

# Curriculum Design Framework for Community Language Programs

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Associate Professor Angela Scarino: [angela.scarino@unisa.edu.au](mailto:angela.scarino@unisa.edu.au)

Dr Michelle Kohler: [michelle.kohler@unisa.edu.au](mailto:michelle.kohler@unisa.edu.au)

With Kate Loechel: [kate.loechel@unisa.edu.au](mailto:kate.loechel@unisa.edu.au)

Research Centre for Languages and Cultures  
UniSA Justice and Society  
University of South Australia

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Community Language Schools SA Education Centre  
255 Torrens Rd,  
West Croydon SA 5008

Telephone (61 +8) 8301 4816  
Facsimile: (61 +8) 8346 1620  
Internet: [www.clssa.sa.edu.au](http://www.clssa.sa.edu.au)  
Email: [education@clssa.sa.edu.au](mailto:education@clssa.sa.edu.au)

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## On understanding languages, cultures and multilingualism

[S]ince we exist in language, the domains of discourse that we generate become part of our domain of existence and constitute part of the environment in which we conserve identity and adaptation ... We humans, as humans, exist in the network of structural couplings that we continually weave ... Language was never invented by anyone only to take in an outside world. Therefore, it cannot be used as a tool to reveal that world. Rather it is by languaging that the act of knowing ... brings forth a world. We work out our lives in a mutual linguistic coupling, not because language permits us to reveal ourselves but because we are constituted in language in a continuous becoming that we bring forth with others.

*(Maturana & Varela 1998, pp. 234–235)*

Bilingualism ... is indeed a mode of being-and-becoming in the world. For me personally, learning a second language has been an entering into the strange world of unfamiliarity. Gradually, the new language sheds its unfamiliarity as I see more deeply into another perspective of the world and see with my new eyes an already familiar world. Two perspectives dance before me and press forward upon me, and when I find difficulty with one perspective, the other lends a helping hand.

Being bilingual ... is to meet the unfamiliar second language at the margin of the horizon of the mother language. It is to belong to two worlds at once and yet not to belong to either completely. It offers an opportunity to fall back on the only person I must depend on, myself. Being bilingual asks of me that I live while probing life and life experiences. Because I live in tension at the margin, questioning becomes central to my way of life.

*(Aoki 2005, p. 243)*

[T]here is something fundamentally human about the notion of narrative. It is an important tool for humans to make sense of life as lived and to use that understanding in order to examine and guide ongoing human experiences. This new understanding is represented by what we call a 'third voice'. To arrive at the new insight, we have said that it requires an intimate relationship and an intense process of narrative encounter – encountering the 'other' on many different levels, including the other of oneself that is not yet familiar and known.

*(Goodson & Gill 2011, p. 138)*





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## Section 1. Introduction

### 1.1 Setting the scene: the findings of the Review

In 2017 the Ethnic Schools Association of SA Inc. (ESASA, now known as Community Language Schools SA)<sup>1</sup> – the body with regulatory oversight and support of the community language programs in South Australia – commissioned a review of the overall program, focusing on ways of supporting and strengthening students’ learning of their home languages (Scarino & Kohler with Loechel 2018). The Review was based on research conducted over a six-month period that captured and analysed data that were both quantitative (enrolment, retention, program participation) and qualitative (document analysis; interview and focus group discussions with students, parents, teachers, principals; conference processes; written submissions). It focused on six key areas of activity: the policy settings; the student experience; curriculum, teaching, learning and assessment; teacher development and support; evaluation and quality assurance; and values and recognition.

In relation specifically to the curriculum, teaching, learning and assessment, the key finding of the Review was that curriculum design and program development were fragile. Teachers were seeking greater guidance in this area of their work (see Scarino and Kohler with Loechel 2018, Section 6.6). The Review recognised the complexity of the curriculum, teaching, learning and assessment needs in the program of community languages. The community language program as a whole encompasses:

- diverse languages, each with its own history and distinctive linguistic and cultural features and presence in the Australian community, and history in Australian education
- children and young people of different ages and desires vis-a-vis the learning of the language/s of their home, engaged in diverse levels of schooling
- diverse levels, contexts and domains of prior language learning and home use; diverse interests and capabilities, and a different relationship between the home language being learnt and English, the dominant language of mainstream education and society.

Contributors to the Review presented a range of perspectives on what they considered to be needed in relation to curriculum, teaching, learning and assessment. With the release of the Australian Curriculum: Languages (see *Shape paper*, ACARA 2011), contributors appreciated that at the national level, language-specific curricula had been developed for some community languages, but not all. They observed that there was little guidance on goals, content and achievement standards in relation to their programs. Absent, however, was any kind of guiding framework that would provide a resource they could use in considering the development of their program. Overall, curriculum development had been bedevilled by the very real appreciation that different

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<sup>1</sup> In 2021, ESASA formally adopted the business name Community Language Schools SA.

community language groups were at different stages of readiness to embrace systematic curriculum development of their specific program.

To rectify this, the Review recommended the adoption of ‘a differentiated strategy’ towards development (see Scarino & Kohler with Loechel 2018). Two major groupings of languages were proposed, based on different phases of Australia’s migration history: (1) those from established programs and (2) those from newly established programs. The differences were described in the Review report as follows:

For languages linked to the migration history of the 1950s or earlier (e.g. German, Latvian, Greek, Italian) there is a long history of provision for the learning of that language. This provision has been often, though not always, through both ethnic schools and mainstream education. The languages in this group can be considered established community/heritage languages. There will be at least someone in the family who is a speaker of the particular language, though it might be a grandparent or great grandparent. The learners themselves are likely to be third or fourth generation community/heritage language learners. This means that, depending on the specific language and recognising differences across families, the learners may or may not speak the language at home. There is a great deal of variation, in age, proficiencies and the relationship that students have with the particular language. These young people are all learning the language of their heritage, which is likely to play a highly important role in their identity development and in facilitating intergenerational communication or communication with family members in the country/ies of origin. In effect, however, they are learning the language as a second language rather than a first or home language as background language learners. Because of this long history of provision, teachers are likely (though not always) to be trained and able to incorporate pedagogical approaches that match those of contemporary and age-appropriate language teaching. (pp. 65–66)

Languages of more recent migration can be considered newly established community/heritage languages. In this group, the particular languages are used in the home as the language of regular communication. The learners from these communities are users of the specific language and may be considered first language speakers. However, the profile of the learners of these languages varies in terms of age, the strength of their proficiency (spoken/written/initial literacy/ established literacy), and amount or lack of prior schooling in the particular language in the home countries. For the languages in these programs it is likely that only limited resources and very few, if any, trained teachers are available for teaching and learning.

In some languages, such as Chinese, there will be learners from families with a long migration history as well as more recent migration. These learners, who come from families with very different migration histories and therefore

different profiles of language learning and use, may be learning the particular language within one and the same program.

(Scarino & Kohler with Loechel 2018, pp. 65–66)

The *Curriculum Design Framework for Community Language Programs* presented here has been designed to address the call for support for curriculum development that emerged from the Review. It sets the development trajectory for all languages, that is, for both established and newly established programs, though it is recognised that the nature and scope of the curriculum development work that will be able to be managed by different community groups at any particular time will vary because of the different situation of each community language in the South Australian context.

The Review (Scarino, Kohler with Loechel 2018) also presented a set of common principles to guide development of the overall community language program in South Australia. These are described in Table 1.

**Table 1: Some common principles to guide the further development of the community language program in South Australia**

Common principles	Implications
1. All languages are distinctive and equally valuable; programs and participants are committed to maintaining and developing the learning of that language, and the programs are integral to this process.	<ul style="list-style-type: none"> <li>All programs in all languages need to ensure ongoing promotion of the value of learning home/heritage languages.</li> </ul>
2. All programs in all languages are attentive to the life-worlds of the students as young people, as learners and as multilingual/intercultural users of the particular languages.	<ul style="list-style-type: none"> <li>All programs need to recognise the diversity of learners and their particular needs, interests, goals, expectations and relationships with the particular language.</li> </ul>
3. All community language programs should be oriented towards improving the <i>quality</i> of the curriculum, teaching, learning and assessment.	<ul style="list-style-type: none"> <li>All programs in all languages (established and newly established) need to be set on a trajectory of continuous improvement in quality</li> </ul>
4. All learning through curricula and programs in all languages incorporates a <i>multilingual and intercultural orientation</i> in ways that recognise that the languages are being learnt and taught in diaspora.	<ul style="list-style-type: none"> <li>All programs in all languages need to focus on the multilingual goal and character of language learning in the context of the community language program.</li> <li>All programs need to develop/extend students' multilingual capabilities.</li> <li>All programs need to focus on developing intercultural capabilities and sensitivity.</li> </ul>

Common principles	Implications
5. All teachers (trained and untrained, paid and voluntary) benefit from professional development and exchange.	<ul style="list-style-type: none"> <li>• A differentiated program of professional learning needs to be made available and tailored to the diverse profile of teachers of community languages.</li> <li>• Mechanisms need to be developed for increasing collaboration within and across languages.</li> </ul>
6. The learning of all languages through the community language program is recognised and valued by the broader community – both educational and beyond.	<ul style="list-style-type: none"> <li>• The value of languages learning through the community language program needs to be communicated to all and the visibility of the program extended.</li> <li>• All languages in the community language program need to develop stronger connections to mainstream provision.</li> </ul>

(Adapted from Scarino, Kohler, with Loechel, 2018, p. 67)

Of all the recommended changes that emerged from the Review, the area most marked for further development was curriculum, teaching, learning and assessment. This is not surprising since it is this aspect of development that seeks to describe both *the nature and scope of learning* through community language programs. The fundamental question that all involved in these programs will pose, whether they be students, teachers, program leaders, parents or community members, is:

What is it that the students should learn through their experience of a community language program?

This question is fundamental, for it goes to the essential *purpose* of such learning and why and how it matters to those involved. It raises further questions as to what exactly it is that is to be maintained and developed, and why – both for individuals and the wider community of Australia (Mercurio & Scarino 2005) – and as such it is a deeply conceptual challenge (see Scarino 2014a).

The response to this question is ever-changing for all communities and somewhat different for each community language. At issue are considerations such as the following:

- The migration history of each community and its community language and culture is different.
- The nature of the language itself and culture is ever-changing.
- The changes that occur naturally in languages and cultures are different again in contexts of diaspora (e.g. Australian Greek is different from US Greek and Greek in contemporary Athens) because the target language interacts naturally with the dominant language (e.g. Australian English in the context of South Australia).
- The nature of linguistic and cultural ‘maintenance and development’ is now understood differently. Whereas in previous times, community languages were seen as fixed and unchanging, with stable lexicons and syntaxes, they are seen now as dynamic, organic and hybridising, part of the natural ‘meshing’ that occurs in diverse contexts of their use.

- Understandings of the nature of language/s learning have also changed towards a multilingual and intercultural orientation.
  - Students' learning of the community language interacts with their learning and development of English and learning across the curriculum.
  - In learning community languages in established programs, many community language learners are likely to have stronger capability in English than in their home language/s, whereas in newly established programs learners are likely to be stronger in their home language as they develop their capability in English. For all learners, therefore, the experience is necessarily and understandably multilingual, and with this, intercultural, as they navigate the different cultures related to their multilingual learning (see Cook 2010; Kramsch 2011). In fact, for all community languages learners, their everyday lived experience is multilingual and intercultural.
- As a consequence of changing understandings of the nature of language/s learning, there are also changing understandings of
  - curriculum and assessment, focused on specifying more than just the language to be learned, and with a move towards expanding the goals of learning
  - pedagogy, towards a focus on intercultural experience and exchange.

These changes, it must be recognised, necessarily bring certain tensions. For example, is it better to teach a community language following Australian styles of teaching and learning, which the students are experiencing in their mainstream education, or to teach it in the style of the target country/ies? To what extent can we maintain some sense of 'purity' of the language in the classroom when, in fact, its use is much more hybridised in practice (see Kramsch 2014)? These tensions need to be acknowledged and worked with as part of the teaching and learning of community languages.

The Review recognised that although curriculum and assessment are arguably the most fundamental aspects of teaching and learning languages in the community language program in South Australia, they have received the least amount of consideration and support. Understandably, a significant focus has been placed on the full range of matters needed to establish such programs so that the particular language is on the community languages map, and then to meet the requirements for registration and compliance as providers. Once the program has been established, the focus of attention must turn to curriculum and the nature and scope of the learning that students will accomplish.

The *Curriculum Design Framework for Community Language Programs* that is presented here is developed with these realities in mind. The Review signalled that within a developmental perspective, there is a pressing need for change in curriculum, teaching, learning and assessment. The nature and scope of change will understandably differ for each community and their language and culture. Communities, working closely with Community Language Schools SA, will be best placed to decide upon the nature and scope of curriculum development that is appropriate for their particular program.



## 1.2 A focus on curriculum and differentiated development

To reiterate, curriculum design addresses the substance or content of learning (its nature and scope or the ‘what’ of learning) and assessment addresses students’ success in accomplishing the learning that is proposed through the curriculum. Teachers teaching community languages have lacked a dedicated framework that would guide curriculum design specifically for their programs. Traditionally, communities have adopted a diverse range of strategies for deciding the content of their learning programs. They have, for example, imported and adopted the curricula, programs or textbooks from their home countries. They may have adopted textbooks for learners in diaspora contexts, produced by diverse governments. This has meant that teachers have encountered problems of the nature and level of language learning assumed, including a common assumption that all the students would be so-called ‘native speakers’ (when many are not) and assumptions about the context of learning. Others have sought to follow generic frameworks for the teaching of languages, but these are often too general to be of substantial value. Furthermore, community languages are not just a regular second language program but rather, as Trifonas and Aravossitas (2014) state, they are:

... linked to the process of identity and cultural inheritance, through language that passes from generation to generation as a tangible legacy of the past that looks forward to a future ... A HL [heritage language and in our sense community language] by definition is neither a second nor a foreign language. It is a vehicle whereby the cultural memory of entire peoples is transmitted over time from place to place, from community to community and from generation to generation. (p.xiii)

With the development of the Australian Curriculum: Languages (see *Shape paper*, Scarino 2011 and the *Design paper*, Australian Curriculum, Assessment and Reporting Authority [ACARA] & Scarino 2014), there has been a shift to language-specific curriculum development, and although curricula are now available for many specific community languages within the Australian Curriculum, their development does not capture all languages available through the community language program in South Australia. Further, it must be recognised that teachers of community languages are often volunteers with little background or experience in language/s curriculum and assessment design, and working with curricula may well present a challenge for them.

The Review proposed the development of a guiding framework for curriculum design. It is such a framework that will be elaborated in this document. It also proposed that there be accompanying provision of advisory and professional learning support through diverse courses developed in

conjunction with this framework and offered by ESASA<sup>2</sup>. Importantly, and in line with the fundamental principle of the Review, use of the *Curriculum Design Framework for Community Language Programs* would be commensurate with the particular stage of development of the community language program. Although all community language programs will need to meet some baseline requirements for the purposes of accreditation, there will be a differentiated and staged approach to curriculum development. For those languages communities that are long-established and have a group of qualified and experienced teachers, the Curriculum Design Framework for Community Language Programs will provide a catalyst for further development and change. For those languages communities that are more recently established, the framework will provide a goal towards which communities could aspire as they plan the ongoing development of their program. As stated in the Review report:

This differentiated approach towards a common framework would signal a *developmental pathway for all* towards contemporary languages education that recognises the distinctive nature and place of each language *and* the different developmental needs of the programs and – most importantly – the learners. (Scarino, Kohler, with Loechel, 2018, p. 86)

### 1.3 Purpose of the framework

The purpose of the curriculum design framework presented in this document is to describe a common set of design concepts and procedures for developing curricula and programs that are specific to the community language, K–10 (noting that programs for years 11 and 12 will be designed in line with the requirements of SACE courses). It is intended for use by community groups and Community Language Schools SA to support curriculum design at a level and a pacing of development that is appropriate for each particular community. It will also be used by teachers to develop programs for their particular classes, based on the design concepts and procedures described. The *Curriculum Design Framework for Community Language Programs* offers a conceptualisation of community languages curriculum, teaching, learning and assessment and, as such, also provides the foundation for professional learning for community languages teachers. The intermediate and advanced professional learning courses offered by Community Language Schools SA are focused on developing teachers' understandings of this conceptualisation. This provides principled, conceptual coherence across the program design and professional learning support that Community Language Schools SA offers to ensure ongoing improvement of community language programs.

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<sup>2</sup> The Languages Professional Learning: Foundation, Intermediate and Advanced courses and the Languages Professional Learning: Leadership course will be offered by Community Language Schools SA over the coming years.

Finally and equally, also intended to support improvement, the framework offers a systematic approach to evaluation and quality assurance of programs. The concepts and procedures provide a reference point against which curricula can be judged – both as planned and as enacted.

#### 1.4 Nature of the framework

The *Curriculum Design Framework for Community Language Programs* is intended to guide curriculum design for the teaching, learning, assessment and evaluation of community languages. It is a generic framework intended to be used to develop curricula and programs for a range of specific community languages. Although it is broadly applicable to all community languages, it is intended that it be used flexibly in ways that respect the specificity of particular languages and the knowledge, experience and expertise of the community. It introduces both key concepts and ideas relevant to contemporary curriculum design, teaching, learning and assessment within a multilingual and intercultural orientation, and it proposes procedures for developing the curriculum and programs for particular community languages. Each key concept and idea is described and procedures and considerations are outlined for developing each part of the curriculum and programs. The framework itself is not a document from which teachers can teach directly. Rather, it is a guide to developing the curriculum and programs as a whole, from which teachers develop programs for their particular classes.

#### 1.5 Understanding curriculum

The *Curriculum Design Framework for Community Language Programs* is an overarching framework, applicable to all community languages. Before discussing its features, it is important to consider how ‘curriculum’ is understood. There are many different understandings of curriculum. As stated in Section 1.2, curriculum can be understood as that aspect of education that addresses the question of valued knowledge in teaching and learning, or What is it that students will learn?). Naturally, this is a contested question, not only because of the many different responses, but because there is a further question: Who decides? The discussion around these questions is a valuable one for communities to have. For the practical elaboration of the framework, curriculum is understood as holistic, having a number of interrelated aspects:

- curriculum and program planning (goals; a design including strands/sub-strands; general objectives; specification of content) describing the scope and sequence of learning
- selection, adaptation and use of resources
- teaching and learning
- assessment
- evaluation and ongoing development and renewal.

Each of these aspects of the planned curriculum is understood to operate in an *ecological manner*, that is, each aspect incorporates common design principles and concepts, so that a change in one part will necessarily lead to a change in others.

Lawrence Stenhouse (1975), a prominent British educator and specialist on the theory and practice of curriculum development within a humanistic perspective, described curriculum as follows:

... an attempt to communicate the essential principles and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice. (p. 4)

It is worth highlighting that Stenhouse was critical of the psychological and psychometric paradigm that dominated education at the time. He, in contrast, was an educator who was interested in human life and the meanings, interests and values of people, as experienced by them. This view is particularly relevant to the community languages context, as the provision of languages education that is offered by communities.

Stenhouse's quotation focuses on *essential principles* in the sense of what is considered to be valued and worthwhile knowledge, and also in the sense of seeking to capture the essence of learning. He describes curriculum as a 'proposal'. This is to ensure that the curriculum is not seen as a prescribed, fixed set of goals, objectives and content, but rather as an outline that needs to be reinterpreted for use with particular groups of learners and that must remain open to ongoing development and refinement. In addition, he highlighted that the curriculum must work in practice and is something that is communicated, that is, the curriculum needs to be understood by students, parents, teachers and communities. (Note that in this framework, 'communities' includes both the community of users of the community language, the wider community of Australia, and beyond).

