with peers and adults.
	<p>1.4 Developing identities</p> <ul style="list-style-type: none"> establishing and giving expression to their identity as individuals and/or members of particular networks, cultures and communities (self and others) 	<p><i>Years 7–8</i> Students learn to identify who are Sri Lankan Sinhalese and consider how the identity of Sri Lankan Sinhalese might be expressed in multicultural society in Australia.</p> <p><i>Years 9–10</i> Students learn to explore the identity of Sri Lankans expressed in multicultural society in Australia and to discuss the variation of identities within individuals and communities while living in multicultural society in Australia.</p>
	<p>1.5 Reflecting</p> <ul style="list-style-type: none"> developing a reflective capability in relation to language/s, culture/s and the exchange of meaning 	<p><i>Years 7–8</i> Students learn to notice how ideas and concepts are expressed in texts and consider how this is perceived/ interpreted by diverse Sinhalese and non-Sinhalese peers.</p> <p><i>Years 9–10</i> Students learn to compare and contrast how culture specific values are expressed in texts and consider how this is perceived/ interpreted by Sinhalese peers and others.</p>
2. Understanding	<p>2.1 Role of language and culture in intercultural exchange</p> <ul style="list-style-type: none"> examining the role of language and culture in the exchange of meaning 	<p><i>Years 7–8</i> Students learn how to use Sinhala language and Sinhalese culture to exchange meanings in different situations in daily life and understand how members of other cultures perceive/interpret such meanings/actions.</p> <p><i>Years 9–10</i> Students learn how Sinhala language and Sinhalese culture shape the exchange of meaning expressed in different texts and compare how members of other cultures perceive/interpret such meanings/actions expressed in texts.</p>

Strand	Sub-strand	General objectives
	<p>2.2 Language systems and use</p> <ul style="list-style-type: none"> • understanding both the systematic (the rules) and variable aspects of the language system and its use 	<p><i>Years 7–8</i> Students learn sounds, vocabulary and grammar in Sinhala language and examine their use in diverse contexts including variations in texts (informal writing, speech scripts, e mail, blogs, diary entry)</p> <p><i>Years 9–10</i> Students learn sounds, vocabulary and grammar in Sinhala language and examine their use in diverse contexts and in variations in texts (formal writing).</p>
	<p>2.3 Learning how to be a mediator</p> <ul style="list-style-type: none"> • developing higher order thinking/processing/metalinguistic and metacognitive awareness • understanding self as learner and mediator 	<p><i>Years 7–8</i> Students learn to explain instances of communication exchange where meanings do not translate easily and come to understand their role as mediators</p> <p><i>Years 9–10</i> Students develop processes for clarifying and conveying meanings for others, eg, parents, community members</p>

Map of modules years 7–8 and 9–10

Term	Term 1	Term 2	Term 3	Term 4
Key concepts/ themes/ modules (each term)	<p>“අපි කවුරුද?” Who are we ?</p> <p>→ Identity/ Community</p>	<p>“අපේ වාසස්ථානය ඇඩ්ලේඩ්” Our living place is Adelaide</p> <p>→ Origins/Place</p>	<p>“අපේ විවේකය ආශ්‍රිත ක්‍රියාකාරකම්” Our Leisure activities</p> <p>→ Leisure</p>	<p>“අපේ සිරිත් විරිත් වලට ගරු කිරීම” Respecting our traditions</p> <p>→ Respect/ Tradition</p>
Inquiry questions	<p>What is ‘language’ and how does it relate to identity?</p> <p>How do you use language to express your identity? (Self, family, home, extended family, friends, membership of groups).</p> <p>Why or why not do you need to maintain Sinhala language in Australia?</p> <p>How do you use language to express your identity? (aspirations, life experiences)</p> <p>Do you need to identify your cultural values and beliefs while living in Australia?</p>	<p>Where do you come from?</p> <p>What is your place in the South Australian community?</p> <p>Are you satisfied with your place in South Australia? Why or why not?</p> <p>What do you know about the history of your country of origin? And of Australia?</p> <p>Do you like the changes to the history of your country of origin?</p>	<p>What does ‘leisure’ mean to you?</p> <p>Do you have free time to do leisure activities? What are your leisure activities?</p> <p>What do your parents/grandparents do in leisure time? How does it differ from your activities? What are the reasons for such differences?</p> <p>How do environment, geography and social and economic status affect leisure activities?</p>	<p>What are some Sri Lankan traditions and why do they matter?</p> <p>How do we show respect to adults/elders?</p> <p>What is my role in my family?</p> <p>What are the most important family events in relation to your life cycle?</p> <p>What are our family traditions in relation to different stages in life/life cycle (birth, adulthood, marriage, death, etc?)</p>

