REVIEW OF

ETHNIC SCHOOLS PROGRAM OF SOUTH AUSTRALIA

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OF SOUTH AUSTRALIA

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THE ETHNIC SCHOOLS ASSOCIATION
OF SOUTH AUSTRALIA INC.

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Executive summary

The Ethnic Schools Program in South Australia is a longstanding and valuable part of languages education in the state and the ongoing maintenance and development of languages in the Australian community. In 2017, the Ethnic Schools Association of South Australia (ESASA), the body with regulatory oversight of the program, commissioned a review focusing in particular on its role in providing support and strengthening students' learning of their home languages.

The review was based on research conducted over a six-month period capturing and analysing both quantitative and qualitative data, including enrolment and program participation statistics, interview and focus group discussions and written submissions. The data gathering protocols, discussion and directions were framed around six key areas of activity, namely:

- Policy settings
- The student experience
- Curriculum, teaching, learning and assessment
- Teacher development and support in the Ethnic Schools Program
- Evaluation and quality assurance
- Qualities, values and recognition.

Key findings

The data analyses revealed the following key findings:

- After several decades of provision, a review was timely.
- In 2016, there were 91 ethnic school authorities affiliated with ESASA, teaching around 42 languages, with the largest numbers of students in Greek, Arabic and Vietnamese.
- Enrolments are principally primary school students (85%).
- Students value their experience in ethnic schools' programs highly, but struggle to maintain their commitment in upper year levels and feel their learning is not sufficiently recognised in their mainstream schools.
- Teachers in ethnic schools' programs are largely volunteers with varying levels of qualifications in language teaching and education in general, and they are highly committed to maintaining their languages in the community and improving their practice.
- Current professional learning provision is somewhat dated, and lacks differentiation, coherence and a tertiary accreditation pathway.
- Curriculum design and program development is fragile. Teachers are seeking greater guidance in this area, including curricula that take account of the particular learner groups participating in these programs, language specificity, and alignment with the Australian Curriculum: Languages.
- The accreditation/re-accreditation process yields information on the nature and quality of overall provision and compliance, but does not focus sufficiently on quality

in language learning itself and improvement in curriculum, teaching, learning and assessment.

Recommendations

Rather than provide a set of recommendations per se*,* this report indicates a number of directions for the ESASA and its work in continuing to support the program. These are underpinned by one key recommendation: that a differentiated approach be taken to all aspects of program provision, development and support, with the following series of broad goals:

1. To increase provision, specifically enrolments and retention
2. To enhance the quality of programs, focusing on the student experience and enhanced curriculum and program development
3. To build teacher capabilities
4. To strengthen management procedures to support the overall program
5. To strengthen the value and recognition of the overall program.

Conclusion

Over the span of time since the commencement of the Ethnic Schools Program and following the migration history of South Australia there are now differing generations of learners. The dominant feature of the program is complex linguistic and cultural diversity, and this creates particular needs and expectations that are best addressed through a differentiated and developmental approach. This principle underpins a draft strategy (Chapter 7) comprised of goals and recommended actions in the six key areas of activity, designed to guide the work of the ESASA towards quality improvement.

Chapter 1: Introduction and terms of reference

The confluence of several forces has rendered necessary a reconsideration of the Ethnic Schools Program in South Australia. First and foremost, the program has a long history, linked to South Australia's migration history. Migration mobilities remain dynamic in contemporary times. The program began in the late 1960s to early 1970s and the Ethnic Schools Association of South Australia (ESASA), the commissioning body for this review, was established in 1979 to both promote and support the programs and to develop cooperation between ethnic schools authorities. This provision was substantively strengthened through the recommendations of the Smolicz report (1984), *Education for a cultural democracy*. This report proposed that every child should receive education in English plus another language from the preschool years to the end of school education. The implication was that children and young people should be able to learn the language of their choice without imposing additional burdens on children beyond the normal school demands. It was intended to provide for home language maintenance and development for the children of migrants coming to Australia. As such, the program has always been connected to the migration history of communities to South Australia – a history that has remained highly dynamic and which has brought an increasing range of languages to the Ethnic Schools Program. The settlement of more recent communities in South Australia has not meant that the longer established communities have gradually moved away from the provision of their community languages through the Ethnic Schools Program, and this is entirely appropriate. Rather, it has meant that the language learning needs of the children and young people of longer established communities have continued to change, while the children and young people of the more recent communities have come with pressing needs to continue learning their home languages as they acquire capabilities in English. To provide just one indicator, at the time of the Smolicz report in the early 1980s there were 84 programs affiliated with the ESASA, providing tuition in 33 community languages to a total of 7644 students. In 2016, 42 community languages were offered to a total of 8538 students. (Full details of provision are discussed in Chapter 4.) Throughout this long period of history and change, it is worth noting that the program has continued to grow, but without the benefit of ongoing systematic consideration of major changes in migration that necessarily impact on it.