It is also important to draw a distinction between the planned and the enacted or 'lived' curriculum – the curriculum as experienced by students and their teachers, taking into account their specific context. The curriculum will necessarily be experienced in different ways by individual learners and, indeed, their teachers. As such, it needs to be understood as *open to being interpreted and experienced in diverse ways*, while also built on a principled foundation, as will be discussed in Section 1.9.

In developing the *Curriculum Design Framework for Community Language Programs*, both the planned and enacted or lived curriculum have been held in play. In other words, curriculum work is complex and this complexity needs to be recognised and worked with. It is acknowledged that the design presented in the framework presents a reorientation from traditional views of languages curriculum, teaching, learning and assessment. A fundamental aspect of this reorientation is that the design *seeks to integrate community languages learning, development and use with subjectivity*. It moves away from a view of community languages curriculum and programs as a resource or artefact focused on language only, towards a recognition of languages learning as intertwined with the development of learners' subjectivity, that is, their sense of being and becoming a certain kind of learner and individual (see Quin 2020).

The curriculum design framework describes key concepts and procedures for developing language-specific curricula and programs. These concepts and procedures are intended to be *common to curriculum development in all community languages*, albeit recognising that:

- the realisation is likely to be different in different languages because of linguistic differences
- there is a distinction between curriculum development for established and newly established programs, which means that the scope and pace of curriculum development that can be undertaken in different languages will be different.

The *Curriculum Design Framework for Community Language Programs* is intended to be used by language-specific teams working in particular languages to develop the K–10 curriculum and programs for their community language. It is the work of a team to seek to build up the K–10 curriculum over a period of time. Depending on the organisation of the particular language program at a particular school, the team needs to decide how best to segment the K–10 span. It may, for example, be year by year, or in clusters of years or in proficiency-level segments (i.e. language-specific curriculum for each year/proficiency level), depending on how the school program is organised. It is also likely that different team members will develop the language-specific curriculum and programs for different year/proficiency levels. It is intended that, following the common concepts and procedures of the framework, there will be coherent K–10 curriculum development. Because each community language is administered differently, it will be necessary for each program to develop a plan to gradually build an agreed K–10 curriculum for the specific language, providing support for curriculum development over a period of time. Where multiple programs are available for a specific language, some negotiation for collaboration in development would be appropriate.

While developing the curriculum design framework, the writers worked with teachers in five languages to develop language-specific curricula and programs at particular year/proficiency levels, incorporating community language teacher expertise and practice into the process. Those five languages are shown in Table 2.

**Table 2: Language-specific curriculum development conducted in conjunction with the development of the *Curriculum Design Framework for Community Language Programs***

Language	Year level	
Arabic	Level 1 Beginners	(ages: 5–7 years)
Bangla	Level 2	Years 4–6)
Greek	Years 1–2	
Sinhala	Years 7–8, 9–10	
Vietnamese	Year 1	(ages: 5–8 years)

This is in line with Stenhouse’s (1975) view that curriculum development should draw upon the experience and expertise of teachers and that the curriculum can only be a proposal, with teachers having the important role of testing the feasibility of the proposals. It should be noted that the work of the teachers of these community languages was experimental. Guided by the writers, each

developed a curriculum and program for a segment of the K–10 span, testing out the concepts and ideas proposed by the writers. Their participation was secured through an expression of interest process conducted by Community Language Schools SA. These teachers, together with their communities, will need to develop the curriculum for the remaining years/proficiency levels of the K–10 span that are offered through their community language program. This will require careful negotiation and planning by the community to determine:

- how the language-specific community language curriculum and programs, based on the *Curriculum Design Framework for Community Language Programs*, will work in relation to existing curricula and programs, and the strategy that will be used to ensure coherence (i.e. harmonisation between the existing and the ‘new’)
- who will take leadership in decision making in relation to this curriculum development work
- who will be responsible for developing the curriculum and programs for particular year/proficiency levels across the K–10 span
- who will review the curriculum to ensure coherent development, based on the curriculum design framework
- the support and time frame needed to ensure successful development.

Although each of the collaborating teachers worked on one segment of the curriculum, K–10, it will be necessary to plan the curriculum for the full span of the year/proficiency levels offered by the community language program. Their work is presented in the *Companion Document*. These are best seen as initial drafts and ‘work in progress’ that will be further modified as the overall curriculum development process proceeds. They serve as examples to be used as a reference point, as the curriculum design framework is used by teachers working in different community languages.

Teachers of specific community languages will use the language-specific curriculum to develop programs of work for their classes. These programs of work provide the basis for lesson plans for each session.

## 1.6 Necessary processes

Each community language program/school will need to put in place planning processes for developing their overall curriculum and programs. For both established and newly established programs, the development process will require time and collaboration – collaboration among teachers, with Community Languages SA and with the community. This process will be different in different program/school contexts, depending on the management and organisational structures that are in place.

The process of curriculum development itself will also need to be planned to include both the development team (most likely teachers) and a reference group, comprised of people who will be able to provide feedback to support the development of the curriculum and programs in the specific language.

The procedures and guidelines that are presented in this curriculum design framework are intended to offer an approach to curriculum development that will be comprehensive and systematic. The procedures that are set out are iterative, that is, work on each section will be amended continuously as further sections are developed for curricula and programs at a particular year/proficiency level and across year/proficiency levels.

It may be that some sections in the first drafting are less developed than others. It is important to develop all sections, recognising that they will all gradually be fully fleshed out and most likely continue to be amended as the drafting process proceeds.

As the curriculum is developed, it will be important for those undertaking the development to consult with the community to ensure that it represents the desired learning in the specific community language. It will also be necessary to discuss curriculum development accreditation requirements with Community Languages SA.

## 1.7 Rationale and distinctiveness of community languages learning

In our interconnected world where people and ideas come together more readily than ever before, capabilities for languages and intercultural sensitivity are increasingly important. As Della Chiesa, Scott and Hinson (2012) observed, languages learning is not isolated; rather, is totally enmeshed with all the important issues of the future of humanity. The latest census of the Australian population has indicated how linguistically and culturally diverse the Australian population has become since the ending of the White Australia Policy. This diversity is linked closely with the history of immigration and mobilities more broadly, phenomena which are ever-changing and complexifying. With this linguistic and cultural diversity, there are also intersecting diversities related to faith, social class, gender, sexuality, family formation and more. Engaging with such diversities provides an important rationale for learning community languages.

The category 'community languages' does not reference a singular form of provision. Each of the languages and cultures is distinctive; the histories of migration, settlement and education that accompany these languages are distinctive, as are the communities and families that sustain them. This distinctiveness permeates community language learning, which brings together learners who bring their own diverse biographies and subjectivities to their community language learning. The response to this linguistic and cultural diversity and the distinctiveness of each individual learner and their families is mixed. Tsui and Tollefson (2007) observed that:

Whereas in some contexts there is a growing acceptance of the fluidity, plurality and hybridity of identities in other contexts, there are efforts to preserve purity, unity and coherence of identities that are perceived to be under threat. (vii)

These reactions seep into the very nature of the curricula and programs that are offered to students of community languages.

Equally, there are mixed responses to the learning of community languages. Many parents and communities are committed to their maintenance and development on the part of their children. At the same time, many immigrant parents are deeply committed to ensuring their children's success in learning the dominant language of the country and are concerned that, despite research to the contrary, learning their community language might interfere with their progress in it (i.e. English in Australia). Children and young people may also share a certain ambivalence about learning their home language. They are vulnerable to pressure from peers to conform linguistically and culturally (Duff & Li 2014). Notwithstanding such complex responses, where parents and communities can foster pride in developing bi/multilingualism (i.e. home languages *and* dominant language learning and use), both students and communities gain from the social, cultural, intellectual, societal and personal value of multilingualism.

Community languages play a distinctive role in languages education in South Australia as a whole in four different ways. Firstly, they are an example of 'lived' linguistic and cultural diversity and multilingual and intercultural exchange. For their users (and learners), community languages are enmeshed in their experiences of life in all its manifestations and are integral to their identity formation; they are more than just an area of learning. Secondly, community language programs honour the languages of migrant or mobile communities, thus adding to the valuable linguistic, cultural and knowledge resources of Australia. The current diversity of languages in languages education in Australia is not simply a random accumulation of programs, but a response over time to the diverse needs of diverse communities within Australian society. For users of these community languages, having language programs available for children and young people provides for the ongoing maintenance and development of particular community languages; for society as a whole, they expand the linguistic and cultural resources of Australia and the networks with which Australians can connect directly. Thirdly, community language programs are made available through and are an integral part of local communities; these programs, in fact, provide a community hub through which children, young people and their families come together to interact with each other, forming enduring connections that sustain their lives, and often their livelihoods, in Australia. Fourthly, community language programs permit naturally embracing the challenges of teaching languages within a multilingual orientation (see Cenoz & Gorter 2011; Li Wei 2011; Garcia 2009; Kramsch 2011) and developing learners' multilinguality in a strong and natural way. In some languages and program contexts, community language programs allow for the development of advanced levels of language learning and use, and gaining new knowledge through the language, which may not always be achievable in regular additional language programs. Students also come to appreciate their intercultural lives, reflecting upon their lives in multiple communities and groups, and their identities.

Table 3 sets out the rationale for community language programs in terms of the benefits provided and to whom.



**Table 3: Rationale for community language programs**

Individuals ...	Communities of users of the target language ...	Australian society ...
<ul style="list-style-type: none"> <li>• <b>Expand repertoire of multilingual use and understanding of languages and literacies</b></li> <li>• <b>Develop intercultural capabilities and an understanding of the role of language and culture in communication and knowledge building</b></li> <li>• <b>Develop a capability to reflect on language use and language learning in the context of linguistic and cultural diversity, and its intersection with other diversities</b></li> <li>• <b>Develop an understanding of and respect for diversity and difference and an openness to different or alternative experiences and perspectives</b></li> <li>• <b>Extend their understanding of themselves, their heritage, values and culture and develop a secure understanding of their own positioning and identities.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Achieve the maintenance and development of their language and culture on the part of children and young people</li> <li>• Create community hubs and build relationships and networks that sustain their lives in diaspora</li> <li>• Achieve a sense of satisfaction that comes from the recognition of their language and culture within South Australian society and sustain comfortable intercultural relationships.</li> </ul>	<ul style="list-style-type: none"> <li>• Expands the linguistic and cultural resources and multilingual capabilities of South Australia in particular</li> <li>• Builds comfortable intercultural relationships</li> <li>• Benefits from wider networks of exchange of knowledge and know-how.</li> </ul>

## 1.8 Changing goals of community languages learning

In preparing to develop curriculum and programs for community languages, it is important to situate the development in the wider context of languages learning. Just as the social and cultural world is dynamic, so too is the world of languages education. Traditionally, grammar was the main organising unit for languages curricula and programs for language learning; then, through the 1970s, 1980s and 1990s, ‘communicative competence’ became the main organising unit, including ‘situations’, ‘functions’, ‘notions’, ‘topics’ and ‘tasks’. These conceptions of the major organising unit for curriculum and program development bring with them particular *views of language and culture*. Within a grammatical orientation, language was understood essentially as a system of rules that needed to be learnt. Culture was understood predominantly as cultural knowledge or facts of aspects of ‘high’ culture, such as literature. With communicative competence came a view of language as a social practice, where the choice of language was dependent on purpose and context. Culture was understood as practices. Both language and culture were seen as static. Although these grammatical units remain useful to some extent in describing the goals and content of languages learning, they are not sufficient to capture the nature of languages learning in contemporary times. Communication is a central goal, but in practice, in the context of languages curriculum and program development, it gradually came to be understood very much as ‘transactional’, separate from the personal, social, cultural and historical senses of communication. An absence of a focus on personal, social, cultural and historical meaning would diminish community languages learning (and indeed additional languages learning in general). Furthermore, in contemporary times, the learning of languages has come to be understood as development towards *multilinguality*; in other words, the goal for learners of community languages is to develop their multilingual repertoires and to learn to ‘move between’ all languages and cultures that comprise their repertoire. This also means that in teaching community languages, though the use of the target language as much as possible remains crucial – especially to expand the domains of use beyond the family and home – the process itself needs to be seen as multilingual, constantly moving between the focal language and English. This recognises that students are learning these languages in a context of diaspora, where English is the dominant language. For students who are strong in the focal language, it enables them to develop equal strength in English and to derive metalinguistic awareness through processes of comparison. For students who are less strong in the focal language, English acts as a bridge to learning it. In addition, through the process, students learn to move comfortably between languages and to develop multilingual as well as intercultural capabilities. Communication in community languages learning must also focus on literacy (specifically reading and writing as well as speaking and listening) in the focal language. Learners of community languages will bring highly diverse literacy capabilities, as well as diverse personal developmental goals.

Another dimension of the changing goals is captured in Claire Kramsch’s (2006) notion that learners and users of languages are not just learning to communicate meanings, but they also need to understand the practice of meaning-making. In other words, students and users of languages need to develop not only an understanding of language per se and its grammatical system, but also of how communication works when the process of communication is understood as the exchange of meanings. Learners of community languages are often ‘go-

betweeners' in the exchange of meanings, particularly when multiple languages (the focal language, dialects, additional languages *and* English) are involved. They need to come to understand how the process works. In the process, students learn to decentre or stand back from the immediate act of communication to reflect on the exchange as well as themselves and all participants in the exchange. This involves understanding processes of interpreting, translating and analysing and appreciating that these are not just linguistic but also cultural acts.

Finally, and importantly for community languages, languages learning also needs to be understood as a personal process. Each student brings to their learning of their community language their own life experiences, memories, understandings and sense of affiliation or relationship with their language, and the nature, purposes and scope of its use. This is the *intrapersonal* and *intracultural* dimension of community languages learning that complements the *interpersonal* and *intercultural* one. Taken together, these dimensions offer ways of conceptualising the process of identity formation as central to community languages learning, whereby identity is understood as being reciprocally formed, both individually and socially, and mediated through languages and cultures.

The changing goals of community languages learning provide a foundation for developing curricula and programs for community languages learning that will ensure not only sound communicative exchange, knowledge building and literacy development, but also sound understandings of the role of languages and cultures in the exchange of meanings, with a focus on students' personal interpretation and creation of meanings. In this way, the curricula and programs provide a range of rich experiences of learning and reflections that will ensure that students develop sophisticated multilingual and intercultural capabilities as users, learners and analysers of their languages (the focal language, dialects, English and additional languages), along with the distinctive capabilities that come from being able to 'move between' languages.

## 1.9 Curriculum orientation: principles of curriculum design for community languages learning

The nature of community languages learning in the context of changing goals calls for a curriculum design that is capable of capturing the kind of language learning and literacy development that does justice to children and young people learning their home languages, and doing so in the context of diaspora in a linguistically and culturally diverse South Australia.

A set of principles of curriculum design relevant to this context follows and are elaborated in Table 4. These principles provide the foundation for the *Curriculum Design Framework for Community Language Programs*.

## Principles of curriculum design for community languages learning

1. *Language learning is multilingual and intercultural.*
2. *Language learning is focused on developing language and literacy, and on developing communication, with an understanding of the role of language and culture in meaning exchange and identity development.*
3. *Language learning is personal and is socially interactive.*
4. *Language learning is situated and supported by communities.*
5. *Language learning is focused on concepts.*
6. *Language learning is experiential and focused on engagement.*
7. *Language learning is reflective.*
8. *Language learning is developmental and is focused on building connections over time, across the whole program.*
9. *Language learning is coherent across the program.*
10. *Language learning is subject to ongoing formative evaluation.*

**Table 4: Elaboration of the principles of curriculum design for community languages learning**

Principle	Elaboration
<p>1. <i>Language learning is multilingual and intercultural.</i></p>	<p>The focal language is being used and learnt in a multilingual and multicultural context. Using the focal language purposefully in this context brings multiple languages together in the interpretation, creation and exchange of meanings. Students learn to be go-betweens, operating between or bridging at a minimum the particular community language (and possibly dialects) and English. It means that:</p> <ul style="list-style-type: none"> <li>• although the focus is on learning and using the particular community language, the reality is that students are also surrounded by English and diverse languages</li> <li>• there is always a need for students to bridge from the language spoken at home to the language being learnt. Third or fourth generation descendants of migrants who are learning and developing literacy in their home language need to bridge <i>from</i> English, and more recent migrants need to bridge <i>to</i> English</li> <li>• to become bi/multilingual, students need not be <i>equally</i> proficient in both languages, but able to use both to some extent</li> <li>• students are developing multilingual literacy capabilities that include being able to navigate multiple linguistic and cultural practices and develop personal ways of responding to linguistic and cultural differences.</li> </ul>
<p>2. <i>Language learning is focused on developing language and literacy, and on developing communication, with an understanding of the role of language and culture in meaning exchange and identity development.</i></p>	<p>Students engage in learning community languages for purposes that go beyond notions of everyday communication towards developing communication in different contexts, beyond the home and family.</p> <p>This means:</p> <ul style="list-style-type: none"> <li>• recognition of the goals of developing literacy, as well as understanding that languages and cultures shape the ways in which people see the world</li> <li>• it is crucial to develop students’ identities so that they can be at ease in both their home language and English, and in multiple linguistic and cultural worlds</li> <li>• community language learning goes beyond factual knowledge about language to developing a range of formal knowledge, including knowledge of social issues in the world and knowledge from different learning areas or disciplines – a combination of knowledge that is             <ul style="list-style-type: none"> <li>- conceptual (knowing that)</li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li>- procedural (knowing how)</li> <li>- metacognitive (knowing why).</li> </ul> <ul style="list-style-type: none"> <li>• learners develop ways to rethink their original conceptions, to transform themselves and their knowledge.</li> </ul>
3. <i>Language learning is personal and is socially interactive.</i>	<p>It is necessary to focus on the learners themselves and their own life-worlds, aspirations and desires in their community language learning.</p> <p>It means:</p> <ul style="list-style-type: none"> <li>• developing community languages learning while bearing in mind the learners’ points of view. Such learning focuses on meaningfulness for the learners themselves, providing opportunities for students to develop their own voices as learners and users of the focal language</li> <li>• listening to students’ voices. The learning needs to touch them intellectually and emotionally in some way if it is to be meaningful to them. They are seeking to belong to the community of the class, and the curriculum and program needs to nurture this.</li> </ul>
4. <i>Language learning is situated and supported by communities.</i>	<p>Community languages learning goes beyond being an abstract, educational undertaking, towards being an integral part of life in the community of users of the particular language. This means:</p> <ul style="list-style-type: none"> <li>• ample opportunities are available for regular use of the language – for real purposes, with diverse users in diverse contexts</li> <li>• students develop a growing understanding of language, culture and values and their interdependence.</li> </ul> <p>The support from the community is a marker of the symbolic value that the language holds, indicating that language and culture, and their maintenance and development, are crucial to communities.</p>
5. <i>Language learning is focused on concepts.</i>	<p>Learning through concepts reflects a shift in language learning and use from description to conception. It is this shift that permits multilingual and intercultural exploration, comparison and reflection. It means that:</p> <ul style="list-style-type: none"> <li>• students have an opportunity to develop new knowledge and an opportunity <i>for deeper discussion</i> (e.g. through concepts such as ‘home’), in contrast to a focus on themes and topics (e.g. the theme of ‘my house’, which tends to lead to description).</li> </ul>

<p>6. <i>Language learning is experiential and focused on engagement.</i></p>	<p>Language learning itself is an experience – an experience of being in community. Students want to participate in creative and imaginative experiential learning, which:</p> <ul style="list-style-type: none"> <li>• builds students’ memories of their experiences of community language learning and use</li> <li>• requires the development and incorporation of rich, contemporary multimodal and multimedia resources.</li> </ul>
<p>7. <i>Language learning is reflective.</i></p>	<p>Critical reflection plays a central role in language learning. Students learn to decentre from their own cultural perspective; they learn to monitor their own language use and its effect on others. The reflection focuses on:</p> <ul style="list-style-type: none"> <li>• what is entailed in the process of communication and building understanding or consciousness of language and culture</li> <li>• sharing and comparisons of interpretations, perspectives, reactions, responses of self and others</li> <li>• identities and identity formation, self and others.</li> </ul>
<p>8. <i>Language learning is developmental and is focused on building connections over time, across the whole program.</i></p>	<p>Throughout the learning, community language learning builds connections to students’:</p> <ul style="list-style-type: none"> <li>• experiences</li> <li>• prior learning</li> <li>• lives in diverse communities.</li> </ul>
<p>9. <i>Language learning is coherent across the program.</i></p>	<p>Many dimensions come into play in developing a rich, engaging community languages curriculum and program. Coherence entails ensuring, across the years of the program, the presence of:</p> <ul style="list-style-type: none"> <li>• richness in scope and sequence</li> <li>• opportunities for development.</li> </ul>
<p>10. <i>Language learning is subject to ongoing formative evaluation.</i></p>	<p>It is through formative evaluation with teachers that the program can be improved in an ongoing way. This must be based on:</p> <ul style="list-style-type: none"> <li>• feedback from students, parents and the community.</li> </ul>

Taken together as an interrelated set, these principles provide the conceptual foundation for the *Curriculum Design Framework for Community Language Programs*, which will be elaborated in the sections that follow.