Term	Term 1	Term 2	Term 3	Term 4
	<p>Why or why not?</p> <p>How do your cultural values and beliefs differ from those of other cultures? How does this matter?</p>	<p>What are the current environmental issues in your country of origin? How are such issues addressed in Sri Lanka, Australia and/or other countries?</p>	<p>How do leisure activities differ from time to time (when you are a child/ teenager/ adult/ grandparent)? What are the reasons for such changes?</p>	<p>What are some of the traditions that you observe in your family experience? What are the messages conveyed through these traditions?</p> <p>Do you value them and consider it important to maintain them? Why or why not?</p> <p>How is our life cycle influenced by our culture and faith?</p> <p>How do we in multicultural Australia respect the different traditions that guide the life cycles of different people?</p>
<p>Key concepts/ themes/ modules (throughout the year)</p>	<p>“අපේ වාර්ෂික උත්සව” Our annual cultural events in Adelaide</p> <p>To learn why the Sinhala community celebrations, continue to be practiced and the significance of the festival.</p> <p>To understand the cultural values of the festivals, the connection to religion and to reflect on how the ways of celebrating differs between Sinhalese and non-Sinhalese cultures in relation to culturally common festivals.</p>			

Term	Term 1	Term 2	Term 3	Term 4
	January First New Year's Day Australia Day Parade Sri Lanka Independence Day Sinhala New Year	Mother's Day Vesak Day	Father's Day	Kathina Ceremony Children's Day, Christmas celebrations December 31st celebration
Activities Throughout the Year	Library Day - Second day of the term To improve reading, understanding and interpreting of Sinhala language To analyse texts to understand the use of Sinhala language in different text types.			
Inquiry processes and skills Both Years 7–8 and 9–10	Reading; listening; writing (informal texts); planning and participating; connecting/relating; creating; justifying; expressing feelings; reflecting.	Reading; listening; writing (informal texts); discussing; expressing ideas; participating translating; interpreting; connecting; relating; reflecting; translating.	Reading; writing (formal texts); viewing; creating; participating translating; reflecting; analysing; connecting; relating; comparing.	Reading; writing (formal texts); creating; participating translating; interpreting; reporting; evaluating; summarising.
Vocabulary Both Years 7–8 and 9–10 (with more complex vocabulary for 9–10)	Counting 1-100; naming family members; relatives; asking people's name and age; greetings; naming the school subjects; naming common employment options; expressing opinions අම්මා, අප්පච්චි/තාත්තා, අයියා, අක්කා, නංගී, මල්ලී, බාප්පා, පුංචි අම්මා, ලොකු	Counting 100-100 000; expressing location of Sri Lanka and neighbouring countries; singing and analysing national anthems of Sri Lanka and Australia; expressing opinions ජාතික ගීය, ජාතික අනන්‍යතාවය,	Naming days of the week; months of the year; telling the time; elaborating leisure activities; expressing preferences/choices • විවේකය, දේශගුණික බලපෑම්, සමාජ මට්ටම, පිහිනීම, ගායනය, වාදනය, රැවිආරැවි කම	Respecting elders; discussing and expressing views on traditions and ceremonies related vocabulary වදිනවා, පෝරුව වාරිනු නැකැත් බැලීම, මංගල උත්සවය කිරීම, අවමංගල උත්සවය, මතක වස්තු පුජාව, හත් දවස දානය, මළ බත, වැඩිවිය පැමිණීම

Term	Term 1	Term 2	Term 3	Term 4
	<p>අම්මා, ලොකු තාත්තා, සීයා, ආච්චි, අත්තා, අත්තම්මා, නැන්දා, මාමා, ලේලී, බෑණා, මස්සිනා, නෑනා, ආයුබෝවන්, සුබ උදෑසනක්/ සන්ද්‍යාවක්/රාත්‍රියක්, සැප සනීප, සුවදුක්,</p> <ul style="list-style-type: none"> ගුරුවරයා, කලීකාලාර්ය, වෛද්‍යවරයා, ඉංජිනේරුවරයා, ගණකාධිකාරීවරයා, විදුහල්පති, හෙදිය 	<ul style="list-style-type: none"> ඉතිහාසය, ජාතික වීරයින්, කාලීන ප්‍රශ්ණ, කසල ප්‍රතිවක්‍රියකරණය 		
<p>Grammar Both Year 7–8 and 9–10 (with more complex linguistic structures for 9–10)</p>	Verb, adverb, noun, question,	Past, present and future tenses	Determiner, adjective, pronoun, post position, routine, filler	Numeral, conjunction, exclamation, idioms, prepositions, negation, imperative, comparative,
<p>Resources Both Year 7–8 and 9–10 (with more complex linguistic structures for 9–10)</p>	Informative and creative texts including documentary videos, songs (Sinhala New Year, religious festivals -Vesak, Poson, Kandy pageant)	Informative and creative texts including documentary videos, brochures/ literature, aesthetic texts from the past, movie excursions (National heroes, History, National anthems)	Informative and creative texts including documentary videos, brochures (leisure activities in Australia, Sri Lanka and other countries)	Informative and creative texts including You Tubes about ceremonies in life (wedding, funeral)