Secondly, the policy settings for the learning of languages have changed. In the early 1980s the Smolicz report highlighted the value of learning languages and the role of development, both in English and in learners' home languages, as crucial for learning and success in learning. In this period, the learning of community languages was strongly tied to advancing the multicultural education agenda. From the 1990s, this agenda lost ground in education and the notion of 'multicultural education' has come to be viewed with ambivalence, if not suspicion. Over time, there have been a number of strategies or plans, state-based and national, but no direct policy for languages in general or community languages in particular. In most recent times, curriculum policy has become a de facto policy for the provision of languages in the schooling sectors. This is of value, but given the complexity of learner needs and the range of providers and forms of provision, an integrating policy would be of value; it is, in fact, absent. The policy's stated understanding of the crucial value of community

languages/home languages both educationally (in enhancing learners' bilingual or multilingual literacy and therefore their overall learning and success in learning) and socially (in enhancing learners' identity formation and wellbeing) has faded in its implementation, and yet learner needs have intensified.

Thirdly, as indicated above, but worth highlighting at this point, students' learning needs have changed and continue to do so. Each language community has diverse learners – diverse in terms of age, proficiencies, capabilities, interests, desires, aspirations and, importantly, their own particular relationship with their particular language. Looking across the provision of the range of languages offered through the Ethnic Schools Program, because of the different migration histories of the different languages offered, the diversity of needs is magnified. Students' language learning and educational needs, as well as their social needs, are the fundamental driver for the provision of community languages learning through the Ethnic Schools Program. An understanding of these changing learner needs is central to the development of curricula, teaching, learning and assessment processes.

Fourthly, the administrative and management arrangements and expectations of the Ethnic Schools Program have changed. The overall management of the development of the program was, until recently (2015), the responsibility of the Ethnic Schools Board – a board that over many years worked strenuously to ensure that the program was maintained and developed, even when the policy settings for multiculturalism (and with this, multilingualism) became fragile. Throughout this period, the ESASA's role was to work in conjunction with the Ethnic Schools Board to provide support to the Ethnic Schools Program, particularly in relation to teacher professional development. Since 2016, the ESASA has assumed a larger, administrative and management role, while maintaining its focus on teacher professional learning and the provision of overall support for establishing and sustaining ethnic schools programs. This administration and management change is not an indifferent one and therefore, it too, has contributed to a need for reconsideration of the Ethnic Schools Program as a whole.

Fifthly, theoretical insights from the fields of applied linguistics, sociolinguistics and educational linguistics that inform the learning of community languages, have also been expanded and elaborated to reflect changing understandings of language, culture and learning. There has been a fundamental shift from a monolingual to a multilingual view of language learning. Cenoz and Gorter (2011), for example, have proposed a holistic approach to the multilingual development of learners that takes into account all of the languages in learners' repertoires. Cook (2005) developed the concept of 'multicompetence' and Li Wei (2011) elaborated a view of multilinguality and multimodality as a way of conceptualising the distinctive capabilities of multilingual students. Liddicoat and Scarino (2013) elaborated 'intercultural language learning', an orientation to language learning that recognises the way in which learners of languages (community languages, world languages) move between at least two linguistic and cultural worlds. Norton (2013) highlighted the way in which identity theory comes into play in language learning. These expanded understandings are fundamental to informing the provision of language learning through the Ethnic Schools Program.

It is the interaction of all these forces that has led ESASA to commission a review of the Ethnic Schools Program in South Australia. In commissioning the work, the Association described the project as presented in Figure 1.1.

Figure 1.1: Review of the Ethnic Schools program of South Australia: *Description of Project*

The Executive Committee of The Ethnic Schools Association of SA Inc. wishes to engage The University of South Australia's Research Centre for Languages and Cultures to undertake educational research as described below to:

1. Evaluate support programs currently provided by the Association for Principals and Teachers in Ethnic Schools and make recommendations for improvement.
2. Evaluate existing models of curriculum documentation and design and make recommendations for improvement; ensuring connectivity with the Australian Curriculum: Languages; and the South Australian Certificate of Education (SACE).
3. Evaluate existing models of the assessment and reporting of students' learning in ethnic schools and make recommendations for improvement.
4. Evaluate the Association's educational governance and educational management structures that support the aforementioned key areas and make recommendations for improvement.
5. Research and provide a draft Languages Strategy pertaining to the role of ethnic schools.