Finally, a further consideration comes into play in developing curricula and programs for community languages learning. This relates to *practicability*. Though not of the same order as the principles indicated in Table 4, practicability is an important consideration. It recognises that curriculum and program development is an ongoing process and its development will involve several iterations and ongoing refinement. The 10 principles set a direction towards which the curriculum and programs for each language-specific community language should be developed.

## Section 2. The context and structure of provision

In developing curricula and programs for community languages, it is crucial to recognise the *context* of the particular community language: its learners; the nature of the specific community language; the history and place of the particular community language in Australia (as connected to the community's migration history); and the current provision for the language (e.g. teachers, current curriculum and resources, expertise, experiences and time available for curriculum development). Each community language has its own distinctive structure, conventions for use and related cultures, which need to be considered and foregrounded. In addition, each community language provider has created its overall structure and culture of provision. In the articulation of the *Curriculum Design Framework for Community Language Programs*, the focus is on the common aspects of curriculum design.

Each community language group, desirably, will need to establish a curriculum writing team and an advisory group to undertake the curriculum and program development. Together the advisory group and the writing team will ensure that the specific language is respected.

The process of developing the curriculum and programs for community languages begins with the preparation of a context statement. A context statement describes the situation of the particular community language in the Australian community and in Australian education – its learners, its nature, and its history and place in Australia. This statement will set the scene for curriculum and program development.

### 2.1 Developing a context statement

In order to prepare a *context* statement, it is necessary to consider three dimensions:

1. Profiling the learners
2. The history and place of the particular community language in the Australian context
3. The nature of learning the community language.

#### 2.1.1 Profiling the learners

The learner group of each community language will be unique, according to the migration history of the community. There may well be different groups of learners *within* the community. For example, at present in the Italian community in Australia, there are students who are the descendants of migrants, now at the third or fourth generation of the wave of migration from Italy to Australia in the 1950s and 1960s, while at the same time there are now the children of recently arrived migrants.

In describing the learners, there will necessarily be some generalisation into broad categories. This is inevitable for the purposes of creating curricula and programs; it is in the teaching and learning processes in the classrooms that teachers can individualise and personalise the learning of individual students fully.



Some guiding questions for profiling the learners (there may be others) include the following:

- What is the range of learners represented in the community language program (e.g. age groups, gender)?
- What are some characteristics of the learners' use of the focal community language? Where and how do they use the language (e.g. at home, in the community language program only, with parents, with friends, with grandparents, on social media)?
- What is their level of literacy in the community language: their capability in listening, speaking, reading and writing, and in multiliteracies (i.e. multimedia and multimodal literacies beyond 'the basics'); their multilingual literacy; their intercultural literacy?
- What knowledge and understandings of language and culture do they bring to the program? What do they desire or need from the program? What are their personal interests, motivations, feelings, values?
- What is their sense of relationship with the language, culture, community? What is their connection (or not) with the community language and culture? How do they belong? How do they see their affiliation with the language, culture and community?
- What is their relationship with English and any other languages in their repertoires?
- What is their connection with languages in their mainstream school?

It is important to *ask learners*. How do they see the particular community language, its people in Australia and other parts of the world? How do they experience learning the language? As part of the curriculum and program development process, it may be possible to include a process for asking students. Some prompts might include:

- Learning X language is like ...
- Speaking X language is like ...
- Writing X language is like ...

or

- Write a one-page essay on what it means to be multilingual (community language + English).

Being multilingual does not necessarily mean that one uses several languages as fluently as a monolingual speaker of each language (Kramsch 2006). A profile of the learner group can be prepared for the program as a whole and/or for each level of curriculum or program development. (See discussion in Section 2.2.)

Noting that the nature of the learner profile is dynamic, the profiling of learners should remain open to ongoing refinement as the curriculum and program are further developed and refined over time.

### *2.1.2 History and place of the particular community language in the South Australian context*

In situating the curriculum and program development in a community language, it is useful to consider its history and place in the Australian context, that is, the context of Australian society and the context of Australian education. Considerations include:

- the history of migration (i.e. a long-established or more recently established community) and the related language and culture; the circumstances under which the community language became available; and its availability (or not) in mainstream education as well
- the nature of the presence of the particular community language in the Australian context (e.g. manifestations of the community language in particular areas/suburbs of the state; in food culture, architecture, science, technology, manufacturing, particular industries)
- the resourcing of the language in Australia (e.g. the availability of teaching and learning resources locally, as well as from the target country and other centres of the world where the community language is used)
- expectations of parents and the focal language community
- the profile of the teachers of the particular community language.

The important focus in addressing this aspect of the development of the curriculum and programs is to provide a sense of the place of each specific community language, that is, its situatedness in the Australian context. This is because these community language programs do not exist in a vacuum but are connected in important ways to the community of users, to the language's status in Australia and the world, and to the wider community of Australia. It is not necessary to invoke statistical data, though some community language groups may wish to do so. Experience indicates that communities often highlight the annual calendar of celebrations and festivals as a way of describing their situatedness. These are meaningful and should be represented alongside a full range of dimensions of community life.

Fundamentally, this aspect of the context statement explains the place that the particular community language has in contemporary times, recognising its history in South Australia in particular. It highlights that community languages are languages that are vital and actively used by communities of users within contemporary Australian society. Correspondingly, as the learners typically also participate in mainstream education, their learning of community languages is also best seen as a part of their overall learning in the Australian educational setting.

### *2.1.3 Nature of learning the community language*

In describing the nature of learning the community language, it is important to consider:

- the distinctive nature of the particular community language and culture
- its lexicon, grammatical and textual features
- its writing system/s
- its use in Australia and other parts of the world; these may also include a brief discussion related to faith, which is important to the community and should be presented with sensitivity rather than avoided
- aspects of 'learnability in the Australian context' (i.e. aspects of the language itself that may be difficult to learn) for learners of the particular community language in Australia.

## 2.2 Nature of the overall community language program and structure of provision

Community language programs may capture a range of ‘levels’ or ‘stages’ that are structured in different ways along the K–10 span of years. At senior secondary level in South Australia the programs are designed in line with the SACE curriculum frameworks. In the K–10 years, the program may be organised by:

- age groupings of students or clusters of age groupings (e.g. aged 5–8 Arabic)
- individual year levels or clusters of year levels (e.g. Years 7–10 Sinhala)
- levels of proficiency (e.g. beginners level Arabic)
- other.

There is no single, predetermined way of managing the organisational structure of the program that is more advantageous than another. Mostly, the decision is made on pragmatic grounds, that is, the ‘best fit’ with the number and profile of the students and the availability of teachers. If age is used, there will need to be an accompanying attentiveness to the maturity/developmental level of the students; nevertheless, the value of organising a program by age may well be reduced when creating viable class sizes, as the span of ages encompassed in a class may well be great. Similarly, when organising by year levels, there is value in reflecting the levels of schooling of mainstream education, but again, much depends on the span of years encompassed. If the program is based on proficiency levels (e.g. beginner, intermediate) it is necessary to know how the proficiency of students is established at the point of forming classes and how the likely span of student year levels is managed. It is well recognised that in making decisions about the organisational structure of provision it becomes necessary to balance successful learning with practicality related to class viability. This issue needs to be understood and communicated carefully to students, parents, teachers and the wider community.

It is important in the context statement to describe the structure of program provision and to provide the rationale for the particular organisational structure implemented. This could be represented as a diagram that maps the span of years and the classes made available through the community language program as a whole. It will then be necessary to select the levels or cluster of levels that will be developed as part of the curriculum development. For example, Greek is offered at years 1–10, but in the first instance, the Greek program leaders may decide that curriculum and programs will be developed for years 1–2, and then proceed systematically across the span of years of the program. This process will require planning at the local program level.

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## Step 1: Develop the context statement.

*Prepare a context statement that describes the situatedness of the community language program in the South Australian context and the structure of provision.*

*Provide a few paragraphs on each of the following:*

- *the profile of the learners*
- *the history and place of the particular community language in Australia*
- *the nature of learning the community language*
- *the nature of the overall program and the structure provision.*

*Keep in mind the rationale, changing goals and principles of curriculum design for community languages learning discussed in Section 1.*

*Order the context statement in a way that best reflects the narrative of the existing community language program and sets the scene for the kind of community language learning that will be planned and enacted through the curriculum.*

**Resources:**

*The Companion document includes examples of context statements developed for five community languages by teachers working individually in their particular community languages and guided by the framework writers. Be aware that at the time of their writing, the writers were considering 1-year/proficiency-level organisation across the K–10 span, rather than the full span. Read all five context statements, as examples, to gain a sense of the matters that may be relevant to the particular community language.*

*Community language groups, working with the support of Community Languages SA, will need to make decisions about:*

- *the writing team/s and supporting advisory group, and the processes for drafting and seeking feedback on drafts as the curriculum/program is developed*
- *the span of years to be captured in the first instance, and a plan for how full curriculum development across all year levels will be developed over a particular time frame*
- *how the community languages curriculum will be agreed upon, presented and socialised within the community*
- *provisions for ongoing evaluation and refinement of the curriculum to enable it to remain contemporary and responsive to the changing profile of students.*

## Section 3. Goals and design considerations for developing curricula and programs for community languages learning

### 3.1 Introduction

Having set the scene for the curriculum and program development through the context statement, the focus now turns to addressing the curriculum design that will inform the curriculum and program development of community languages in South Australia. Section 3 addresses the goals and design for community languages learning. Section 4 will then describe how the goals and design can be used to create curricula and programs for community languages. As identified in Section 1, the key questions that the curriculum development process addresses are:

- What is it that students of the particular community language will learn?
- What is the scope and level of community language learning that is considered to be appropriate?

In this section the focus is on both the goals and a range of design considerations for community languages learning: goals, strands and sub-strands, general objectives, content and concepts. Each is discussed in turn. Section 4 will then focus on the use of these design considerations for curriculum and program development.

For some languages offered in community language programs, ACARA has developed language-specific curriculum frameworks. These are available in the following languages:

- Aboriginal and Torres Strait Islander languages (in 1 framework)
- Arabic
- Chinese
- French
- German
- Hindi
- Indonesian
- Italian
- Japanese
- Korean
- Modern Greek
- Spanish
- Vietnamese
- Turkish
- Auslan

Where an ACARA curriculum framework is available for a particular community language, it should be used as a valuable resource to inform the curriculum and program work. Where an ACARA curriculum framework is not available, it may be worth considering one of the frameworks available in another language as an initial reference point. Discussions with teachers and leaders of community language programs in South Australia confirmed that they wished their programs to 'sit alongside or with' the Australian Curriculum, that is to say, that they wanted to be close to the national curriculum, but not necessarily the same, given the distinctiveness of community languages (Scarino & Kohler with Loechel 2018). As will be discussed in Section 3, the design proposed here is closely aligned with, but not exactly the same as that of the Australian Curriculum (see ACARA & Scarino 2014). The *Design paper* for languages

(ACARA & Scarino 2014) will be a useful resource for writers and should be consulted throughout the development process. A further generic resource that can be used to inform the development process is *Teaching and learning languages: a guide* (Scarino & Liddicoat 2009), which was developed specifically to explain an intercultural orientation to the learning of languages in Australian schools.

In addition, a range of resources useful to the curriculum and program development process will be available in particular languages. It is likely that some textbooks and other resources are used in the educational context of the country/ies of origin of the particular community language. Others may have been developed by education systems or communities offering community languages in different parts of the world. These will need to be considered judiciously because they are not likely to have been designed specifically for the conditions for learning available for community languages in South Australia. Because the particular community languages captured within the framework are being learnt and taught in Australia, the nature and level of the textbook and resources cannot be the same as in other contexts. Internet resources will be a valuable and important source of contemporary materials to inform curriculum and program development. These resources, too, will need to be adapted for the local, South Australian teaching and learning context. Community members and the developers of the curriculum are also crucial resources. They will bring a wealth of personal resources, including experiences, that will enrich the curriculum and program development work. All available resources for teaching and learning the particular community language should be assembled and evaluated critically for their suitability as sources to inform the curriculum and program development process.

### 3.2 Goals for community languages learning

The principles of curriculum design for community languages learning discussed in Section 1 provide the foundation for the orientation of the *Curriculum Design Framework for Community Language Programs*. From these principles it is possible to develop a statement of goals. The interrelated goals for community languages learning are described in Table 5. They are related to the goals of languages learning in the Australian Curriculum but with an adaptation specifically for the learning of community languages. Each of the goals is presented and elaborated below to provide an indication of the intended learning that each encompasses.

**Table 5: Goals for community languages learning**

Goals	Elaborations
<p><b>1. Communication</b></p> <p>Communicate in and develop knowledge through the community language.</p>	<p>Students use language to exchange meanings for a range of purposes and in a range of contexts. This encompasses: listening, speaking, reading and writing, multimedia and multimodality.</p> <p>As students are likely to have some knowledge of the particular community language, it is important that they also:</p> <ul style="list-style-type: none"> <li>• develop general knowledge <i>through</i> the use of language, e.g. subject matter drawn from Science or the Arts</li> <li>• expand their literacy development (both monolingual and multilingual) through expanded domains of language use.</li> </ul> <p>It is important that students learn and develop new knowledge through their community language, otherwise its use becomes no more than a relabelling of the learning that they accomplish primarily through their mainstream education in English.</p> <p>The knowledge that this goal encompasses includes not only knowledge of the language itself and literacy/multilingual literacy development, but also of a range of subject matter that is meaningful to students.</p>
<p><b>2. Understanding</b></p> <p>Analyse and understand language/s and culture/s and their relationship in the exchange of meanings within and across language/s and culture/s.</p>	<p>Students are both communicators and analysers of language use in communicating meanings with a range of people.</p> <p>They:</p> <ul style="list-style-type: none"> <li>• learn to observe and notice aspects of language use within and across the languages in their repertoire</li> <li>• are developing understandings of what happens in communication and why, rather than not simply ‘parroted back’ chunks of language/s</li> <li>• come to understand the role of both language and culture in exchanging meanings, e.g. that <ul style="list-style-type: none"> <li>– choices in the language used reveal something about people’s attitudes and values</li> <li>– it is culture that provides the lenses through which people understand the world.</li> </ul> </li> </ul> <p>The bilingual nature of the students’ repertoire is highlighted as they analyse:</p> <ul style="list-style-type: none"> <li>• how they can bridge or mediate meanings across languages and cultures, e.g. that <ul style="list-style-type: none"> <li>– translation involves seeking to render and interpret cultural meanings</li> </ul> </li> <li>• by observing and noticing aspects of language and culture as living phenomena, influenced and changed by events, histories and technologies.</li> </ul>

### 3. Identity

Understand themselves as participants in communities, as mediators and communicators.

Through the use of language and through developing multilingual literacies, students:

- reflect on themselves (and others) and how they use language, e.g. the choices they make about which language to use when, with whom and to what ends
- reflect on their place within multiple linguistic and cultural worlds and how they mediate meanings across these worlds
- consider their own identities and that these are multiple
- come to understand how identity formation is both
  - personal and connected to their own experiences of the world, and at the same time
  - social, i.e. created with and conferred by others.

These communication, understanding and identity goals need to be seen as interrelated; in the experience of learning and using community languages and in developing multilingual literacy they do not operate in isolation. Each goal also needs to be understood expansively; for example, if the understanding of 'communication' is limited to just using a few formulaic phrases (e.g. greetings; making arrangements; transacting), learning will become routinised and students are likely to revert to repetition and mimicking rather than genuine engagement. Students need to also engage with understanding the processes of interpreting, creating and exchanging meanings across diverse linguistic and cultural worlds, and importantly, through reflection such that they develop sophisticated multilingual literacy capabilities. Equally, it is intended that through these interrelated goals, the *domains of use*, that is, the diverse fields and purposes for using language that students experience are expanded. The goals also are intended to foreground communication, understanding and identity with and in community.

### 3.3 Design: strands and sub-strands for community languages learning

The goals of community language learning need to be operationalised in the design of the curriculum. This operationalisation is achieved through a system of strands and sub-strands, which are presented in Table 6.



**Table 6: Strands and sub-strands for community languages learning**

Strand	Sub-strand
<p><b>Communicating</b></p> <p>↑</p> <p>Active participation in experiences involving communication, understood as the exchange of meanings</p> <p>↑</p> <p>Working bi/multilingually; mediating across languages and cultures in intercultural exchange</p> <p>↑</p> <p>Strengthening the use of language and extending domains of use</p> <p>↑</p> <p>Multilingual literacy development</p>	<p><b>Interacting, expressing, translating, mediating and exchanging meaning with and in community:</b></p> <ul style="list-style-type: none"> <li>• socialising/building relationships</li> <li>• mediating/translating/taking action</li> </ul> <p><b>Building knowledge</b></p> <ul style="list-style-type: none"> <li>• developing general knowledge of the world and discipline-based knowledge</li> <li>• using and applying knowledge in diverse cultural contexts</li> </ul> <p><b>Participating in imaginative/creative experiences</b></p> <ul style="list-style-type: none"> <li>• participating in and responding to imaginative/creative experiences</li> <li>• developing imaginative/creative expression</li> </ul> <p><b>Developing identities</b></p> <ul style="list-style-type: none"> <li>• establishing and giving expression to identity as individuals and/or members of particular networks, cultures and communities (self and others)</li> </ul> <p><b>Reflecting</b></p> <ul style="list-style-type: none"> <li>• developing a reflective capability in relation to experiences of interaction in exchanging meanings and in relation to self/others</li> </ul>
<p>↑ ↓</p> <p><i>Relationship between the strands</i></p> <p>↑ ↓</p>	<p><i>Students:</i></p> <ul style="list-style-type: none"> <li>• learn through active participation in communicating</li> <li>• come to a deeper understanding of language and culture and their role in meaning-making and identity formation through analysis of and reflection on communication and meaning-making</li> </ul>
<p><b>Understanding</b></p> <p>Analysing and investigating the phenomenon of communication</p>	<p><b>Language systems and use</b></p> <ul style="list-style-type: none"> <li>• understanding both the systematic (the rules-base) and variable aspects of the language system and its use</li> </ul> <p><b>Role of language and culture in intercultural exchange</b></p> <ul style="list-style-type: none"> <li>• examining the role of language and culture in the exchange of meaning</li> </ul> <p><b>Learning how to be a mediator</b></p> <ul style="list-style-type: none"> <li>• developing higher order thinking and processing skills and metalinguistic and metacognitive awareness</li> <li>• understanding self as learner and mediator</li> </ul>

The communicating strand (goal 1 in Table 5) and the understanding strand (goal 2 and also goal 3), operate in tandem.