Term	Term 1	Term 2	Term 3	Term 4
Key learning experiences/ tasks	<ul style="list-style-type: none"> • Create own autobiography and share with others to discuss how and why they choose what to include what not to include. • Keep a diary record in Sinhala language on planning and participating in a family celebration held at home; reflect on their feelings and how to discuss it with English speaking peers. • Listen to and read the text of a popular song in Sinhala and analyse the way the meanings expressed, and listeners respond to it. • Watch a video /film in Sinhala and discuss the main points raised, giving personal opinions. 	<ul style="list-style-type: none"> • Listen to, read and compare the lyrics of Sri Lankan and Australian songs/poems and the national anthems about national identity. • Research and prepare a multimodal oral presentation on the lifestyle of Sinhalese people living in Australia and Sri Lanka and reflect on their process of moving between languages and cultures. • Read newspaper articles on social or environmental issues in Sri Lanka, for example garbage disposal, to express ideas, ask questions and make statements about how these issues are managed differently in Australia. 	<ul style="list-style-type: none"> • Interview your parents/ grandparents about their leisure activities, summarise the information into categories and participate in a class discussion to assemble and analyse the information gathered. • Draw a concept map to identify different leisure activities in different stages/ages of life. • Brainstorm and discuss different factors affecting leisure activities. • Write a personal diary entry about changing patterns of leisure activities over the last five years. Reflect on the reasons for such changes. 	<ul style="list-style-type: none"> • Conduct a class debate on the value of maintaining family/cultural traditions. Peers are invited to listen and reflect on their own perceptions. • Prepare a multimodal presentation or a poster with captions on family traditions, representing the perspectives of different generations. • Create and perform a role play about family opinions on social topics such as arranged marriages vs self-selected marriage.

Units, learning experiences and tasks

<p>Title/focus: “අපේ විවේකය ආශ්‍රිත ක්‍රියාකාරකම්” Our leisure activities Key Concept: Leisure Band: Years 9–10</p> <p>Learners: The majority of students have an ability to speak and understand everyday Sinhala language use. Most students speak Sinhala with their parents at home. Duration and link to overall program: Term 3 within years 9–10 program</p>	
<p>Scope of unit (what will be taught) Inquiry Question: What does leisure mean to you?</p>	
Content descriptions	Objectives/learning intentions
Communicating	
<p><i>Socialising</i> Interact with peers and teacher to exchange ideas, opinions and information about what leisure means to different individuals</p>	To express ideas, opinions, ask questions and make statements about how students feel about leisure and what it means to them.
<p><i>Informing</i> Identify factual information in relation to different factors such as age, generations, geography, environment, social status affecting leisure activities</p>	To recognise the diversity of leisure activities in the same individual at different times as well as within individuals and how these are affected by many factors.
<p><i>Creating</i> Draw a concept map to identify different leisure activities in different stages/ages of life. Draw a concept map to identify different factors affecting leisure activities. Write a diary entry about changing pattern of your leisure activities over the last 5 years.</p>	To engage with songs and films representing the diversity of leisure activities, and express links between individuals and their leisure activities.
<p><i>Translating/mediating</i> Gather information from internet in English or Sinhala language and translate to understand the meanings</p>	To recognise and make use of English language as a tool of learning the meanings of Sinhala language, and to explain differences in meanings across the 2 languages and cultures.
Understanding	
<p><i>Systems of language</i> Develop understanding of pronunciation related to leisure activities Develop knowledge of structures and vocabulary for describing leisure activities and factors affecting leisure activities</p>	<p>Vocabulary related to leisure activities: විවේකය, විවේකය ආශ්‍රිත ක්‍රියාකාරකම් දේශගුණික බලපෑම්, සමාජ මට්ටම, පිහිනීම, ගායනය, වාදනය, රූපිඥරූපී කම</p> <p>Examine a range of texts (eg, brochures, advertisements, video clips) depicting leisure</p>

	activities and noticing the language used to promote them.
<i>Language variation and change</i> Understand that Sinhala language, like all languages varies according to the participants, roles, situations and culture	Understand the differences in the use of spoken and written modes and how to use each effectively according to the situation.
<i>Role of language and culture</i> Identify the links between language and culture in intercultural language use, recognising the diversity of culture specific words, expressions and actions	Concept of leisure varies across languages and cultures, and is impacted by aspects such as family, affluence, education.

Sequence of teaching and learning (How it will be taught)	
Students...	Teacher talk
Students have a brainstorming session with teacher and respond to various questions about aspects of leisure and leisure activities.	Key questions Class discussion: What does 'leisure' mean to you? Do you have free time to do leisure activities? What are your leisure activities? How do you make choices about your leisure activities? Show examples of websites/advertisements in relation to leisure activities in Australia and Sri Lanka and invite discussion regarding types and the ways in which they are presented/promoted; noticing the language.
Ask students to prepare a set of questions and interview parents/ grandparents to find out what they do in leisure time?	What do your parents/grandparents do as leisure activities? How does it differ from your activities? What are the reasons for such differences?
They work in pairs to create mind maps about the different leisure activities and factors affecting leisure activities	What do you notice about the diversity of leisure activities?
Express opinions /ideas about the individual variations in leisure activities and how they affected by different factors.	

<p>Assessment Task (20%) Students completes the following:</p> <p>a) Write an informal letter to a friend in Sri Lanka about their own changing pattern of leisure activities over the last 5 years and inviting comments from peers on the change and their own experience (200 words),</p> <p>b) Write a report in English about the diversity in leisure activities of a particular age group of individuals in Australia and comment on personal choices about what to adopt or reject and why.</p>	
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Statement on teaching and learning

The Sinhala teaching and learning program at Sinhala Buddhist School seeks to enable students to participate in meaningful and purposeful multilingual and intercultural learning in a supportive and interactive learning environment. It provides opportunities for students to learn through direct experience, questioning and reflections. It is a student-centred approach to learning which emphasises the learner’s active participation in learning. Some features of the teaching and learning of Sinhala language include engaging diverse learners and creating rich learning experiences.

Engaging diverse learners

Students interpret the world around them through their own experience, based on their social and cultural perceptions and values. In the Sinhala Buddhist School, there is a diversity of learners at all year levels. Therefore, we create a rich learning environment to engage diverse learners, identifying their potential and providing productive and meaningful opportunities for them to learn. Students are invited to express and accept themselves for who they are, as well as to understand the difference of others through their interpretations.

To provide an opportunity for students to learn best it is necessary to scaffold their learning. Scaffolding helps students to learn more effectively; their learning becomes more personalised and appropriate to the individual’s level of language use. Students make their own choices to learn in a way that is based on what they know and experience. We provide opportunities for interactive and collaborative work. Providing effective feedback for improvement is also important in creating a positive learning environment.

Technology is incorporated in Sinhala language teaching and learning at the Sinhala Buddhist School to facilitate participation in Sinhala language experiences and to allow for interaction with Sinhala-speaking communities. This enables students to engage with contemporary resources, events and issues in Sinhala-speaking communities.

Creating rich learning experiences

We create rich learning experiences by using Sinhala language in interactions between teacher and students and their peers or between students and others (in texts including videos, films, poems, articles) in the following ways:

- providing opportunities for students to use Sinhala language to initiate interaction to generate ideas, interpretations and responses; and to seek opinions and give reasoning
- probing responses to elicit deeper understanding
- analysing and building on personal experiences
- engaging in open dialogues, enabling students to explore their own understandings and experiences and develop language capabilities to accompany their interactional capabilities.

Another way we create rich learning experiences is by using referential questions to open up discussion based on initial responses.

Mediating learning

We mediate learning through:

- using referential questions to open up discussion based on initial responses
- providing oral and written feedback
- helping students build connections – elaborating a point, giving examples, explaining different interpretations and comparing interpretations
- supporting self-reflection on what students have learnt.

Resourcing ourselves and resourcing the learning

We use the following processes in teaching and learning:

- Interacting as a means of drawing on and bringing out students' and teachers' experiences
- Providing prompts for discussions, eg a range of oral or written texts, websites, games, advertisements
- Scaffolding for learning through interactive questioning and the use of spoken or written texts, videos, films
- Stimulating reflection through diary entries; using films, songs, articles, advertisements as input resources to stimulate learning
- Providing a range of learning experiences including reading story books; creating advertisements; the use of menus, cubes, puzzles, story cards
- Providing regular and appropriate feedback; brainstorming; showing thinking
- Promoting group work to capture a range of perspectives and to invite reflection on the multiplicity of perspectives, eg through debates, role plays

Statement on resources

Term	Term 1	Term 2	Term 3	Term 4
Resources Both years 7–8 and 9–10, with more complex linguistic structures for years 9–10	Informative texts including documentary videos, songs (Sinhala New Year, religious festivals – Vesak, Poson, Kandy pageant)	Informative texts including documentary videos, brochures/ literature, stories from the past, movie excursions (national heroes, history, national anthems)	Informative texts including documentary videos, brochures (leisure activities in Australia, Sri Lanka and other countries)	Informative texts including You Tubes about ceremonies in life (wedding, funeral)
Hardware: Laptop, iPad, Camera, Computer Software: Word, PowerPoint, Audacity Websites: Quizlet, Kahoots, Make Belief, Comix, teacher tube Educational Networks: Edmodo, Padlet				

This general description of resources is supplemented by specific resources selected by teachers as input to the specific units of work and learning experiences.

Case study 5: Vietnamese language program – year 1

Context statement

Place of target language in Australia

The official language of Vietnam is Vietnamese. The first major wave of migration to Australia began in April in 1976. The migrants of this time were refugees who were fleeing as a result of the war. Many fled to neighbouring countries by boat and then arrived in Australia by plane. In recent years Vietnamese migrants have come to Australia generally to seek new career or education opportunities, or via family connections. The Vietnamese culture over time has become prevalent in Australia through celebrations such as the Full Moon Festival and Lunar New Year, and by bringing the iconic street foods of Vietnam to our restaurants.