Within the communication strand, five sub-strands are included to capture a range of domains of community language learning and use. These sub-strands ensure that there is a range and variety of learning and balance throughout the curriculum and program. The first sub-strand, *interacting, expressing, translating, mediating and exchanging meaning with and in community*, relates to social interaction with a range of people to express and exchange meaning. It refers to the domain of society and relationships. It involves (1) socialising and building relationships and (2) mediating, translating and taking action. Mediating encompasses the complex process of interpreting and expressing meaning, particularly in multilingual contexts – a process that requires consideration of others’ ideas, perspectives and affect, seeking to understand where they are coming from. It may also require translation; this does not only involve linguistic transposition, but also cultural/intercultural. Furthermore, to ensure that students act upon and with their learning, it is necessary they ‘take action’.

The second sub-strand is *building knowledge*, which refers to the domain of knowledge. This sub-strand recognises that the curriculum needs to offer students opportunities to develop significant, nontrivial knowledge – both (1) knowledge of the world (e.g. environmental concerns, social issues) and (2) knowledge that is discipline-based (e.g. history, geography, science). Through the second dimension it is recognised that the community language learning that students accomplish needs to be applied and that this application will occur in diverse cultural contexts, because that contexts shape the way in which knowledge can be applied. This highlights, again, the reality of linguistic and cultural diversity in the world and in students’ experience of the curriculum and programs.

The third sub-strand, *participating in imaginative/creative experiences*, involves the domain of the imagination, a world that is expansive and enriching. It includes listening to, viewing and/or reading films, stories, songs, artwork and popular culture; and responding to receiving these expressive texts, as well as developing creative expression.

The fourth sub-strand, *developing identities*, recognises the link between language and identity. The experience of learning and using language/s should be a transformative one, particularly for students learning the language of their home. This strand invites them to consider who and how they can be in their home language and dialects (if relevant) and in English, and how they can be at ease in both. It highlights how their choice of which language to use, when, and with whom (home language, dialect or English), and the choice of particular words or forms (e.g. formal/informal modes of address), marks aspects of who they are and where they stand. It also highlights that identities are multiple and that they are not just based on the individual’s personal choices, but they are also conferred socially by others. These multiple identities include their identity as a family member, a student, a friend, a member of a sports or social club, and so on. That identity is crucial to learning community languages has been well recognised; how it is manifested through curricula and programs is less understood and developed. It is important that the range of dimensions of identity and identity formation are captured through the curriculum.

The final sub-strand of the communication strand is *reflecting*. This sub-strand foregrounds the importance of inviting students to reflect on experiences of communication; for example How was meaning interpreted, conveyed, expressed? How did others react or respond to our communication? Was it interculturally sensitive? Such reflection develops better understanding of the intricacies involved in communication both within and across languages and cultures. Reflection also includes self-reflection or reflexivity, which is integral to identity formation.

In traditional curriculum design in languages education, range and variety of learning was most frequently captured through a balance of the four macro skills – listening, speaking, reading and writing. Although those skills are important, in the *Curriculum Design Framework for Community Language Programs*, the desired range and variety in learning is additionally captured in the curriculum and programs through ensuring that all sub-strands of the communication strand are included at every level of learning. It is through the system of strands and sub-strands that the learning goals of the curriculum and programs derived from them will be developed.

The communication strand is realised through and supported by the understanding strand. The understanding strand involves both analysing and investigating the phenomenon of language use in communication. It includes three sub-strands. The first is *language systems and use*. This sub-strand focuses on grammar and the norms that relate to appropriate use of the community language (e.g. conventions related to naming or greeting, expressing politeness). It involves building up vocabulary and the sound system, noticing for example the difference between dialectal pronunciation and standard forms, morphology and syntax. Thus, in this strand there is an appreciation of the systematic nature of language. The focus on use in this sub-strand is intended to signal that use varies according to context and that, just as it is important for students to understand the systematic rules of the language, it is also important that they recognise the variable aspects of language use.

The second sub-strand relates to understanding the *role of language and culture in intercultural exchange*, that is, how exactly it is that language and culture come into play in exchanging meanings. Students of community languages are living multilingual and intercultural lives, and the exchanges in their lives are mediated through language and culture; thus, they need to learn to examine how language and culture function as resources for interpreting, creating and exchanging meanings.

Finally, the third sub-strand involves *learning how to be a mediator*. This requires the development of skills such as negotiating, explaining, comparing, questioning assumptions, clarifying, elaborating and connecting/relating. These are higher order thinking skills that are developed when working bi/multilingually, and it is these kinds of skills that are necessary for learning how to be a mediator and learning how best to convey meanings across languages and cultures.

### 3.5 Developing general objectives

Derived from the goals described above and the strands and sub-strands of the design, the general objectives specify, in holistic terms, the community language learning that will be experienced by students at the particular year/proficiency level of the overall program, for which the curricula and programs are being developed. They need to capture:

- what students will learn in relation to the goals, strands and sub-strands
- the level or standard at which the community language learning will be pitched.

In the Australian Curriculum: Languages, these objectives are described as ‘content descriptions’. The general objectives need to capture the content of community language learning, as the content descriptions do in the Australian Curriculum: Languages, but it is important to note that in languages education there are very different understandings of what ‘content’ means. In traditional language learning terms, it was understood generally as the vocabulary and grammar that students would learn. As the goals and the system of strands and sub-strands of the framework signal, content for community language learning needs to go well beyond vocabulary and grammar, if the goals are to be accomplished and if students are to engage in rich, rewarding and memorable experiences of community language learning.

Whereas the goals provide a general direction for teaching and learning, it is the general objectives that spell out what it is that students will actually be able to communicate and understand in relation to their community language learning. In formulating general objectives it will be useful to use the terms:

Students learn \_\_\_\_\_  
or Students do \_\_\_\_\_ in order to learn \_\_\_\_\_.

In this way the focus of the general objectives is on *what* learners will learn (i.e. the content, understood in an expansive way), and the level of accomplishment/achievement will also be signalled. An important issue to consider when formulating general objectives is that there has been an emphasis in recent years on describing what it is the teachers and students *do* (the activities they perform), more than what they actually *learn* from participating in these activities (what it is that students ‘take away’ from their learning). Of course, activities/actions are also important, but in the statement of general objectives the priority is to capture the *substance* or *content* of learning, across all the goals, strands and sub-strands. Consider the example provided in Table 7.

**Table 7: A general objective**

A general objective	Notice
Students learn to interact with peers by expressing ideas, emotions, feelings about themselves, family members and Sinhala-speaking communities living in Sri Lanka, Australia and other parts of the world.	<ul style="list-style-type: none"> <li>• The focus on students' <i>learning</i></li> <li>• The focus on <i>interaction</i> <ul style="list-style-type: none"> <li>– what the interactions are about, i.e. the substance of the exchanges, and that this includes more than just ideas/information.</li> </ul> </li> <li>• The <i>range</i> of people with whom they interact           <ul style="list-style-type: none"> <li>– the focus on Sinhala language as used across the world</li> <li>– that language use will vary with different participants.</li> </ul> </li> </ul>

The general objective is expressed in such a way as to focus on what it is that students will learn. The addition of detail provides an indication of the nature, scope and – importantly – the level of learning required to achieve this general objective.

Through the statement of a full set of general objectives in the curriculum and program as a whole and for a particular year/proficiency level there is a specification of *the nature, range and scope of learning* to be accomplished as well as the level at which this learning will be accomplished. Looking at the example for Sinhala included in the *Companion document*, it is important to notice the:

- ideas, information, domains, knowledge
- diverse contexts and people with whom students communicate throughout the world
- texts and text types, both informational and creative/aesthetic
- processes of thinking and doing
- analyses of and reflection on language, culture, values and beliefs.

They are intended to capture a range of knowledge/or content that is:

- conceptual/declarative (knowing that)
- procedural (knowing how/how to)
- metacognitive/reflective (knowing why).

The general objectives, then, will include a combination of:

- Students learn that \_\_\_\_\_.
- Students learn to \_\_\_\_\_.
- Students learn how to \_\_\_\_\_.
- Students learn why \_\_\_\_\_.

Developing a statement of general objectives that capture the scope of learning across the overall curriculum and programs and are segmented in year/proficiency levels, will require consideration of:

- the statement of goals for the curriculum as a whole

- the meaning of the strands and sub-strands and how they are interrelated in the curriculum as a whole
- the overall content that is captured in the scope of learning to ensure that students experience a rich, balanced program of learning
- the overall level at which the general objectives are pitched, to ensure they are sufficiently challenging
- differentiation in the set of general objectives to allow for multiple year/proficiency levels, where the program is segmented in that way
- the overall development of language to reflect increasing sophistication.

### 3.5.1 Using available curriculum and assessment frameworks as a base

Frameworks such as the Australian Curriculum are available in some languages from ACARA (<https://www.acara.edu.au/>) and may be used as a resource to support the development of general objectives. Those languages are Arabic, Chinese, French, German, Hindi, Indonesian, Italian, Japanese, Korean, Modern Greek, Spanish, Turkish, Vietnamese, Aboriginal Languages and Torres Strait Islander Languages, and Auslan. These frameworks may need to be adapted to the particular context of community languages. Equally, in some languages, syllabuses or curriculum frameworks have been developed in different states of Australia or elsewhere. They may provide some input but, again, will need to be adapted to the curriculum and program development process using the *Curriculum Design Framework for Community Language Programs*.

## 3.6 Content of learning and community languages

As described, the content of community languages learning includes a combination of knowledge categories: conceptual, procedural and metacognitive. This content includes knowledge derived from the various domains captured in the strands and sub-strands. The general objectives are intended to capture this content in a holistic and integrated manner. There are also elements of specific content related to learning community languages and cultures. These include vocabulary, grammar, particular skills and strategies, and so on.

Table 8 provides some examples. It should be noted that these are indicative only, and they are neither comprehensive nor exhaustive.

**Table 8: Categories of content**

Categories of content	Examples
<b>Integrated content</b>	
Conceptual knowledge	<ul style="list-style-type: none"> <li>• friendship</li> <li>• relationship</li> <li>• neighbourhood</li> <li>• politeness</li> <li>• time</li> <li>• sustainability</li> <li>• success</li> <li>• faith</li> <li>• community</li> <li>• heritage</li> <li>• bilinguality</li> <li>• representation</li> <li>• taboo</li> <li>• identity</li> <li>• emotion</li> <li>• from diverse areas of learning (e.g. science, maths, history, arts, geography)</li> </ul>
Procedural knowledge (processes)	<ul style="list-style-type: none"> <li>• negotiating/persuading</li> <li>• comparing</li> <li>• discussing</li> <li>• expressing</li> <li>• planning/taking action</li> <li>• summarising</li> <li>• presenting</li> <li>• elaborating</li> <li>• narrating</li> <li>• translating</li> <li>• connecting</li> <li>• interpreting</li> <li>• explaining</li> <li>• creating</li> <li>• negotiating</li> </ul>
Metacognitive knowledge (processes)	<ul style="list-style-type: none"> <li>• applying</li> <li>• reflecting</li> <li>• decentring</li> <li>• considering validity</li> <li>• evaluating</li> <li>• mediating</li> <li>• questioning assumptions</li> <li>• connecting, relating</li> <li>• adjusting</li> </ul>

Categories of content	Examples
<b>Specific elements</b>	
Grammar and vocabulary	as relevant to the concepts captured in the curriculum/program
Skills – macro	<ul style="list-style-type: none"> <li>• listening</li> <li>• speaking</li> <li>• reading</li> <li>• writing</li> </ul>
Skills – processing	<ul style="list-style-type: none"> <li>• ordering</li> <li>• classifying</li> <li>• deciphering</li> <li>• decoding</li> <li>• encoding</li> <li>• generating questions</li> </ul>
Skills – learning how to learn	<ul style="list-style-type: none"> <li>• using mnemonic devices to internalise new language</li> <li>• taking risks</li> <li>• working individually and in groups</li> <li>• developing interaction skills</li> <li>• searching for and discovering information</li> <li>• recording information</li> <li>• learning from mistakes/adjusting</li> <li>• setting and monitoring own goals</li> </ul>
<b>Strategies</b>	
Receptive	<ul style="list-style-type: none"> <li>• recognising the context, roles and relationships of participants</li> <li>• discerning attitudes</li> <li>• predicting</li> <li>• inferring from context</li> <li>• interpreting body language</li> <li>• asking for repetition, rephrasing</li> </ul>
Productive	<ul style="list-style-type: none"> <li>• recognising and use appropriate register</li> <li>• initiating speech</li> <li>• maintaining a conversation</li> <li>• pausing</li> <li>• seeking confirmation</li> <li>• paraphrasing</li> </ul>

The integrated content relates to the formulation of *general objectives*; the specific content relates to the more detailed, *specific objectives* that support the achievement of the general objectives. It is important that the specific objectives are seen as necessary for moving towards the general objectives, rather than as ends in themselves.

The different kinds of content are highlighted to ensure that there is adequate scope in learning, as well as range and variety at a level that is appropriate to the year/proficiency level of learning.



All the content is brought together or integrated in a meaningful way through the organisational focus, which is discussed in Section 4.

### 3.7 Working with concepts

In developing the curriculum, it is necessary to work with *organisational focuses* that permit the organisation of learning in a way that is integrated and holistic, rather than in an atomistic sequence. It provides a way of clustering learning experiences. Traditionally, themes and topics have been used for this purpose. Alternatives have included particular skills (e.g. listening, speaking, reading, writing or ordering, arranging), discourse forms (e.g. diary writing, letter), literary genres (e.g. poetry), functions (e.g. entertaining), real-life resources (e.g. brochure) or projects, or a combination of these. Although these particular organisational focuses assist with integrating community language learning based on themes and topics, such learning tends to remain at a descriptive level. For example, the topic ‘food’ is likely to result in a description of particular foods, prices, place of origin, taste and so on. In order to move beyond description and engage at a deeper, multilingual and intercultural level, ‘concept’ is recommended as an organisational focus. It is at this deeper level that intercultural comparison becomes more meaningful. At a conceptual level, the food example might become ‘nourishment’, ‘body image’, ‘nutrition’, ‘fuel’ or ‘diet’, and include the place or meaning of food in a particular culture.

In recommending using concepts as organisational focuses, it is recognised that this brings a number of challenges. Firstly, there is the question of their selection. This is somewhat arbitrary, but selections can be made on the basis of the students and their particular interests. But here, it should be noted that it is easy to resort to typicality or ‘assumed’ interests, rather than genuine choices by the students. A second challenge is that the higher order thinking that is needed in working with concepts must also be manageable for students at their particular linguistic level; in other words, to maximise benefits in learning, linguistic development needs to accompany or work in tandem with conceptual development.

In considering the students’ conceptual and linguistic development, it is necessary to ask the following questions:

- What kinds of concepts/ideas do students already know?
- What are students learning more broadly in other learning areas?
- What concepts will allow students to ‘get inside’ the particular community language and culture? Are there concepts that are particularly meaningful to the language being learnt? Is there anything in the target language itself that reflects these concepts (e.g. *joie de vivre* in French or *la bella figura* in Italian or *gotong-royong* in Indonesian)?

A concept may be expressed as a single word (e.g. conservation, justice, obligation) or a phrase or statement (e.g. freedom of speech). In considering a concept in curriculum and program design it is essential to consider the particular dimensions that students can learn at the particular year/proficiency level and map out some sub-concepts or possible lines of thinking in order to clarify the content and learning focus that will be captured.

An example of the development of the concept of signs is displayed in Table 9.

**Table 9: An elaboration of the concept ‘sign’**

Name	Concept	History	Context	Psychology/ Sociology
Concept: Sign  E.g. types and purposes/functions <ul style="list-style-type: none"> <li>• warning</li> <li>• instruction</li> <li>• direction and graphic</li> <li>• representation (illustration, cartoons)</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Language</i> of signs and their function (commands, instructions, warnings)</li> <li>• Cultural values reflected in signs (e.g. responsibility of the state, expectations of the public)</li> </ul>	Changing signs	Comparison signs in French, Italian, Chinese and what this reveals, e.g. <ul style="list-style-type: none"> <li>• ‘Respect the grass!’ is used in French to render the typical sign in English that would be: ‘Keep off the grass!’</li> </ul>	<ul style="list-style-type: none"> <li>• Social consequences of signs</li> <li>• How language structures indicate power relations</li> </ul>

The curriculum design framework presented here illustrates how a concept might be elaborated by considering historical, contextual, psychological or sociological perspectives. It is when such perspectives are brought into the discussion that the learning shifts from being focused on language and culture towards being multilingual and intercultural. The kinds of elaborations of concepts may well appear to be somewhat arbitrary, but what informs the selection made is the particular interests and desires of the learners and the level of language learning that is involved.

## Section 4. Layers of design in developing curriculum and programs for community languages learning

### 4.1 Layers of curriculum and program design

This section presents an outline of four interrelated layers of curriculum and program design:

- Layer 1: Whole-school curriculum overview
- Layer 2: Curriculum overview for each year/proficiency level (each level needs to build towards the curriculum and program as a whole)
- Layer 3: Elaboration of modules
- Layer 4: Teacher program planning.

The design layers depicted in Table 10 reflect increasing elaboration, cascading from the big-picture overview of intended learning through to the level of the weekly classroom lesson. The layers draw upon the concepts and guidance presented in Sections 1–3.

**Table 10: Layers of design in developing curriculum and programs for community language learning**

Layer	Includes
1. Whole-school curriculum and program overview	<ul style="list-style-type: none"><li>• Context statement</li><li>• Organisation of curriculum design by year/proficiency levels</li><li>• Goals for community languages learning</li><li>• Process and plan for curriculum and program development (See Sections 1 and 2)</li></ul>
2. Curriculum design for each year/ proficiency level	<ul style="list-style-type: none"><li>• Goals for community languages learning</li><li>• General objectives and content</li><li>• Map of modules and related units (initial)<ul style="list-style-type: none"><li>– module title/concept</li><li>– key question/inquiry</li><li>– dates</li><li>– content</li></ul></li></ul> <p>(See Sections 1 and 3)</p>

Layer	Includes
3. Elaboration of modules	<ul style="list-style-type: none"> <li>• Modules and related units of work</li> <li>• General objectives for each module</li> <li>• Content</li> <li>• Specific learning intentions, including               <ul style="list-style-type: none"> <li>– intercultural experiences and reflections</li> <li>– grammar, vocabulary, and specific skill and strategy development</li> <li>– understandings about language and culture</li> </ul> </li> <li>• Key, indicative learning experiences</li> <li>• Texts that students engage with and/or create</li> <li>• Resources</li> <li>• Assessment</li> <li>• Process for considering the modules as a set to capture the scope and sequence of learning (See Section 3)</li> </ul>
4. Teacher program planning	<ul style="list-style-type: none"> <li>• Lesson plans</li> <li>• Tailoring of the module to suit the students' profile</li> </ul>

Each of these four layers of curriculum design will be described in turn, indicating their purpose and curriculum and program development procedures. Figure 1 depicts the iterative steps involved.