Since the arrival of Vietnamese immigrants in the 1980s, the growth of the Vietnamese community has increased the demand for maintaining a Vietnamese identity in Australia. Vietnamese has moved from a language once taught only to immigrants at community language schools, to some programs in mainstream schools. As Vietnamese learners became more common in mainstream schools a curriculum was developed that could accommodate their needs and those of the wider student population. Students are now able to study Vietnamese after hours through the Department for Education’s School of Languages and in some mainstream schools and using the Australian Curriculum for Vietnamese.

Profiling the learner

Students who are enrolled in the community school’s Vietnamese program are diverse in their age, intentions and proficiency in Vietnamese. The vast majority of students are from homes where Vietnamese is spoken. Whilst not all students come from a family who speaks Vietnamese, those who come to learn Vietnamese commonly have a connection to the Vietnamese culture. This connection can vary from families who speak fluent Vietnamese and uphold traditions or a parent or close relative who has Vietnamese heritage. Regardless of their backgrounds, students all consider attending community language school a part of their cultural identity. Classes are divided into years and students placed into the year level based on their proficiency. The focus group for this year 1 case study is aged usually 6–8 years. Occasionally students who enroll to learn at a later age, aged around 9–12 years, will also be placed into this year level depending on their level of proficiency in conversing in Vietnamese.

At the age of 4, students can be enrolled at the Vietnamese community language schools to learn manners, social cues and the Vietnamese alphabet. Students who begin at 5-8 years of age will be placed into preschool – year 1 based on their listening and spoken proficiency. Students who are in year 1 are most commonly children of second or third-generation Vietnamese immigrants. It is also still common for students from recently arrived families to be enrolled. Children who do not learn to speak Vietnamese between the ages 0 and 4 are often placed or remain in grades lower than their mainstream school year level. Without that background of speaking Vietnamese from birth, students require more time to develop the ability to differentiate between the tones.

Typically, students who communicate with their parents in Vietnamese tend to have a deeper understanding of sociocultural cues and a large Vietnamese vocabulary. Generally, students who understand spoken Vietnamese but respond in English tend to have a more limited understanding of sociocultural cues. The expectations of the child attending the program

depend on the child's family. Some learners come to language school for an opportunity to speak Vietnamese in a different domain. There are also students who come for the cultural experience that they may not have at home. Some of these students come because their families want them to grow up and contribute to the Vietnamese community or reach a proficiency in the language that will open up career opportunities in the future. Although the intentions differ, in their own way the intention generally is to maintain a sense of a Vietnamese identity.

As the learner profile becomes more diverse, classes have a wider range of age groups and learning needs. The student profile is no longer of Vietnamese people in an Australian community; the learners themselves often move between both languages – Vietnamese and English – simultaneously. The role of teaching Vietnamese often focuses on teaching the learner to move comfortably between both languages as part of their bilingual identity.

Context of the Vietnamese program in Australia

The tonal nature of the Vietnamese language is a key reason the Community Language Schools SA program focuses heavily on the reading and writing aspect of the language at an early age. This distinct characteristic of the language makes it difficult for non-native or background speakers to be able to distinguish Vietnamese phonology at a later age.

There is limited availability of Vietnamese teaching resources that are made in Australia. Community language schools in Australia have developed their own resource, which has a heavy focus on spelling, reading and writing. The majority of the Vietnamese resources are either created by the teacher or adapted from resources from Vietnam. The issue with using materials from Vietnam is that the level is much more difficult and does not fit the learner profile of students in Australia. The community schools do expect that students who study the program will be able to read and write. Families, along with the community, understand that acquiring the language in Australia is different from doing so in Vietnam. Teachers need to adapt the materials they intend to use to suit learners, the diverse expectations of families and the community, and the level of the program.

Migration from Vietnam is ongoing. Some learners will become Vietnamese language teachers. It is common that international students or people who migrate to Australia for new opportunities come to teach at the community language schools as a part-time job. The community language school teachers and registered language teachers fall commonly in 3 categories: refugees from the war, migrants later waves of immigration, or Australian-born teachers who went to language school as a student (of whom there are only a small number). Some of the teachers may have teaching qualifications from Vietnam, however, in Australia they may go on to receive tertiary training or continue teaching as a community language school teacher. The teachers themselves need to constantly adapt to the changing nature of learners and understandings of languages pedagogy and language learning.

Scope and sequence

This program is designed for year 1 Vietnamese in a community language program. The aim of the program is to establish a foundation in the early years of language learning for the learner to acquire language through the integration of both Australian and Vietnamese cultures. Through the program the learner will learn the different tones in the Vietnamese language, how to form short words and short sentences, and more about their culture and identity. Students will be exposed to contemporary pedagogies and a variety of resources and encouraged to acquire

language through interacting in the language using partial immersion. The goal is that learners will establish their own relationship with culture/language and find their own meaning by reflecting on their own identity, how their heritage influences their day-to-day lives and how both the Vietnamese culture and the culture they live in belong to them.

Term	1	2	3	4
Title	Me & My Circle	My Meals	Vietnamese Celebrations	My Daily Routine
Key Question/s	Who am I?	How does my heritage influence my diet?	How do I appreciate celebrations?	What do my daily activities reveal about me?
Key Concept	Self, family & friendship	Diet	Celebration	Routine
Key processes	Exchanging Describing Informing Creating	Participating Comparing Explaining Reflecting	Describing Informing Interpreting Performing	Membership Socialising Reporting Comparing
1. Communicating				
1.1 Interacting, expressing and exchanging (with and in community) students learn: to/ how to/ that/ why.	To describe self and the aspects of their own identity. What makes me me? Family Friends	To share experiences about their daily meals by exchanging information about their diets with peers.	To discuss their opinions and feelings on celebrating The Full Moon Festival.	To share information about activities they participate in their daily routines.
1.2 Building knowledge	To understand connections in families through creating a family tree with appropriate labels for each family member.	To learn how to describe the differences between their own daily meals in comparison to a student in Vietnam.	To compare how the festival is celebrated in Vietnam after watching a video. To understand the phrases on the common practices used to celebrate the Full Moon Festival.	To recognise the differences between their own daily meals compared to a student in Vietnam.
1.3 Participating imaginative/creative experiences	To learn about family titles through singing short songs. To read short stories about families.		To participate in shared reading, viewing/listening to folktales and respond through miming, acting, matching pictures with text or answering questions. To design lanterns	To create a simple imaginative text such as a comic to represent routines in time using examples of their own daily routine. (refer to 2.2 Systems of language).

			and moon cake designs.	
1.4 Developing Identities	To understand the role of language in referring to family roles and connections, from a Vietnamese perspective.	To understand that aspects of their meals share similarities with those in Vietnam (and have differences).	To understand the role of celebrations in their lives and how they value them.	To understand that their daily routine contributes to their own sense of identity. Eg On Wednesday I go to community language school because I identify with a certain language.
1.5 Reflecting	To notice how their own family labels may differ from those used in Vietnam. (Eg In Vietnam there are strict the maternal and paternal labels for each family member.)	To share their experiences of their family eating traditional Vietnamese foods. (Eg do they eat Vietnamese food at birthdays, parties, special celebrations?)	To reflect on how their heritage may influence how they celebrate.	To reflect on whether or not routines influence their memberships and sense of belonging.
2. Understanding				
2.1 Role of culture in intercultural exchange	To learn that there are appropriate labels for the maternal and paternal sides of their family.	To understand why there are different titles in families and how family titles are related to age/position/social status and their place.	To the significance of the moon cake, how they are made and when they are consumed, as a cultural symbol.	To recognise that the cultural setting contributes to/ influences their daily routines To learn the concept of intercultural use of time.
2.2 Systems of language	Recognise separate terms for the maternal and paternal side of the family does not exist in all cultures. To learn the first elements of Vietnamese grammar; appropriate personal pronouns during social interaction; when to use older and younger pronouns when referring to themselves; Anh	Build on some first elements of Vietnamese grammar such as personal pronouns and introduce adjectives, verbs and prepositions to learn basic rules of word order in simple sentences following a sentence pattern. 'I like eating...' 'Em thích ăn...' Learn to recognise words with the sounds	Explore different types of familiar texts, such as captions, songs, rhymes and folk tales relating to the Full Moon Festival in both English and Vietnamese. Understanding frequently used nouns, adjectives verbs and prepositions related to the celebration of the	Construct simple sentences incorporating elements of Vietnamese grammar such as personal pronouns and introduce adjectives, verbs and prepositions following a sentence pattern relating to routines. To be able to incorporate in imaginative texts such as a comic.

	(older brother), chị (older sister), em (younger sibling) or con (child). Learn to recognise words with the sounds Ch, Nh, Ph, Kh through reading, flashcards and spelling exercises	Th, Tr, Qu, Gi through reading, flashcards and spelling exercises	festival in simple sentences, 'My family eats moon cake' 'Gia đình em ăn bánh trung thu' Learn to recognise words with the sounds Ng, Ngh, En, Ên through reading, flashcards and spelling exercises	Learn to recognise words with the sounds Oi, Ôi, Ơi, in, un through reading, flashcards and spelling exercises
2.3 Learning how to be a mediator	To express the difference in the labelling system.	To be able to explain their diet, including Vietnamese food.	To discuss why celebrations can be different in different Vietnamese communities.	To explain/give examples of other memberships and why they have them based on their routines.