**Figure 1: Procedures for developing curricula and programs specific to a community language, K–10**



#### 4.2 Layer 1: Whole-school curriculum overview

Layer 1, at the most macro level, is the whole-school curriculum overview. This is a very general statement that provides an outline of the overall structure of the curriculum as indicated in Figure 2.

The whole-school curriculum overview includes the context statement that describes the learner group and the situatedness of the community language program in South Australia. As described in Section 2, it provides some details of the program and the students, and some features of the particular language and its learning and use in South Australia.

**Whole-school curriculum overview**

1. Name of school: \_\_\_\_\_
2. Context statement: \_\_\_\_\_  
(as developed in Section 2)
3. Organisational structure of curriculum design (select one only):
  - by year levels  
Year levels offered: \_\_\_\_\_
  - by proficiency levels  
Proficiency levels offered: \_\_\_\_\_
 Clustering of year levels (i.e. how year levels are grouped), if applicable
4. Goals for community languages learning:
5. Process of curriculum and program development
7. Plan for curriculum development (3-year cycle)

**Figure 2: Whole-school curriculum overview**

The overview also explains the organisational structure of the curriculum design for learning, specifically whether the program is organised by year or proficiency levels – a decision taken by the school leaders and their community. Both ways are feasible. Organisation by year level foregrounds the age-relatedness of the learning and usually connects with the students’ learning in mainstream schooling. Organisation by proficiency level foregrounds the level of language use that the students are able to manage. It implies that the school has some way of assessing students’ level of proficiency in order to form the class groupings. This mechanism should be described. In selecting the organisational structure, it is important for those who choose the year-level structure to consider also learner proficiency, and for those who choose the proficiency-level structure to consider also the age-relatedness of community language learning.

In practice, in the creation of class groupings, it is likely that clusters of year levels will be brought together. This is less likely with proficiency-level groupings, which in any case are likely to span different age groups. The curriculum development needs to capture differentiation as much as it is possible to do so. In the curriculum for Sinhala presented in the *Companion document*, the statement of objectives presents one way of indicating differentiation.

Also included in Layer 1 is a description of the overall goals of the program. These can be derived directly from the statement of goals as outlined in Table 5, with some modification for particular community languages. Although the goals are intended to pertain to all community languages, there may be differences in emphases that might apply to different community languages.

The next aspect of Layer 1 concludes the overview. It provides a brief description of the process by which the curriculum will be developed, along with the processes set in place for review, both as the curriculum and programs are being developed and as enacted and refined. Finally, it is important that the process of curriculum development be planned. It is not possible to develop a full curriculum for all year/proficiency levels at once. It must be viewed as a developmental process. It is important that the time frame through which the development will be undertaken is stated explicitly and communicated to the teachers and the community.

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## **Step 2: Develop a whole-school curriculum overview statement.**

*Develop a whole-school curriculum overview statement using the information presented in the discussion of Layer 1.*

*Ensure that a wide circle of members of the particular community language have the opportunity to contribute to reviewing and refining this statement.*

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### 4.3 Layer 2: Curriculum design for each year/proficiency level – goals, general objectives and content, and an initial map of modules

Layer 2 elaborates the goals, general objectives and content descriptions through integrated learning organised around concepts. Within this layer the learning is generally designed as a year-long curriculum and program. A statement is developed for each year/proficiency level of the overall program of the school. Taken together, these statements describe the overall nature, extent and level of community language learning, based on the rationale, goals and principles of curriculum design described in Section 1 and the design considerations described in Section 3.

For each year/proficiency level, the curriculum and program development sets out the goals, general objectives and content appropriate to the particular level. The map of modules sets out the scope of community language learning at a glance. When based on the curriculum design framework, a map of modules provides a rich overall picture of the curriculum that will guide teaching and learning. It is also important to highlight, from the outset, that the curriculum development process comprises ongoing revisions. As each layer is developed, further elaboration in subsequent layers will lead to adjustments to aspects developed earlier. Developing the map of modules in a way that aligns with the statement of goals, objectives and content will involve several iterations.

For convenience, a module can be understood as being approximately equivalent to a term's work at either primary or secondary level. There are as many different possible modules as there are concepts available for community language teaching and learning (see discussion in Section 3). Although the decision about which concepts to include in the map of modules is somewhat arbitrary, considerations are tempered by the nature of the learner groups, their needs, interests, desires and so on, as well as the level of language use that is appropriate.

For each concept-based module, it will be possible to create 2–3 'lines of development', which can be referred to as units of work. The units ensure that, over the span of a term-long module, students will experience a range of dimensions related to the concept. For example, a module titled 'Freedom' might comprise units related to:

- can/cannot do
- choice and consequence
- self and others
- borders
- barriers and enablers.

A module titled 'Place' might comprise units related to:

- navigating the neighbourhood/community
- home
- virtual places.

A module titled 'Identity' might comprise units related to:





- me
- friends and friendship
- routine (as a reflection of identity).

As these examples illustrate, in each case the overall concept (i.e. Freedom, Place, Identity) is developed through 2–3 related sub-concepts or 'lines of thinking', intended to provide for rich explorations of the concept. Curriculum developers will no doubt feel that almost 'anything goes'. This is not the case. Although there is room for ample choice of concepts for each module and the related units, in making the choices for a particular community language at a particular year/proficiency level, the knowledge of the students and their capabilities, the language demands at particular developmental phases, and the resources available will also come into play. It is important that this is best understood as a highly creative process intended to create rich curricula and programs.

In addition to concept-based, term-long modules, some modules might span a full year. Year-long modules may refer to a particular type of learning experience, activity or skill/process that continues to be developed throughout the year, and could be taught alongside the shorter concept-based modules. For example, if there is a particular emphasis on reading, a reading module might be designed that runs across the program as a whole, as depicted in Table 11. Similarly, a focus on story time or community engagement may follow the cycle of a year.



**Table 11: An initial map of modules and related units capturing the scope and sequence of learning**

Year/proficiency level: Map of modules				
	Term 1	Term 2	Term 3	Term 4
Concept	Concept (1) and related units • • •	Concept (2) and related units • • •	Concept (3) and related units • • •	Concept (4) and related units • • •
learning experience, activity, or skill/process	Reading program 			
	Story time 			
	Celebration 			
	Other 			

In the process of developing a map of concept-based modules and related units it is necessary to ensure that the goals, objectives, concepts, content and processes:

- *respect* the principles of curriculum design, and in particular, the multilingual and intercultural orientation
- *capture* the scope of content and processes of community language learning across the whole year, providing a rich and balanced learning experience
- *pitch* community language learning an appropriate level
- *develop* multilingual literacies
- *allow the incorporation* of a range of text types and texts
- *allow for making connections* in learning and using community languages across the year
- *allow for the creation* of engaging learning experiences
- *depict some differentiation* where clusters of levels are involved
- *respect* other considerations that may arise.

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### Step 3: Develop the map of modules and related units.

*Prepare a statement of goals for the particular year/proficiency level of community language learning.*

*Resource:*

- *Table 5: Goals for community language learning*

*Formulate general objectives, bearing in mind the need to capture richness in the scope, range and variety of community language learning.*

*Resources:*

- *Table 7: A general objective*
- *Table 6: Strands and sub-strands for community language learning*
- *ACARA language-specific curriculum framework where available for the particular language (content descriptions specified for a particular year level)*
- *Other frameworks and syllabuses*
- *Experience of teaching in the context.*

*Satisfy all considerations for the particular year/proficiency level:*

- *All goals are captured (see Section 3).*
- *All strands and sub-strands are captured (see Section 3).*
- *General objectives capture diverse forms of knowing and learning in the terms: Students learn that ...; students learn to ...; students learn how to ...; students learn why ....*
- *Goals and general objectives are pitched at an appropriate level (conceptually and linguistically) for the particular students.*
- *General objectives are expressed primarily from the students' point of view, rather than in terms of what teachers or students will do.*
- *Other?*

*Create an initial set or map of modules and related units.*

*No single chunk of learning can capture all the domains and content of learning community languages. This requires an interrelated set that maps the modules and related units developed to capture student learning. The map of modules created in developing the curriculum and program for a particular year/ proficiency level should yield sufficient breadth, depth and level of learning. This requires a great deal of thought, drafting and redrafting, and preferably discussion among fellow teachers.*

*Resource:*

- *Table 12: Proforma: curriculum and program overview and map of modules and related units.*

**Table 12: Proforma: curriculum and program overview and map of modules and related units**

Community Language School .....				
<b>Language:</b> _____ <b>Year/proficiency level:</b> _____				
	Term 1	Term 2	Term 3	Term 4
Module title/concept				
M1. - - M2. - -				
Related 'lines of thinking'/ units M1. - - M2. - -				
Inquiry question/s				
General objectives (related to the set of strands and sub-strands)				
Key learning experiences and tasks				
Specific content				
Suggested resources				
Statement of teaching and learning				
Assessment				
Evaluation				

Each module includes the module title and concept. The lines of thinking that become the 2–3 related units are developed in conjunction with thinking about the concept for the module. Posing an ‘inquiry question’ (or questions) is a helpful way of representing the community language learning as a process of inquiry, rather than simply a statement of material for learning. The general objectives, derived from the strands and sub-strands (discussed in Section 3), describe the community language learning that is specific to the particular module. The development of Layer 2 – the map of concept-based modules and related units – normally includes the titles (modules and units) and the inquiry questions and general objectives. In the development process, however, the elaboration of key learning experiences, specific content, suggested resources, teaching and learning, assessment and evaluation will contribute to finalising the map of modules and related units. (See proforma, Table 12.)

It is likely that Layer 2 will broadly indicate the further development of aspects of the module in Layer 3, which, in turn, will most likely lead to further refinement of Layer 2. The *key learning experiences* depict the major learning experiences and tasks that students will be undertaking. The *specific content* sets out the particular items of grammar, texts, skills and strategies that will be developed and the *suggested resources* describe the materials that will be used as input to the community language learning. The *statement of teaching and learning* sets out the pedagogical approaches that will be used; *assessment* sets out the ways in which assessment will be conducted and *evaluation* refers to providing evidence about how the module works in practice and how it can be improved.

The initial map of modules and related units developed in Layer 2 is a representation of integrated learning at a glance. As the map of modules is developed more fully in Layer 3, the Layer 2 overview can be further refined as part of the iterative process.

Considerations in developing the set or map of modules include:

- choices of key concepts, lines of thinking to create units, inquiry questions to capture the range and variety of learning
- deliberate inclusion of some modules that span development across the whole year
- integration of culture learning not as cultural topics but as developing *intercultural* understanding
- inquiry questions that promote genuine inquiry
- careful consideration of processes of learning and avoiding an over-emphasis on products
- careful consideration of the specific linguistic content (i.e. vocabulary, grammar).

Some examples of maps of modules developed for community languages are included in the *Companion document*. In Layer 3, discussed next, the modules will be elaborated further.

#### 4.4 Layer 3: Elaboration of modules – scope and sequence

Layer 3 is an elaboration of each module and the way they work together as a set to represent the scope and sequence of community language learning at the particular year/ proficiency level. In Layer 3 each module is further developed, refining the concept, inquiry questions and the general objectives; as well as the key learning experiences, the key language that is the focus of the particular module, and key resources, including the texts, materials, artefacts that will be used to promote community language learning through the particular module. Further details related to learning experiences are provided here and Section 5 provides further details on the selection, adaptation and creation of resources and teaching, learning and assessment.

Figure 3 provides an example of a Layer 3 elaboration of modules for a Year 6 Japanese intensive program (4 lessons/week) at an Adelaide primary school. It was developed by teachers of Japanese as part of the Maximising Intensity and Continuity in Language Learning: Developing, Implementing and Evaluating Models of Provision project (Scarino, Liddicoat & Kohler, 2016). Although presented here as an example, it remains a work in progress. An important feature that it does depict is how concepts can be connected and developed through the year. It also provides a good illustration of the use of Japanese concepts.

The Maximising Intensity and Continuity in Language Learning project needed to follow the concepts used by the school as a whole in the Primary Years Program (PYP) of the International Baccalaureate Program. The teachers were experimenting with concept-based modules that reflected ‘Japaneseness’ and which were connected to other activities in the school (e.g. the Australian Council for Educational Research [ACER] language testing). Though using a different format, it reveals many of the qualities related to integrating and connecting concepts, cultural/intercultural ideas and Japanese language, which is an integral part of the elaboration of the modules.

A further example of a map of modules to capture the scope of learning for Year 7/8 Indonesian is provided in Figure 4. It was developed by Michelle Kohler and is based on the Australian Curriculum: Indonesian (of which she was the key writer).

**Figure 3: Year 6 intensive Japanese program**


**YEAR 6 INTENSIVE JAPANESE PROGRAM**

A) Concepts travelling across and connections to the PYP concepts:

- Self (**identity**) – friendship – family (**responsibility within family**) – routine (**responsibility**)
- Geography (**location, place and space – Where are we in space and time?**) – regionality (**impact/influence**) – the town – my space (**home**)
- Food – etiquette/ritual – invitation
- (from term 2) Taking action – change – responsibility

B) Intercultural concepts travelling across and connections to the PYP concepts:

- Comparison (between Australia and Japan/Japanese culture and ‘the West’)- long-lastingness – order - **Perspective**
- Culture – Japaneseness – **Culture**, i.e. *Itadakimasu – mazime – Uchi/soto – sempai/kohai*

Modules	Term 1	Term 2	Term 3	Term 4
(Need to keep in mind connections to: • concepts • the Australian Curriculum, textbook, IB requirements • Jap. Exchange students (interview, written texts) • the IB Exhibition, taking action task in term 3).	Self-intro - <b>identity</b> <b>Order within family</b> <b>Respect through gesture</b> Dis/likes Geography of Japan – <b>comparison</b> (English/Japanese script) 	Friends/describing people <b>friendship – long-lasting/transience</b> /preferences <i>Uchi/soto/mazime</i> <b>What is valued in one’s character</b> <b>Order within family - belonging</b> Phone numbers.	Family (own, other) <b>Inner/outer circle (Uchi/soto)</b> <b>Responsibility and order within family</b> size/traditional/extended family, absence of father PYP theme – taking action/exhibition <b>Responsibility, reflection</b> <b>Culture influences values</b>	<b>Routine –</b> • school (rules), <b>hierarchy</b> • home, my week  Senior/junior ( <i>sempai/kohai</i> )
	Food Explaining/giving opinions 1 <sup>st</sup> /3 <sup>rd</sup> person reading comp. song	Regional specialties – Geography shapes food <b>Etiquette/ritual</b> Eating out <i>Itadakimasu- Presentation of food/the aesthetic</i>	The town • <b>place</b> • there is/are • comparison (West/traditional) Where they live/my <b>space</b> My town- <b>my situatedness in Adelaide/ Australian Culture</b>	Reflection on year/graduation as closure and <b>transition</b> Invitation (culminating task)
	Adjectives <i>Kanji</i> <i>San/kun</i> <b>Non-use of subject pronoun</b>	Numbers. Adjective of character <i>katakana</i>	ACER language test	<i>Te form</i>
Texts	Self-introduction/ Autobiography	Advertisement	Poster with captions	Photo Story Invitation

**Key:** 1<sup>st</sup> brainstorm/layer (mixture of topics/grammar/tasks etc.)      2<sup>nd</sup> layer (key ideas and language)      3<sup>rd</sup> layer (identifying concepts within modules)  
 4<sup>th</sup> layer (identifying mega-concepts travelling across the year)      5<sup>th</sup> layer (connections to PYP concepts)

Source: Scarino, Liddicoat, & Kohler, 2016, *Maximising intensity and continuity in language learning: developing, implementing and evaluating models of provision*, UniSA, Australia. Developed 2016 by Michelle Kohler, based on the Australian Curriculum: Indonesian (of which she was the key writer).

**Figure 4: Year 7/8 Indonesian – modules and related units (Kohler 2016a). A – Elaboration.**

**B – Map**

## A

**LANGUAGE: Indonesian YEAR LEVEL(S): 7/8 DURATION: 1 year**

**Program context and learners: Who are the learners? Identity, knowledge, interests and needs**

This program is designed for Year 7/8 students who are commencing their study of Indonesian. Many have studied other languages in primary school, particularly Italian. They already have language-learning strategies, such as familiarity with using online dictionaries, and they are familiar with tasks, particularly role-play and oral presentations. Apart from a few who have travelled to Bali or have family who have travelled to Indonesia, these students have little knowledge of that country.

**Program purpose and broad goals: What will this program contribute to students' language learning and development?**

The program aims to establish a foundation upon which students can learn Indonesian language and culture, and in doing so, learn more about themselves and language and culture in general. It will set out fundamental concepts of language and culture with an intercultural orientation, using students' first language and culture as a reference point for new learning. The program has a strand of language analysis to develop language awareness, and there is a deliberate positioning of students as analysers of language and culture. Students will keep a folio of observations and reflections on their learning and will be encouraged to take a long-term view of what they are learning, how they are progressing and what else they want to learn. The program uses a mixture of pedagogic texts and authentic texts to enable students to access language and culture in a structured and highly supported way and to expose them, with support, to real language use so they can access authentic meanings and ideas in Indonesian.

### Goals

This program will enable students to:

- communicate in Indonesian about themselves and their immediate world (e.g. family, friends, neighbourhood)
- understand that language and culture are interconnected concepts
- analyse language for cultural meanings, and make connections between Indonesian and their own language/s and culture/s
- learn another language, including strategies for making sense of patterns and using contextual cues to 'read' texts
- reflect on their own assumptions and origins and how these might relate to Indonesian perspectives.