Planning units, learning experiences and tasks

Title/focus: Me and My Circle			
Band: Years 1			
Sequence: 1			
Duration and link to long-term program: Term 1, Vietnamese year 1 Program			
Scope: Self, Family and relationships			
Content description	Sub-strand	Sub-strand description	Objective and learning outcomes
1 Communication	1.1 Interacting/socialising	Students interact with peers and teacher orally to exchange ideas and thoughts on family and identity.	To develop social skills and learn to exchange ideas, recount their own experiences and develop their own opinions.
	1.2 Building knowledge	Students learn to identify their own personal identity through class interactions when sharing about their family with their peers.	To gather information on families from their own family and peers on members in a family, and express this knowledge using learn key phrases learnt (2.2).
	1.3 Participating in imaginative/creative experiences	Students create a family tree with appropriate labels for each family member.	To build fluency in recognising family labels through flash cards that include family labels and

			images of family members. Adding labels to their own family tree.
	1.4 Developing identities	Learn how to understand the role of language and culture has in family roles.	Discover how both Vietnamese and Australian cultures have influenced or contributed to their own identity through gathering information through peers, class discussion, family trees and videos.
	1.5 Reflecting	To notice how their own family labels may differ from a student in Vietnam. As in Vietnam there are maternal and fraternal labels for each family member.	Learners reflect on their behaviour in an Australian and Vietnamese context.
2 Understanding	2.1 Role of language and culture in intercultural exchange (as phenomenon)	Understand that there are appropriate labels for the maternal and fraternal sides of their family.	Recognise separate terms for the maternal and paternal side of the family and family distinctions do not exist in all cultures through viewing videos of families from other cultures.
	2.2 Language systems and use	To learn basic elements of Vietnamese grammar such as; appropriate personal pronouns social interaction. When to use older and younger pronouns when referring to themselves. Anh (older brother), chị (older sister), em (younger sibling) or con (child).	Participate in scenario role plays with no script to experience and recognise how age and labels play a role in social interactions.

Sequence of teaching and learning
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Students...

In a circle students share who is in their immediate family.

Label an invented family tree.

Match flash cards

Students create a family tree of their family. They label each family member with appropriately.

Students share information about their family trees. Ask questions that they are curious about their peer's family tree or labels. Reflect as a group on differences and similarities between their family and the family tree of other peers.

Reflect as a group discuss similarities between their family and families from the videos viewed.

Compare student family trees and discuss the contrast between the class's family trees.

Participate in games

In pairs with peers and with the teacher, students share what they did on the weekend and determine what pronoun will they be using based on who they are speaking to and the age of the person they are speaking to.

Teacher talk eg key focus, questions, recurring emphases, prompting noticing ...

Key questions:

Who do you live with?

How many siblings do you have?

What are their names?

Class discussion:

Do you have grandparents?

What do you call your mum's mother?

Why do you think the Vietnamese have strict family labels for paternal and maternal sides of the family?

What are some aspects of family that you feel are exclusive to yours or different?

Can you explain how?

Flash card game instructions:

- Match the sounds to the images.
- Match the images to the sound.
- Collect all images with like sounds.
- Match the word labels to the images.
- Select an image and spell the word in your work book.
- Memory
- Timed flash card games



Some resources

Resource Type and Description

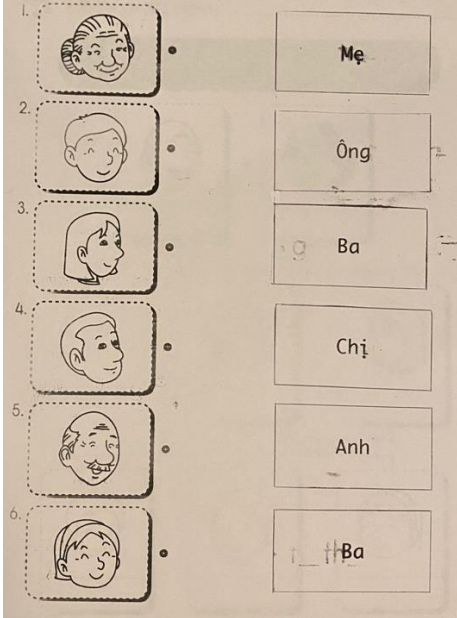
Flash cards to visually help students remember sounds and word association






Flash cards

Role cards for students to act out circumstantial role play.

Anh	Anh	Anh	Anh
Em	Em	Em	Em
Em gái	Em gái	Em gái	Em gái
Em trai	Em trai	Em trai	Em trai
Con	Con	Con	Con

Songs	<p>Sing along Full Moon Festival songs</p> <p>https://www.youtube.com/watch?v=mxJzyAhehgw</p>
Video Links	<p>Family titles and family norms through a modern a song: https://www.youtube.com/watch?v=RKB1xkM5Y4E</p> <p>Full moon folk tale, why we eat moon cakes with animation: https://www.youtube.com/watch?v=4sdqZ3P82HI</p> <p>A Video following a high school student's day in Vietnam: https://www.youtube.com/watch?v=bhXGUxGZHp8</p>
Visual Worksheets	
Literacy	<p>Literacy (reading and writing material)</p> <p>Sample attached under table</p>

Ch

		
Chó	cha	Che

Rạp Vần

Ch – ó > Chó

Ch – a > Cha

Ch – e > Che

Đặt câu

Cha > Cha đi chơi.

Che > Mẹ che dù.

Chó > Chó ở nhà.

Tập Viết

Ch _____

Ch _____

Cha _____

Cha _____

Cha _____

Che _____

Che _____

Che _____

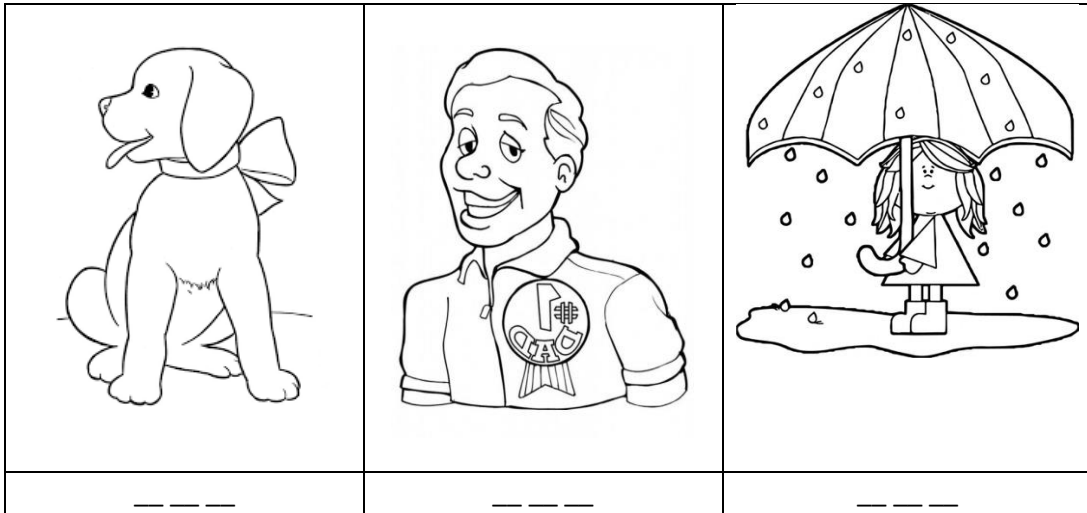
Chó _____

Chó _____

Chó _____

Bài tập

Điền từ thích hợp với hình ở dưới



Xếp lại các từ thành câu cho hợp nghĩa

- a) đi chơi. / Cha _____
- b) che dù. / Mẹ _____
- c) ở nhà. / Chó _____

Tìm các từ sao đây: chó, che, chó

c	a	c	n
h	c	h	ó
a	b	a	k
o	c	h	e

Statement on teaching and learning

Engaging diverse learners

The program for each term is designed to allow learners to share, explore and learn more about Vietnamese culture, their heritage and their own individual sociocultural experiences, as well as others who share or live in similar cultures.

To engage the range of diverse learners, the curriculum overview incorporates many opportunities for students to draw on their own existing knowledge. The aim is to establish an inclusive environment, as not every student joins the program with the same pre-existing knowledge or intentions. Being accepting will open opportunities for more conversations and discussions in class. Many of the materials that can be incorporated into this program are related to the learners' lives. To keep learners engaged, the program is flexible enough to incorporate technology, flash cards and games and there is also room for flipped learning. Cultural experiences are embedded in reading, writing and grammar, so that learners are learning about language and culture in an integrated way.

Creating rich learning experiences

The curriculum includes concepts such as identity, heritage and diet, with an open structure that allows students to explore and express their own meanings. It is designed to produce term units with rich learning experiences that engage learners so that they learn more about themselves through the sequence of learning. Each unit allows the learner to explore the different ways language, culture and heritage influence their lives. This approach is designed so that group work can be incorporated into the learning in addition to self-directed learning, where learners are able to apply their own existing knowledge to reach an understanding of the new concept. For example, exploring their diet is designed for students to explore and question who they are and how it influences them. This approach aims to allow students to understand the ideas for themselves and apply this knowledge to exploring other concepts in future year levels.

Mediating learning

Each topic will be guided by the educator, who will establish familiar routines such as open discussions, sharing, exploring ideas, interacting, and participating in activities that emphasise learning and assessment in the class. Each concept can be treated as an inquiry to be explored together as a class, as individuals or in groups. The educators' experience and background can enrich the program, for example on the topic how my heritage affects my diet. This becomes an opportunity for students to see what their educator eats and what meaning their educator makes of their own food choices. Such modelling can encourage students' curiosity, promote more discussion among learners and allow new ideas to be developed.

Resourcing ourselves and learning

Each individual has a story to share about language, heritage and cultural experience. Although no 2 families are the same, there will be commonalities between the cultural crossovers and in living in the same/similar culture. An openness and willingness to participate in the activities with the students while facilitating learning will enrich the educator's knowledge as well as

nurture curiosity and an engaging learning environment. The educator’s engagement and enthusiasm in the program will support students to direct the learning. By resourcing ourselves as educators, the process can become a fun journey.