## B

Term/unit map	1	2	3	4
Organisational focus (e.g. concepts, essential questions, experiences, linguistic structures, text type)	<p><i>Kami dan kita: Who are we?</i> (language, culture)</p> <ul style="list-style-type: none"> <li>• What is 'language'?</li> <li>• How do I use language as part of my identity?</li> <li>• What is 'culture'? What is 'my' culture?</li> </ul>	<p><i>Bangsa dan bumi: Where are we?</i> (origin, neighbour)</p> <ul style="list-style-type: none"> <li>• Where do we come from?</li> <li>• What is my place in the world?</li> <li>• How is my place connected with others?</li> </ul>	<p><i>Makan Waktu: How do we think about and spend our time?</i> (time, leisure)</p> <ul style="list-style-type: none"> <li>• How do we understand time?</li> <li>• How do we measure time?</li> <li>• How do we speak about time? (How is this culturally influenced?)</li> </ul>	<p><i>Ke Mana? How do we think about space and get around?</i> (mobility, space)</p> <ul style="list-style-type: none"> <li>• How do we think/talk about space?</li> <li>• How do we get around?</li> <li>• What does personal space mean to you?</li> </ul>
<b>Communicating</b> (strands per Australian Curriculum: Languages)				
<i>Students learn ... (to, that, how, why)</i>				
1.1 Socialising and taking action	To describe self and aspects of identity/ memberships and share with Indonesian peers include place of birth, residence, language/cultural groups	To express ideas about local environment/neighbourhood and share these with Indonesian peers (e.g. through a video of school, local area)	To express ideas, ask questions and make statements about how time is used/spent (own and others')	To interact with others to make arrangements to visit a place of interest and explore views about personal space
1.2 Obtaining and using information	To read profiles and listen to young Indonesians from various regions/groups, talk about themselves and what is important in their identity	About the views of Indonesian peers and how the concept of 'neighbour' can vary depending on your place in the world	To recognise how time is represented, e.g. timetable, recount and about how time is spent among various groups	Factual information about the geography of Indonesia and gather data to compare Indonesia/Australian use of space/place
1.3 Responding to and expressing imaginative experience		To consider culture specific values and meanings as well as national vs local identities in texts, e.g. anthems/songs		To analyse and compare Indonesian and Australian ideas about space in texts, e.g. songs



Term/unit map	1	2	3	4
1.4 Moving between/translating		To develop skills in finding gist at phrase and stanza levels, when translating songs		
1.5 Reflecting on intercultural language use	To notice how identity and membership are expressed in texts and consider how these might be 'read' by an 'Indonesian' peer		That there are differences and similarities in how cultures think about/express time and factors that shape this, e.g. environment	To compare how space is described in Indonesian and English expressions and how this relates to own language use
<b>Understanding</b> (strands per Australian Curriculum: Languages)				
2.1 Systems of language (Sound, grammar, vocab, text)	<ul style="list-style-type: none"> <li>Pronunciation of vowel and c/r</li> <li>Subject/verb/object construction, no 'is/are', possessive word order</li> <li>Terms of respect/titles</li> <li>Asking people's names: Siapa nama Anda/kamu? Nama saya ...</li> <li>Asking people's ages: Berapa umur Anda/kamu? Umur saya ...</li> <li>Numbers from 1 to 20</li> <li>Greetings and introductions; <i>Bapak, Ibu</i> and <i>Kak</i> as forms of address</li> <li>Names of family members</li> </ul>	<ul style="list-style-type: none"> <li>Pronunciation of ng/t/k</li> <li>Expressing opinions: <i>Saya berpikir bahwa ..., Saya merasa bahwa ..., Saya kira ...</i></li> <li>Asking about origins: <i>Berasal dari mana?</i></li> <li>Asking where people live: <i>Tinggal di mana?</i></li> <li>Numbers 21–100</li> <li>Names of countries/regions</li> <li>Conjunction: <i>karena, tetapi</i></li> </ul> <p>Textual knowledge and understanding:</p> <ul style="list-style-type: none"> <li>song lyrics, anthems</li> </ul>	<ul style="list-style-type: none"> <li>Fluency of polysyllabic <i>ber-</i> and <i>me-</i> words</li> <li>Numbers 1000 million</li> <li>Question words related to time: <i>berapa, kapan</i></li> <li>Time statements using <i>jam, setengah, kurang</i> and <i>lebih</i></li> <li>Preposition <i>pada</i></li> <li>Names of months and days</li> <li>School subjects</li> <li>Expressing preferences: <i>suka, lebih suka, paling suka</i></li> <li>Conjunction: <i>lalu, sebelum, sesudah</i></li> </ul>	<ul style="list-style-type: none"> <li>Fluency of sentences using conjunctions</li> <li>Locative prepositions: <i>di, dari, ke</i></li> <li>Here and there: <i>sini, sana, situ</i></li> <li>Describing position: <i>depan/belakang, etc.</i></li> <li>Asking for and giving directions: <i>dekat, jauh, tidak begitu</i></li> <li>*Expressing excess, i.e. <i>terlalu</i></li> <li>Compass points</li> <li>Names of transport/vehicles</li> <li>Conjunction: <i>kemudian, untuk</i></li> </ul>

Term/unit map	1	2	3	4
	<ul style="list-style-type: none"> <li>Vocab for pastimes</li> <li>Conjunction: <i>dan</i></li> </ul> <p>Textual knowledge and understanding:</p> <ul style="list-style-type: none"> <li>Personal profile</li> </ul>	<ul style="list-style-type: none"> <li>description/caption</li> </ul>	<p>Textual knowledge and understanding:</p> <ul style="list-style-type: none"> <li>interview, timetable/schedule</li> </ul>	<ul style="list-style-type: none"> <li>Contractions: SMS common terms</li> </ul> <p>Textual knowledge and understanding:</p> <ul style="list-style-type: none"> <li>narrative/recount, texting</li> </ul>
2.2 Language variation and change	The importance of the pronoun system for showing respect and how this varies depending on age and position	That many Indonesian know a number of languages and can vary their use depending on the situation	That spoken and written modes can affect language form and formality	To recognise factors that can influence register (e.g. people, place, circumstance)
2.3 Reflecting on the role of language and culture	That language and culture are concepts and that both are integral to identity and can change	To recognise own position and relationships to others, and how language and culture shape our relationships, near and far	That how we think about/express time varies across languages and cultures	That language reflects views about space and distance that are culturally influenced.
<p>Key learning experiences and interactions</p> <p>Include 2–3 major learning tasks or experiences</p> <p>Check for a range of types, purposes and overall coverage.</p>	<p>Read 2 Facebook pages and notice how identity is represented – what is included, excluded. Discuss what you would include and why.</p> <p>Design a character and consider its identity – how would this be seen from Australian and Indonesian perspectives?</p> <p>ONGOING: Keep a journal of excerpts and comments about</p>	<p>Read descriptions in Indonesian about life in neighbourhood and texts about how young Indonesian see Indonesia’s position in the region.</p> <p>Write descriptions of local area. Produce a group video of a local environment with captions/ commentary.</p> <p>Listen to, read and compare the lyrics of Indonesian and</p>	<p>Conduct an interview with (if possible) Indonesian peers and read timetables to consider how time is used and represented.</p> <p>Read recounts about the ‘week in the life of ...’ a range of young Indonesian people.</p> <p>Create a concept map/diagram to represent factors that influence time,</p>	<p>Participate in a conversation and send text messages to make arrangements with a friend to visit a place of interest and discuss personal space.</p> <p>Listen to and read articles about geography of Indonesia – rural and urban use of space.</p> <p>Complete Venn diagram comparing Indonesia/Aust. use of space/place.</p>

Term/unit map	1	2	3	4
	the concepts of language and culture. Revisit it every few weeks to add examples and reflect on your changing understandings.	Australian national anthems and other songs about identity e.g. <i>Raya Indonesia</i> .	how it is spent and how we express aspects of time.	Listen to songs about space (e.g. Don't fence me in, <i>Laskar Pelangi</i> ).
<b>Assessment tasks</b> (and weightings)  Check for a range of types, purposes and overall coverage.	Create a personal profile in Indonesian to share with peers (email/ wiki). Reflect on how you represent yourself to others (Eng.) what do you notice, what would you change, why? (15%)  ONGOING: Keep a journal (Indonesian and English) to record thoughts about Indonesian language, culture and learning. Reflect on your own language + culture and language + culture in general in your comments. (15%)  ONGOING: Regular grammar and vocab tests and exercises. (15%)	Create and caption a concept map (in Indonesian) of how you see yourself in relation to your memberships e.g. family, neighbourhood, state, nation etc.  Use English to explain what you have included and why. (15%)	Keep a diary (In Indonesian) of how you spend your time for a week. Then compare it to that of an Indonesian peer and describe what is similar and different in Indonesian.  In English, explain how they compare and why there might be similarities and differences, and comment on what you would like to adopt or what you would reject and why. (20%)	Prepare an information leaflet of at least 5 points (in Indonesian) for an Indonesian family coming to Australia telling them what to expect in terms of space, environment, getting around and personal space. Include relevant aspects from previous topics also.  In English, briefly explain what you have included and why you thought this was important to know from an Indonesian perspective. (20%)
<b>Achievement standards</b> Check opportunities for students to demonstrate learning at this level	ADD RELEVANT ASPECTS	ADD RELEVANT ASPECTS	ADD RELEVANT ASPECTS	ADD RELEVANT ASPECTS

Term/unit map	1	2	3	4
Resources Check for a range of text types and authenticity.	<ul style="list-style-type: none"> <li>Facebook pages/profiles</li> </ul>	<ul style="list-style-type: none"> <li>Video/text about local area</li> <li>National anthems, <i>Raya Indonesia</i></li> </ul>	<ul style="list-style-type: none"> <li>Timetables</li> <li>Recount</li> </ul>	<ul style="list-style-type: none"> <li>Articles about geography</li> <li>Songs: <i>Laskar pelangi</i>, Don't fence me in</li> </ul>
Evaluation (after teaching) What works/needs changing & why?				

Note that in describing the year-long curriculum, Dr Kohler is using the strands and sub-strands of the Australian Curriculum, these have been slightly modified in this framework for the purposes of community language learning. Notice the focus on concepts and how they are elaborated to give a strong sense of the intended learning, both through objectives and the key learning experiences on the one hand, and the specific detail about the system of the language (sound, grammar, vocabulary and texts) on the other.

The following resources related to the Australian Curriculum will be useful as examples for specific community languages. The Indonesian and Italian curriculum frameworks might be useful as examples, particularly for those community language groups that do not have an ACARA-developed language-specific curriculum framework. The *Design paper* (ACARA & Scarino 2014) will be useful for identifying concepts, processes and text types related to the strands and sub-strands.

1. Australian Curriculum: Languages: some examples:

- <https://www.australiancurriculum.edu.au/f-10-curriculum/languages/arabic/>
- <https://www.australiancurriculum.edu.au/f-10-curriculum/languages/modern-greek/>
- <https://www.australiancurriculum.edu.au/f-10-curriculum/languages/vietnamese/>
- <https://www.australiancurriculum.edu.au/f-10-curriculum/languages/indonesian/>
- <https://www.australiancurriculum.edu.au/f-10-curriculum/languages/italian/>

2. Australian Curriculum: Languages Foundation to Year 10 Curriculum *Design paper*:

- [https://docs.acara.edu.au/resources/AC\\_Languages\\_F-10\\_curriculum\\_design\\_paper.pdf](https://docs.acara.edu.au/resources/AC_Languages_F-10_curriculum_design_paper.pdf)

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## Step 4: Develop elaborated modules and related units of work.

*Using the discussion above and the examples provided, develop each of the modules in the map of modules and related units to include:*

- *key learning experiences and tasks*
- *the specific content (vocabulary, grammar, etc.)*
- *the suggested resources.*

*Review each module and its related units, and then review them as a set to ensure that they represent a rich program of learning for the particular year/proficiency level; that is, an appropriate scope and sequence of learning.*

*This is necessarily an iterative process. As the modules and related units are developed, it may be useful to aggregate the aspects of specific content as a table and to use this as a further means for checking the overall learning that is captured through the curriculum and program.*

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## 4.5 Layer 4: Teacher program planning

Layer 4 is the more detailed planning that teachers do to prepare for weekly lessons, derived from the particular modules. Teachers will have their own personal ways of planning and will create their own preferred proformas. So that the community language program offers a coherent program of learning for each of the classes, it is essential to follow the curriculum, using maps of modules and related units and the elaborated modules for each year/proficiency level.

An example of a lesson plan is provided in Table 13. It is an *actual* lesson used in Michelle Kohler’s teaching of a Year 8 Indonesian class. Like all other examples provided it is not necessarily intended as ‘best practice’, but to give a sense of what some teachers do to plan.

Note the specific objectives for the lesson, related to the general objectives in Layer 3, and the detailed sequence of teaching and learning experiences that are intended for students.

At the level of lesson planning, it is important to focus on how each weekly lesson contributes to the unit and the module. In lesson planning it becomes possible to consider in detail the teaching and learning sequences, the interaction and support or scaffolding that students are likely to require, and the pacing of the learning, and the resources that will be used. Some considerations in planning a weekly lesson are objectives/intended learning, interaction, sequence, management and evaluation.

### 4.5.1 Objectives/intended learning

- What is the purpose of this specific lesson? e.g.
  - introduce a new idea/concept, address a problem, carry out a task, connect aspects of learning, reflect on intercultural experiences)
- What specific content will students learn? Including
  - conceptual, procedural and linguistic content

### 4.5.2 Interaction

- What processes will students need to undertake to develop their learning?
- How will you manage interaction – what are the roles and expectations?
- What tasks will students carry out and what will they need to do them? e.g.
  - use of resources, pairs/groupings, movement, time allowed)
- What language/questions will you use? What will you emphasise in your talk/explanations/instructions?
- What supports will students need for processing, demonstrating or applying new knowledge?
- How will you respond to and give feedback? (informal and formal assessment).

Table 13: Example of a lesson plan (Kohler 2016b)

Year 8 Indonesian		Lesson 2	Time: 50 minutes
<b>Objectives/intended learning:</b> <ul style="list-style-type: none"> <li>• Get to know more about students, names, interests, etc.</li> <li>• Find out what students already know and have retained from first lesson.</li> <li>• Develop language for basic greetings and introductions, pronunciation practice.</li> <li>• Understand importance of place of origin for marking identity and interacting with Indonesians.</li> </ul>			
<b>Sequence</b>			<b>Timing</b>
Check roll. Ask around the class ... <i>Siapa namamu? Tinggal di mana?</i>			5 mins
Revise what students learned about Indonesia from previous discussion. Where is Indonesia? What is the language called? Who speaks Indonesian? What are your first impressions?			5 mins
Read the conversation provided. Introduce the times that go with the greetings (use a timeline with sun rising and falling.			5 mins
Discuss <i>Selamat</i> and why the day is divided like it is, e.g. Intensity of sun, tropical position, wet season. Copy greetings and timeline into books.			5-10 mins
Explain <i>hai</i> and <i>Apa kabar?</i> Answering with ' <i>baik/baik-baik saja</i> '. Give short exercise – what greeting do you use at different times of the day? Check answers and why some were chosen.			10 mins
<i>Berasal dari mana?</i> (refer to conversation text) Read the conversation as a class. What's happening? Predict: What are the words for 'come from'? Read through the countries list. Say and repeat. How would you say 'I come from Italy'? etc. Try some examples (Q&A)			10 mins
<i>Tinggal di mana?</i> (refer to text) Read the conversation again. How did she say 'live in'? How do you say 'I live in Gawler'? etc. Complete the Kenalkan worksheet with your responses.			10 mins
Read 'saying goodbye'. List <i>sampai nanti/sampai jumpa</i>			
If time, <i>Selamat Pagi</i> song (to the tune of Frere Jaques).			
<b>Reflection</b> Tell me one thing you learned today and what you think of it (Why is it interesting/important to you?)			5 mins
<b>Homework</b> Write a few sentences about what you have already noticed about learning Indonesian/a language – explain what you have included and why.			

### 4.5.3 Sequence

What order will the unit/lesson take? Consider these processes:

- Introduction, orientation, connection (pre-assessment), e.g.
  - a personal story, an invitation to share experiences, a key word/concept, a recap of previous lesson, a simple exchange in the target language, setting the scene, e.g. 'Today we are focusing on ...'
- Connection to existing knowledge, e.g.
  - 'What do you already know about ....?', 'Tell me about ....', 'Why do you think?'
- Exploration and instruction, e.g.
  - What will be achieved and how? What is expected by the end? Explanation, discussion, explaining a model, noticing patterns ... e.g. 'Let's look at ...'
- Application and personalisation, e.g.
  - opportunity to practice, apply new learning, experiment with meaning, consider 'What does this mean to me?', 'How does this relate to who I am and what I know?'
- Consolidation and reflection, e.g.
  - regain the floor, revisit the purpose of the lesson, elicit from students what they think they've learned, what is unclear, what else is needed to take them further. Explain how this lesson connects to the next and to the program overall.

### 4.5.4 Management

- How much time is needed for different aspects of the lesson?
- What materials/resources will be needed?

### 4.5.4 Evaluation

- Was the lesson effective? Why/why not?
- How will the next lesson build on this one?

The lesson plan proforma presented in Table 14 may be used for weekly lesson planning. It is important to note that lesson planning is highly personal and proformas can be developed to represent personal preferences. The value of this proforma is that it represents the general objectives, which are derived from the modules and related units, as the focal, planned learning. In addition, it depicts the teaching and learning sequence in a phased manner that both consolidates previous learning and foregrounds new learning. It also presents ways of personalising and consolidating it. Of value is also the column that includes the key input, teacher talk and questions that will guide the teaching and learning. It can be helpful to include examples of 'talk' in the target language as well.





Note that all the layers of curriculum and program design are interconnected, because they are all related to a common rationale and the principles, goals and design consideration for community language learning outlined in Sections 1 and 3. They incorporate the set of strands and sub-strands that are intended to capture the nature, range and variety of community language learning. The layers move from a macro view of the curriculum captured in the whole of school overview, which provides a ‘balcony’ view of the curriculum and program, to a meso view of curriculum design, which is captured in the curriculum design for each level, with its map of modules and related units, through to the micro-level planning of weekly lessons, derived from the year-long map of learning.

Achieving coherence across the layers of curriculum design must be seen a necessary ongoing process of refinement as the curriculum design is developed over time, based on the experience of teaching and learning through the curriculum. The process should not be seen as linear, but must remain open to progressive modification as further layers are elaborated in an iterative manner. The discussion in the remainder of Section 4 and in Section 5 provides material that can be used to further elaborate the design undertaken to date.

#### 4.5.6 *Designing learning experiences and reflections*

The curriculum design for community language learning in the framework has highlighted some necessary major shifts and orientations. They include:

- a shift from a monolingual to a multilingual orientation
- an intercultural orientation
- expanded goals that include language and culture learning as well as the personal, the aesthetic and identity formation
- a need for personalisation
- a move from the description of themes and topics to a deeper engagement with concepts and developing understandings through analysis and reflection – inviting students to being open to diverse interpretations and perspectives
- achieving range and variety in community language learning (i.e. a balanced learning diet) through a system of strands (communicating *and* understanding, and related sub-strands).

These shifts and orientations impact the nature, range and variety of learning experiences and tasks, where the experience or task is understood as the smallest unit of integrated learning and use, which is situated within the weekly lesson. This, in turn, is situated within the module and related units, which form a part of the overall curriculum.

In considering the nature of experiences and tasks a distinction is made between *exercises* and *experiences* or *tasks*. Exercises focus on *language practice*. They enable learners to take control over elements of language or particular skills and strategies. They are intended to provide a means for consolidating the learning of particular items of language knowledge (i.e. vocabulary,

grammar) and skills and strategies that support learning. They are not an end in themselves, which students do just for the sake of doing them.

Exercises may include grammatical exercises, vocabulary learning and expression, specific skill development (e.g. listening, speaking, reading, writing), a range of practice games (e.g. class bingo), jumbled words/find the word, spelling, word building and memorisation. At a more complex level, but still understood as exercises to develop and structure language learning and use, are cloze or substitution exercises, matching exercises (words to pictures, two halves of a sentence), yes/no questions, true/false questions, multiple choice, gap filling exercises, jumbled or crazy sentences, sentence completion, games, crosswords, dictation and the like. These are more complex exercises because they involve working at the level of a longer text (i.e. sentence, paragraph, longer text), rather than a single word.

In contrast, the task or experience focuses on *purposeful and active use of language*, where learners draw upon their whole language repertoire to interpret, create and exchange meanings in communication. It is in this sense that the task or experience is seen as an *integrative* unit of learning and use of the community language. Accomplishing the task or experience will involve making choices such as which language to use and with whom (community language or English or both); which register to use (given the particular context of use); which words to use (given that words carry not only meaning but also values and attitudes); which ideas/opinions to offer, and how to respond.

Tasks and experiences are purposeful and contextualised instances of language use. In contrast to exercises, which focus on form, they are meaning-focused. They include:

- a purpose: an underlying *reason* for undertaking the task (beyond the mere display of subject knowledge)
  - a context: the concept/ideas, situation and interactional circumstances (participants, roles, relationship, previous experiences they have had) in which the task is undertaken
  - a process: a mode or process of inquiry, thinking, problem-solving, creating
  - a product: the result of completing a task
- and
- reflection: an opportunity to (re) consider the subject matter/ideas/phenomenon being communicated or exchanged, the nature of the communication for exchange, the diverse interpretations of meanings in interaction, the attitudes or dispositions communicated or exchanged, and self in relation to others and what this means for identity formation (adapted and elaborated from Scarino & Liddicoat, 2009)

Through participating in tasks/experiences structured in this way students are invited to use their existing knowledge (of subject matter/ideas/concepts) and, at the same time, engage in an intellectual challenge that stretches their ideas, their language and their processes of thinking

and doing. These tasks/experiences should appeal to and expand students' interests and imagination (their subjective interests, as expressed by them) and develop and extend their communicative repertoire.

Added to the longstanding, traditional elements related to the design of tasks for language use and language learning is an expansion that includes two further notions: *experience* and *reflection*. The notion of *experience* highlights that each experience of communication and exchange is peopled – and people bring to any exchange their histories of prior experiences, knowledge, understandings, attitudes, values and language/s, which they draw upon in the reciprocal interpretation, creation and exchange of meaning. Students exchange words and meanings, as well as their interpretations of meanings. These prior experiences for community language learners include their experiences of the community language itself and the relationship that they have developed with the language. All this, particularly for community language learners, is a *lived experience*. As such, it is more than acquisition or learning of abstract, decontextualised subject matter. The experience of community language learning and use, both within and beyond the community language classroom, is part of their broader experience of engaging with (1) the community language *in its relationship to other languages*, in the students' repertoires and sense of affiliation with the language and culture, (2) the community of users of the particular community language in their home, in Australia and beyond, and (3) their wider learning, development and identity formation. Through these experiences they continually:

- interpret and create meanings in interaction with others
- interpret at least two linguistic and cultural systems, comparing and cross-referencing them
- interpret their experiences of communication and learning in and through the community language, just as they interpret experiences in the diverse domains of their lives.

Learners, as communicators, live the experience of communicating and they also live the experience of *reflecting* on the experience. And it is through this combination of experience and reflection that students develop the sophisticated capability to participate in and understand communication, within and across diverse languages and cultures. It is in this sense that community language learning is both multilingual and intercultural as well as personal, conceptual, interactive, mediated and reflective. It is also in this way that students become bilingual, not in the sense of native-speaker proficiency in both languages, but rather, in the sense of being capable of being intercultural interpreters and mediators, moving comfortably across languages and cultures.

The process of reflection includes a range of possible aspects such as:

- the subject matter, ideas and concepts exchanged
- diverse perspectives on phenomena discussed and observed
- diverse responses and reactions
- diverse interpretations
- the 'linguaging' of the experience of exchange, i.e. how ideas are experienced and represented through choices made in language.

This kind of reflection is *intercultural reflection*.

The process of reflection also includes *reflexivity* which entails reflection:

- on self, and
- on self in relation to others, thereby developing self-understanding.

This kind of reflection is *intracultural reflection*.

By including this kind of reflection in the learning tasks and experiences designed for students, they come to develop the capability to decentre, that is, step back from seeing the world through a monocultural lens towards seeing it through multiple lenses. In this way they come to understand their own situatedness in their languages and cultures, and how this shapes their ways of seeing the world and their own positioning relative to that of others. They appreciate that knowledge and understanding are socially, culturally and linguistically constructed; they become aware of multiple ways of knowing and become aware of themselves as communicators and learners. This builds metalinguistic and metacognitive awareness, that is, knowing about language and knowing. (See Chapter 5, 'Designing classroom interactions and experiences', of Liddicoat and Scarino's (2013) *Intercultural language teaching and learning* for a more detailed discussion.)

Thus, in designing tasks/experiences for community language learning, it is necessary to consider three facets:

1. Participation in performance and experience of communication to exchange genuine meanings
2. Analysis of various aspects of language and culture involved in communication
3. Reflection, both intercultural and intracultural.

The features that should characterise the language learning tasks and experiences are:

- multilingual: often comparative, multiple languages involved, as in translation
- intercultural: multiple, cultural perspectives, 'moving between'
- personalised: applicable to the life-worlds and experiences of learners; considering – what does this learning experience really mean to the learners themselves?
- conceptual: allowing for intercultural comparisons
- interactive and mediated: a reciprocal process of interpreting, creating and exchanging meaning, not only how a person communicates ideas, thoughts and feelings, but also how they are received, being responsive, adjusting to another
- reflective: reflection on the substance, the process, self and others

Finally, it is experiences that people have that are held in memory, and it is the learning associated with memorable experiences that is reinterpreted and carried forward into future learning.

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### **Step 5: Develop learning experiences and reflections.**

*Using the discussion of learning experience and reflections, return to the elaborated modules and units and reconsider them. Elaborate and refine as needed.*

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## Section 5. Resources, teaching and learning, and assessing community languages learning

In this section, discussion focuses on resources, teaching and learning, and assessing community language learning. Each of these aspects of curriculum and program design needs to be considered as part of further designing and enacting the learning modules, that is, bringing them to life. Each is discussed in turn.

### 5.1 Resources

#### 5.1.1 *Nature and use of resources*

Resources can be seen as ‘raw materials’ that open up the experiences of learning community languages and cultures. There is an immense range of resources available for community languages learning, including written texts (informational or creative), audio and video texts, realia, multimedia materials and technologies, including social media. Importantly, they include human resources – the community, the students and teachers, all of whom are examples themselves of the lived experience of linguistic and cultural diversity.

Resources extend well beyond textbooks, which traditionally were the major resource for language learning. Just like textbooks, resources that are available have not necessarily been designed for particular student groups. They need to be rendered purposeful, that is, made meaningful for particular learners. This means it is likely that teachers will need to select, adapt or create them so that they become useful to the particular community language learning tasks and experiences and promote language use and development over time. They need to be made fit for purpose. It also means that the resources do not and cannot stand alone; they need to be closely connected to the community languages learning at hand – the goals, the general objectives, the planned modules and related units, and the inquiry questions, tasks and experiences. What matters here, is not only the nature of the resource itself that is brought to the enactment of the curriculum and program, but how it is intended the resources be used. Resources may be used as input, to accompany teacher presentation/explanation and questioning; additionally, they may be used as a stimulus for interaction, discussion, presentation, reflection or output in the form of a product. This means that accompanying the resources are a range of questions and other kinds of prompts linked to their intended use. Resources are also cultural in the sense that they emerge from particular social and cultural contexts, which are represented in them. The resources’ cultural situatedness – for example when, by whom, for what purpose and with what perspective they were created – can be used productively in teaching and learning. Resources are also products of a particular time, and it is valuable to select and use resources from different periods to explore concepts such as ‘change’. And they are also products of particular places – different places where the community language is used. Important considerations related to resources are captured in questions such as the following:

- How is the information/meaning conveyed linguistically and culturally?
- How are the culture and people represented?
- Are the representations traditional or contemporary; static or dynamic?
- Whose perspectives are represented? Whose perspectives are not represented? How is this significant?
- What meanings are evident in the resource? How do you know?

It is important to incorporate a range and variety of resources at an appropriate linguistic level in the teaching and learning program as another means for ensuring that students benefit from learning across the range of goals, general objectives, content, tasks and experiences. A range and variety of resources is needed to ensure learning across the strands and sub-strands.

### 5.1.2 *Selecting resources*

Selecting resources involves considering the value of each particular resource in relation to:

- the students who will be using them; their life-worlds, interests, desires, aspirations; and how the resources are likely to position them
- the particular community (e.g. does it offer an 'insider', 'outsider' or diasporic perspective)
- its intended use in particular learning tasks, experiences
- the level of complexity of the language and the message it gives
- its representation of culture
- the program and the extent to which it contributes to the interpretation, creation and exchange of meaning
- its appeal to students' imagination
- its usefulness in extending students' general knowledge
- other resources being used.

Authentic resources (i.e. resources that are designed for use by the community and not specifically for language learning) are valuable in that they offer opportunities to engage in contemporary language use and contemporary representations of culture. As such, they bring learners directly into the world of community language use. Importantly, it is worth highlighting that authenticity relates not only to the resource itself, but also to how the resource is used.

### 5.1.3 *Adapting and creating resources*

It is unlikely that a resource, authentic or not, can be used with students directly without some degree of adaptation.

These adaptations may include:

- linguistic support (e.g. a glossary)
- background contextual information
- other educational scaffolding to assist in its use (e.g. visuals, charts, diagrams)



- personalisation for particular students (e.g. by creating links to the life-worlds of particular students, allowing space for interpretation and individual connections)
- additional, contrasting or alternative images and texts to illustrate aspects of the resource (e.g. photos)
- and more.

It is crucial that the resources and the tasks/experiences linked to them provide for student engagement. At times, it will be necessary for teachers to specifically create resources for particular purposes. It may also be possible to create resources through particular events in the community; for example, a folder of children’s letters written for an exchange with another state/country may become a resource for another group of students discussing letter writing. Children’s books written by one class may become resources for shared reading with another group. Although this is time-consuming, it means that the resources can be tailored specifically to the student group.

Over time and through collaboration, teachers can develop banks of resources organised around, for example, concepts or particular processes, resource types, tasks/experiences, or projects/events to be shared among teachers.

#### *5.1.4 Using resources*

As described, resources are not only language products; they are also cultural products, within which are enmeshed cultural positionings, assumptions, world views and the like. They offer openings to different cultural realities. In using resources it is of course important to consider the language itself, but it is also an important opportunity for multilingual and intercultural work. This is often achieved by assembling multiple resources, each of which might depict a different perspective or world view, thus juxtaposing a range of perspectives on a question/issue/phenomenon. This assembling supports deeper consideration, analysis, reflection and learning. Students are invited to discuss diverse interpretations, responses, reactions and – importantly – feelings in relation to the phenomena being discussed.

Using resources also affords opportunities for thinking critically. Inevitably, each resource is developed by an individual or groups and is shaped by their particular experiences and world view. It will reflect particular assumptions, positionings, perspectives, biases and not others. This becomes an important area of discussion and reflection and an invitation to students to draw connections between their perspectives and those of others as they explore ways of seeing the world interculturally. It means that they begin to see limitations of particular points of view, cultural biases, inclusion/exclusion and insider/outsider perspectives, which is highly valuable.

#### *5.1.5 Textbooks as resources*

A textbook for teaching any community language may be useful but will always need to be used judiciously, because it was never designed for the particular group of students with whom it is

being used. Considerations relating to the use of textbooks for learning a particular community language as resources include certain realities:

- Cultural representations are often presented as cultural facts and artefacts rather than as the lens through which people interpret, create and exchange meanings; the notion of representing a singular language and often a singular culture means that a multilingual and intercultural orientation is not offered.
- Any textbook will be constrained in terms of the diversity and variability that it represents; this means that it should be approached critically, noting both inclusions and exclusions.
- Textbooks will inevitably reflect the cultural positioning of the authors; if it is written in another country where the particular community language is used, it will carry the flavour of that particular educational and societal context and not necessarily the context of Australia where the community language program is located.
- In many textbooks the representation of culture assumes travel and tourism; this inevitably means that the contexts of use are restricted.
- Often the representation of culture in textbooks is characterised by cultural reductionism (i.e. cultural complexity and variability are reduced and users of the particular community language are presented as stereotypical) and cultural relativism (presented as 'us' and 'them' because of an over-emphasis on differences); such representations will not lead to intercultural exploration and engagement.

For these reasons, textbooks alone will not provide a sufficient resource for community language learning where the goal is to become interculturally aware users of language.

### *5.1.6 Connecting resources*

In selecting, adapting and creating resources it is important to create connections among them, otherwise each resource represents no more than a single instance of language and culture learning. Students should be invited to draw connections across resources through comparison, considering new/multiple/diverse perspectives, challenging particular positions and expanding content and interpretations.

### *5.1.7 Communities as resources*

In community language learning the community of speakers is a crucial resource. This community provides the opportunity for direct experience of a lived reality, rather than it being seen as an object of study. It is also important to problematise the notion of 'community' so that it references not only the particular local family and community supporting community language maintenance and development in a particular local context, but also communities in diverse centres of the world where the community language is used. As well, it includes the Australian or mainstream community as the society in which the community language program resides. Furthermore, technologies enable direct, ongoing lived experiences of the diverse communities of users of the particular community language, and contribute a vital resource.

### 5.1.8 Learners as resources

Learners themselves are major resources in community language learning. They come to their learning with a great deal of knowledge, stories and experiences from within their families and communities and their histories. Their understandings emerge from these experiences and give rise to diverse accounts or perspectives on phenomena or events; different interpretations of scenarios; and different representations, reactions and responses. It is these understandings that they share in classroom interaction. More often than not, this richness of understandings is evidenced in the classroom but not actually used as a resource to engender further discussion and reflection. By using the students and their perspectives, they themselves – their own spoken, written and digital texts – become crucial resources for multilingual and intercultural exploration as they explore the multiplicity of meanings and meaning-making generated by themselves and others, and invite reflection on reasons for and the significance of such multiplicity and difference.

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#### Step 6: Develop a statement on resources.

*Using the understanding and discussion of resources presented in Section 5.1, prepare a statement on the key resources that will be used to enact the curriculum and program.*

*It is likely that this initial statement will be built upon over time so that the resources remain relevant and purposeful. Where possible, arrangements can also be made for the ongoing sharing of resources.*

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## 5.2 A statement on teaching and learning

### 5.2.1 A reorientation and its consequences

In the *Curriculum Design Framework for Community Language Programs*, the focus is on a reorientation towards a multilingual and intercultural orientation towards community languages learning. This begins with *listening to the learners* as the key participants. The programs are for them; teachers, parents and communities (both the language-speaking community and the Australian community more broadly, of which they are members) need to work *with* them to achieve their personal goals, captured in the goals of the program.

The reorientation needs to capture *authenticity in learning*; community language learning cannot be separated from the life-worlds of the learners as they engage in a multitude of life experiences in their home, in their mainstream school, in the community language program, and in the broader community that offers opportunities for sport, leisure, recreation, action and

service, rich in relationships with people in all their diversity. It is an authenticity that can be captured in the resources used for teaching and learning but extends to the *authenticity of experience of learning and actively using* community languages. These experiences are intended to push students' language development through social and intellectual engagement and reflection.

The reorientation also captures expanded expectations of community languages learning. These expectations include language use itself, with an expansion of the domains of community languages use beyond the context of the home; it also includes expectations of languaging (i.e. reflecting upon and talking about language use for a range of purposes and in a range of contexts) and developing increasing understanding of the role of language and culture in community language learning and use.

The goal of the curriculum, *as planned and enacted*, is to enable students to become multilingual users and intercultural mediators in operating in their community language. As Scarino (2014a) points out, the process of developing multilingual users necessitates:

- foregrounding diversity, with learners being positioned as participants in rather than observers of linguistic and cultural diversity
- creating ways of *being* in diversity, with students considering themselves and their multiple identities in relation to diverse others (e.g. in memberships; in intergenerational relationships; in diverse social and cultural groups; in dispersed families; in work environments; in virtual environments)
- developing attentiveness to their languages – community languages, dialects, English, additional languages – and to their choices in using their linguistic and cultural repertoires; and not taking language and meaning lightly
- developing creative ways of being through, for example, sophisticated language/s play, and receptive and productive engagement with the aesthetic world and the world of the imagination
- attending to the multiple *interpretations and responses* of people to particular phenomena, events, actions, etc.
- interrogating, problematising, reflecting on meaning in the myriad and diverse interactions in everyday life, in learning and using the community language, and beyond
- understanding, at a fundamental level, that all learners (and their teachers, family members, community language members, wider community members) are linguistically and culturally situated.

### 5.3 Principles of curriculum design for community languages learning and related implications for teaching and learning

In Sections 2, 3 and 4 the focus of the discussion has been on the *planned* curriculum. In this section the focus turns to the enacted curriculum, that is, the curriculum as lived and experienced by students and their teachers, families and communities. This requires particular processes of teaching and learning. It is not that there is any one prescriptive, methodological approach, but that teachers need to recognise that they select and use the processes that are fit

for the purposes that they are seeking to achieve. However, rather than being a case of ‘anything goes’, it is a *principled selection*, as described in Table 15.

**Table 15: Principles of curriculum design for community languages learning: implications for teaching and learning**

Principle	Implications for teaching and learning
<p>1. Language learning is multilingual and intercultural.</p>	<ul style="list-style-type: none"> <li>• Recognise that multiple languages are in play as students use their community language.</li> <li>• Create a social environment for teaching and learning that recognises the intimate relationship between teacher and learner and the act of teaching and learning (Vygotsky’s <i>obuchenie</i> concept, 1978) and how each shapes the other.</li> <li>• Allow for deliberate discussion of the community language in relation to dialects, English and additional languages, i.e. invite languaging.</li> <li>• Allow for discussion of variation in community language use – dialects, idiolect, etc...</li> <li>• Position learners as bi/multilingual users and as intercultural mediators.</li> <li>• Create opportunities through learning experiences for learners (1) to ‘bridge between’ languages and cultures and to reflect on this bridging and their role and identities in moving between languages and cultures, (2) to do so across diverse social, cultural, generational environments.</li> <li>• Invite learners’ ongoing consideration of their/others’ reactions and responses to experiences and the language choices they make in the process; in so doing they come to appreciate the way in which emotion and cognition interact to promote development (Vygotsky’s <i>perezhivanie</i> concept, 1978).</li> </ul>
<p>2. Language learning is focused on developing language and literacy, and on developing communication, with an understanding of the role of language and culture in meaning exchange and identity development.</p>	<ul style="list-style-type: none"> <li>• Recognise that multilingual literacy is developed through <i>all</i> the languages the learners experience in their repertoire, i.e. literacy development is not compartmentalised.</li> <li>• Invite learners of community languages to appreciate that their home language represents a resource for expanding their knowledge and their interpretation and creation of meanings.</li> <li>• Recognise that community languages learning brings the development of sophisticated capabilities, rather than confusion or deficit, and create learning experiences that promote analysis and understanding and invite students to appreciate that language communicates information, but also attitudes, perceptions and feelings.</li> <li>• Invite students to learn to understand that they construct their understanding of the world through languages; that they are both performers and analysers of language and literacy – considering and re-considering their own/others’ language use and choices and their own/others’ ideas, opinions, responses,</li> </ul>

	<p>reactions, to explore assumptions, perspectives, observations (see Kramsch 2011; Liddicoat &amp; Scarino 2013, Scarino 2014a).</p> <ul style="list-style-type: none"> <li>• Incorporate in teaching and learning rich languaging work: comparing, discovering patterns, translanguaging, translating (What have you noticed? What does it tell you? Why is it ‘back to front’, etc.).</li> </ul>
3. Language learning is personal and socially interactive.	<ul style="list-style-type: none"> <li>• Recognise the centrality of learners and their life-worlds in teaching and learning community languages – their aspirations, desires, challenges and paying tribute to their subjectivity and creativity’.</li> <li>• Ask the learners/observing the learners through their own eyes, rather than making assumptions about ‘needs’; ensuring meaningfulness for the learners themselves, recognising that their identities are fragmented, multiple and ever-changing.</li> <li>• Create opportunities for explorations of student identities and experiences – and what they make of them.</li> </ul>
4. Language learning is situated and supported by communities.	<ul style="list-style-type: none"> <li>• Ensure that the diversity of the community- language-speaking community is brought into the learning, both in vivo in the classroom, and virtually through such activities as pen-pal exchange or chatting with friends online, participation in shared projects, activities and events.</li> <li>• Invite student engagement with narratives of diverse community members, recognising that community language learning is embedded in the deep encounters where it takes place; invite reflection on personal significance and meanings being told through lived experiences.</li> <li>• Understand <i>and</i> enact community language learning as reciprocal pedagogy, i.e. students and teachers learning from each other.</li> </ul>
5. Language learning is focused on concepts.	<ul style="list-style-type: none"> <li>• Create modules and units of work that are concept-based and invite multilingual and intercultural comparison.</li> <li>• Mediate understanding through questioning that builds connections in learners’ thinking.</li> <li>• Create opportunities for deeper nontrivial discussion.</li> </ul>
6. Language learning is experiential and focused on engagement.	<ul style="list-style-type: none"> <li>• Create learning experiences for community language learning that invite participation in the community of the classroom and communities beyond the classroom.</li> <li>• Invite students to interrogate own/others’ experiences, reactions, responses, emotions, meanings, languaging of their meaning-making.</li> <li>• Create a classroom learning culture where participation in the classroom is itself an experience, that builds memories and understanding.</li> <li>• Consider how learners will represent their classroom experiences to others.</li> <li>• Create a culture of ongoing inquiry and questioning about language, culture, communicating, learning/ knowing self and others.</li> </ul>

7. Language learning is reflective.	<ul style="list-style-type: none"> <li>• Provide creative opportunities that involve reflection on: <ul style="list-style-type: none"> <li>– what is entailed in the process of communication and building understanding of language/s and culture/s in the exchange of meaning</li> <li>– shared interpretations, perspectives, reactions, responses of self/others</li> <li>– identities and identity formation, of self and others.</li> </ul> </li> </ul>
8. Language learning is developmental and is focussed on building connections over time, across the whole program	<ul style="list-style-type: none"> <li>• Build <i>connections</i> across concepts, ideas and phenomena discussed, across languages and cultures, across experiences.</li> <li>• Ensure that language use is developmental towards increasing accuracy and fluency, and importantly, complexity and creativity.</li> </ul>
9. Language learning is coherent across the program	<ul style="list-style-type: none"> <li>• Build richness in scope and sequence</li> <li>• Expand learners' attention and focus through inquiry-based experiences.</li> <li>• Ensure a range and variety of learning experiences, across all strands and sub-strands with a focus on language expansion.</li> <li>• Develop ways of capturing long-term learning and change e.g. through student e-portfolios, reflective journals and sustained projects.</li> <li>• Monitor student learning over time.</li> </ul>
10. Language learning is subject to ongoing formative evaluation.	<ul style="list-style-type: none"> <li>• Ensure that the program remains dynamic and open to refinement based on feedback from students, parents and the community as well as changes in understandings of community language learning.</li> <li>• Invite parents and community into classes, not as external observers but as interested participants.</li> <li>• Share the curriculum and programs with fellow teachers.</li> <li>• Reflect on own positioning and identity as a teacher of community languages in seeking to bridge languages, cultures, pedagogies and identities.</li> <li>• Continue to investigate, advocate for and intervene in promoting community language learning.</li> </ul>

The implications of each of the principles is neither exhaustive not comprehensive. Rather, it is intended that they suggest a way of working with, teaching, and learning community languages that is in line with contemporary understandings of pedagogies for community languages learning and its expanded goals; that is, as a reciprocal engagement among students, teachers and communities.

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## Step 7: Develop a statement for teaching and learning.

*Include a statement for teaching and learning to capture the pedagogical approach that will be taken. This should be based on the principles of curriculum design (see Table 4) and include a description of the processes that will be used to create an environment for rich, engaging community language learning in the specific language.*

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### 5.4 Assessing community language learning

#### 5.4.1 Understandings of assessment

Assessment involves making considered judgements about student learning, and students' achievements and progress towards the curriculum and program goals. As such, it is integral to the learning process, rather than being an 'add-on', considered only at the end of the teaching and learning process. It is integrated into the curriculum and program development. This understanding is important for community language programs where the focus, historically, has been on language and culture maintenance and development and seeking to encourage and support such learning, rather than 'measure' it. The notion of 'supporting' vs 'measuring' is presented here as dichotomous when, in fact, educationally, there should not be such a separation – the assessment process should *inform* the students, teachers and communities about learner achievements and progress. At issue is the way in which assessment has been understood.

Traditionally, language assessment has been understood as psychometric testing. The emphasis has been placed on measuring the knowledge of the individual, seeking to capture language proficiency, with native speakers providing the reference point for judging students' performances. This understanding is less productive for assessing community language learning. This is because the goals have been expanded beyond proficiency to include the individual both as individual and as connected to the social and cultural environment of the class and communities. The native-speaker reference point is less than appropriate when the community languages are being learnt in diaspora. This is not to say that the achievements of students are in any sense 'less' or 'reduced', but rather that they are different, because the context of learning and using the community languages is different.

In line with this traditional understanding of language assessment is the use of proficiency scales or descriptors, such as the Common European Framework of Reference (CEFR) or the scales prepared by the American Council for the Teaching of Foreign Languages. The CEFR scale describes a progressive series of proficiency levels from beginner through to intermediate and



advanced, which are generalised across languages, students and contexts. They are intended to capture language learning at progressive levels as if all languages, all learners and all contexts were the same. Clearly, this is not the case, and for this reason such scales are less than useful for teachers as resources for informing practice.

In the Australian Curriculum, there are descriptions of ‘achievement standards’ for particular languages. The advantage of these is that, although they too generalise across students and contexts of learning, they are at least language-specific. Just like other such descriptions of standards, they are developed based more on custom and practice than on a firm research base. However, a research base did inform the development of the achievement standards for Chinese, Japanese, Indonesian and Korean in the Australian Curriculum. These were based on the findings of the only national study undertaken of student achievement in languages in education in Australia. This was the Student Achievement in Asian Languages Education project (see Scarino, Elder, Iwashita et al., 2011). As the project title indicates, however, the study, which sought to investigate time on task and learner background as variables in language learner achievement, focused on only the four Asian languages. Curriculum frameworks that have been developed for particular community languages, (which include achievement standards), can be drawn upon in a judicious manner; however, they are not available for all community languages offered in South Australia.

Sociocultural and alternative understandings of assessment offer some valuable possibilities for assessing community language learning. Within this understanding, assessment recognises both individual students and their social and cultural situatedness. The context of learning is understood as crucial and assessment within this understanding is contextualised (e.g. in relation to time on task/years of learning, learner background, conditions for learning). A wider range of capabilities can be assessed or better evidenced in line with expanded goals. The bi/multilingual learner is understood as the reference point. Because traditional assessment dominates, experimentation will be needed, through research, to enact alternative perspectives in assessing community languages. Community language learning offers a prime site for such experimentation.

#### *5.4.2 Purposes of assessment*

Assessment of community language learning serves two major purposes: assessment *for* learning and assessment *of* learning. Both are important in assessing community languages learning. In line with the intention to *support* community language learning, assessment that has a ‘for learning’ purpose is most valuable. It is intended to support the nature and quality of community learning, as well as improvement in learning.

*Formative assessment* is the continuous, diagnostic, developmental assessment of students’ progress. It may also include peer and self-assessment to encourage students to consider their own expectations and achievements. As the word ‘formative’ suggests, it is intended to form or shape the ongoing learning.

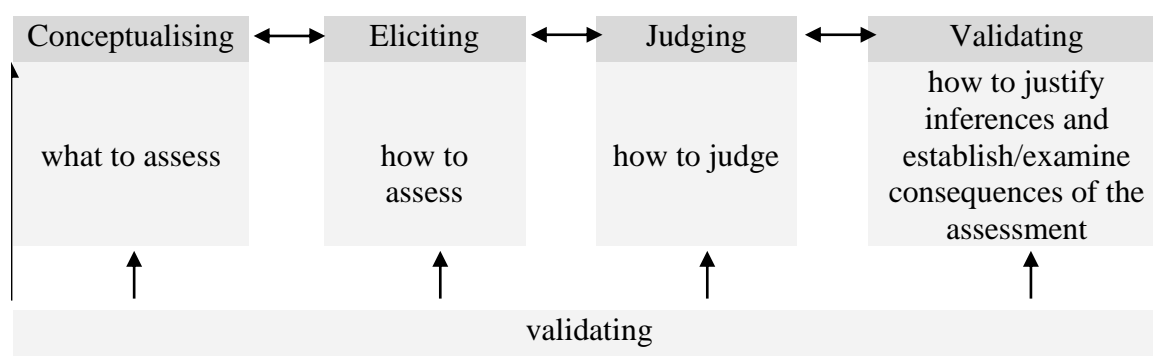
*Summative assessment* is an end-of-term/semester or stage-of-learning assessment of students' achievements and is often linked to reporting and certification. Interestingly, summative assessment also has a formative function, as the endpoint of a term, semester or stage can inform longer term learning across a full year or number of years.

In assessing community language learning at primary and junior secondary levels, a strong focus needs to be maintained on formative purposes, including such processes as eliciting students' prior knowledge and experience; interactive questioning and discussion; facilitating transfer to new contexts; scaffolding the learning to enable the teacher to see the gap between what students can accomplish independently and what they can do with support; and providing feedback on the learning in such a way that it advances community language learning.

Assessment can also be seen as a *process of inquiry* where the goal is to build a *profile* of the learning, achievement and progress that each student has accomplished. This understanding of assessment as inquiry moves away from assessment that is often focused on end products, to one that is more concerned with assessment processes and the *evidence of learning* that can be brought together to create students' profiles of community language learning. In this sense, in addition to highlighting tasks/experiences that can yield assessment information, it is also useful to identify moments in the program where data might be gathered as evidence of learning. This could include discussions that might be audio- or video-recorded to capture the different contributions of students, noting the questions that students ask (rather than only their answers), a particular moment for reflection, an interview with students, and so on. This is discussed further in Section 5.4.3.

### 5.4.3 The assessment cycle

To get inside the assessment process, it is useful to think of it as a cycle that involves four processes: conceptualising, eliciting, judging and validating (see Figure 5).



**Figure 5: The assessment cycle. Source: Scarino (2006)**

*Conceptualising* refers to what to assess. In the curriculum proposed in this curriculum design framework, conceptualising is captured in the goals, general objectives and content of the learning, which have been conceptualised through a multilingual and intercultural orientation. *Eliciting* has to do with how to assess. It refers to the processes that are used to gather evidence

of student learning. This evidence may be derived from the tasks and experiences that are included in the curriculum/program, but also from inquiry processes such as discussions, moment-to-moment interactions, interactive questioning and student interviews to probe students' meanings. These may be recorded as interactive data that can be analysed subsequently as evidence of community language learning. By eliciting evidence of learning in a range of different ways teachers focus on the rich combination of knowledge, understandings, skills, experiences, reflections and meanings that students themselves make of the learning. *Judging* refers to the analysis or judgement that the teacher or others make about the nature, significance and value of the learning. It involves criteria for judging performance, which are shared with students as the key features that will be considered in making a judgement of their community language learning. *Validating* is the process by which the judgement made can be justified and deemed to be fair and appropriate; it also involves considering the consequences of assessment.

These four processes are all interconnected in the overall assessment process and lead to a gathering and considering of rich information that supports students' community language learning and a sense of achievement.

#### 5.4.4 *Designing an assessment scheme*

Just as it is important to provide students with a rich set of tasks/experiences for learning in line with the learning goals, general objectives and content, it is equally important to include a range of tasks/experiences in an assessment scheme for each year/proficiency level. In curriculum and program planning, these can be derived directly from the curriculum and program by highlighting those tasks/experiences that will be used for gathering assessment information. They need to capture the multidimensional nature of the learning, including learning across the range of strands and sub-strands. They should also include a range of modes of assessment, for example oral and written samples of work, reflections, projects and peer- and self-assessment processes. This will ensure that the overall assessment scheme provides sufficient and relevant information to allow judgements to be made about students' multilingual and intercultural capabilities as they use the particular community language and reflect upon its use. These assessment processes should be made explicit to learners so that they are given the opportunity to perform to the best of their capability.

Peer assessment enables learners to act as critical friends and provide each other feedback on their performance of their community language learning. Self-assessment encourages learners to become self-aware of their own learning. Both processes can contribute to building a positive culture for assessment in the program.

#### 5.4.5 *Judging students' community language learning*

Judging is perhaps the most difficult process in the assessment cycle. This is because the judgement needs to be based on a consideration of both:

- a rich conceptualisation of community language learning that captures the multilingual and intercultural orientation developed through the curriculum and program and the kind of evidence that is needed to attest to such learning, and
- an understanding of the level of learning that is considered to be appropriate for the particular level.

Since native-speaker use of the language is not an appropriate reference point, for learners in community language programs there is a degree of uncertainty about the nature and level of students' capability. What is important, however, is for teachers to identify and profile features of students' language use and language learning that provide an indication of the nature and level of their learning. These features, which may be considered in advance and may also emerge from students' work, can be understood as criteria for judging performance.

Traditionally, criteria have been used, rather unproblematically, to try to define the features or characteristics of performance that are considered to be relevant and appropriate. It has been assumed that these could be set in advance, communicated to students and readily understood by them, thereby making the system of making judgements explicit. Though such explicitness is useful, it can only be a starting point. In more recent discussions of complex assessments, such as the assessment of multilingual and intercultural capabilities, it is important to also allow for criteria to *emerge* from the assessment processes. This allows for evidence to emerge from the students' experience in undertaking the assessment processes, performing both their community language use, and reflecting on such use.

A framework for developing criteria for judging performance was developed in the preparation of *Teaching and learning languages: a guide* (Scarino & Liddicoat 2009) and is reproduced in Table 16.

**Table 16: Framework for developing criteria for judging performance (adapted from Scarino & Liddicoat 2009, pp. 75-76)**

For receptive tasks (listening and reading)	
Nature and scope of the interaction	Level of complexity/sophistication
<ul style="list-style-type: none"> <li>• understanding of theme/concept from social life in texts, tasks, experiences</li> </ul>	
<ul style="list-style-type: none"> <li>• recognition of diverse assumptions/perspectives</li> </ul>	
<ul style="list-style-type: none"> <li>• response to different perspectives               <ul style="list-style-type: none"> <li>noticing                deciding</li> <li>explaining            comparing</li> <li>connecting           relating</li> <li>applying              valuing</li> <li>abstracting            questioning/challenging</li> </ul> </li> </ul>	
<ul style="list-style-type: none"> <li>• understanding the process of interpretation/understanding themselves as interpreters/ability to reflect               <ul style="list-style-type: none"> <li>– questioning assumptions (own and others’)/conceptions</li> <li>– managing variability (understanding how language use is enmeshed with variable contexts of culture)</li> </ul> </li> </ul>	

For productive tasks (speaking and writing)	
Nature and scope of the interaction	Level of complexity/sophistication
<ul style="list-style-type: none"> <li>• spoken or written in ‘critical moments’ (ie moments where students’ responses matter to their identity)</li> </ul>	
<ul style="list-style-type: none"> <li>• managing the interaction               <ul style="list-style-type: none"> <li>– giving a personal perspective/personal information</li> <li>– responding to other(s)</li> <li>– openness to the perspectives or expectations of others                   <ul style="list-style-type: none"> <li>noticing                comparing</li> <li>deciding                explaining</li> <li>connecting            relating</li> <li>valuing                 applying</li> <li>abstracting            questioning</li> </ul> </li> </ul> </li> </ul>	
<ul style="list-style-type: none"> <li>• understanding the process of interpretation/understanding themselves as interpreters/ability to reflect               <ul style="list-style-type: none"> <li>– interpreting contexts, roles, relationships</li> <li>– managing variability: understanding how language use is enmeshed with variable contexts of culture</li> </ul> </li> </ul>	

Within a long-term perspective	
Cumulative questions to be addressed while building up a long-term picture of learning include the following	Level of complexity/sophistication
<ul style="list-style-type: none"> <li>• What connections can the student draw within and across themes, topics and concepts?</li> </ul>	
<ul style="list-style-type: none"> <li>• What connections can the student draw between his/her responses/comments and those of others?</li> </ul>	
<ul style="list-style-type: none"> <li>• How has the student come up with these connections?</li> </ul>	
<ul style="list-style-type: none"> <li>• Does the student's engagement with these questions and his/her own/others' responses to them provide variable ways of understanding social life-worlds in the language and culture being learned and any other languages and cultures? How?</li> </ul>	

Over time, with the experience of gathering information that emerges specifically from community language learning, it will become possible to build a strong picture of evidence that characterises the learning of specific community languages. This will be an important part of advancing understandings of community languages and their use and learning within a multilingual and intercultural orientation in line with the history and development of that particular community language in the South Australian context.

#### 5.4.6 Reporting

Reporting on the learning that students undertake in community language programs is a useful way of communicating to students, parents and communities the nature and value of such learning. This is an important part of the overall value proposition of community language learning. Importantly, it represents a crucial way of communicating students' accomplishments with their mainstream schools (wherever possible) so that students' community language learning may be recognised and connected to their overall development as young learners and young people.

#### 5.5 Summary

The discussion of resources for teaching and learning community languages, the statement on teaching and learning community languages, and assessing community languages in Section 5 can be used to further refine the curriculum and program development for community languages learning and, indeed, to support the enactment of the curriculum and program.

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## **Step 8: Develop an assessment scheme and related criteria for judging performance.**

*Using the understanding and discussion of assessment presented in Section 5, return to the modules and units of work and highlight the tasks/experiences that will be used for assessment. Consider the extent to which the combination of tasks/experiences provides the opportunity to capture a range and variety of information about students' use, capabilities and learning of particular community language.*

*Prepare a statement on the criteria that will be used for judging students' performances, how these will be reported upon and to whom.*

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## Section 6: Evaluation and ongoing development and renewal

Evaluation is an integral part of the *Curriculum Design Framework for Community Language Programs*. It is that part that ensures that the curriculum and the programs derived from it remain open to change. Change results from both changing understandings of the field and, importantly, the ongoing finetuning and renewal of the curriculum spurred by the experience of its enactment. The curriculum can never remain static and teachers and communities need to be constantly engaged in its refinement. This ongoing evaluation is best seen as a *formative* process, one that is intended to form or shape the curriculum and the programs derived from it. It is also best seen as *participatory*, where all involved in the programs in the particular context – students, teachers, parents and communities – contribute. As such, the purpose of evaluation is best understood as a process for ensuring improvement in the overall curriculum, teaching, learning and assessment of community language learning.

Evaluation of programs, like the process of assessment discussed in Section 5.4, can be seen as a process of inquiry, that is, a process by which the quality of the program is continuously interrogated towards improvement. This work, along with the curriculum and program planning, teaching, learning and assessment described through the framework, will be supported by staged curriculum and program development processes and by related professional learning programs provided by Community Languages SA, thereby ensuring ongoing growth and development of the overall community language program in South Australia.



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