The research will address the following key question:

How can ESASA provide support for ethnic schools (in the following key areas) to strengthen students learning their background language?

- Teaching and Learning
- Curriculum development
- Teacher professional development (PD)
- Infrastructure considerations
- Recognition and acknowledgment of student learning by mainstream schools
- Recognition and acknowledgement of teachers' contributions.

In addition to the contents of the Research Team's Report, the following topics (in no particular order) must be considered and addressed:

1. Research and make recommendations (including the provision of templates) addressing what type/s of PD programs should exist within ethnic schools; including a key question as to whether there should be a minimum number of (mandatory) PD hours that ethnic school teachers undertake; and over what period?
2. Review the existing Ethnic Schools Teacher Accreditation Course - content, length, delivery method - and make appropriate recommendations for improvement; and comment upon how it should integrate into the wider ESASA PD program.

3. Research and recommend the level of support that ESASA should provide for schools that opt to deliver a SACE program (and in doing so review and comment upon the support that the SACE Board already provides for Ethnic Schools).
4. Consider and make recommendations as to whether ESASA should develop a separate Accreditation Course for teachers delivering the SACE; and if yes, provide a draft course outline for further development.
5. Research and comment on the efficacy of the Community Languages Australia *Certificate IV in Community Languages Teaching* and what role it (or a similar program) could play in ESASA's overall teacher development program. Provide comment on how this course of study could be recognised within tertiary studies (including TAFE).
6. Research and recommend the appropriateness of the *Australian Curriculum: Languages* for use in Ethnic Schools. Should a 'less detailed version' be developed?
7. With reference to #6 (above); develop the minimum standard for curriculum documentation that ethnic schools should meet and provide example templates for use by ethnic schools.
8. Recommend an appropriate PD program to educate schools' staff covering: curriculum development; reporting & assessment; generic topics (i.e. IT, classroom management, student behaviour). Provide program content to address this question.
9. Research and recommend PD approaches including workshops and webinars that would be appropriate for the Ethnic Schools sector.
10. Review the quality and effectiveness of the classroom resources that have been provided to Ethnic Schools over the past 15 years. Recommend what teaching and learning resources should be produced and provided through online dissemination such as a 'closed' website for schools/teachers taking into account intellectual property considerations and copyright requirements. Provide examples of the resources that should be produced.
11. Research and recommend a minimum standard for student assessment and reporting for all schools and provide a template exemplar.
12. Consider and make recommendations as to whether there is any opportunity for ESASA to group particular languages (to work together) and what benefits may flow from grouping. If yes, make suggestions as to what language groups might be developed?
13. Consider and make recommendations regarding the introduction of an ESASA education committee (including but not limited to): providing a draft committee charter; roles and responsibilities of the committee; frequency of meetings; potential membership/representation.
14. Consider and make recommendations regarding an appropriate educationally focussed staffing cohort for the Association (including but not limited to): qualifications; experience; appropriate number of hours worked by staff; timing of hours worked. That the programs are adequately and appropriately staffed.

The Research Team should ensure that their recommendations adequately address Quality Assurance including:

- that there are effective continuous improvements processes in place to ensure the ongoing quality of the/these program/s.
- the efficacy of the Community Languages Schools Quality Assurance Framework.

1.1 The distinctive role of the Ethnic Schools Program

The Ethnic Schools Program sits alongside the mainstream education system (including the School of Languages and the Open Access College) as a provider of languages education in South Australia. As such it shares a common goal, which is to provide languages education in diverse languages to an increasingly diverse population of students. At the same time, the Ethnic Schools Program represents a distinctive form of provision in languages learning.

The distinctiveness of the Ethnic Schools Program resides in the following:

- It is an example of 'lived' linguistic and cultural diversity. Whether the children and young people are active, productive bilingual users of the target language or whether their knowledge and use of the target language is less productive, they all live in homes and communities where the target language and culture (referred to as 'home language') circulates actively and naturally. As such, the vast majority of students in the program will have some distinctive knowledge and understanding that comes from the availability of the particular language. In this context, it is worth highlighting that the current diversity in languages education in Australia is not simply a random accumulation of programs, but a response to diverse needs – social, educational, professional, economic – within the Australian population.

- It has a crucial role for the Australian community as a whole in sustaining the diversity of languages, ensuring that there is some ongoing learning of the so-called 'small candidature' languages and thereby maintaining Australia's linguistic and cultural resources.

- It has a crucial role for individuals in ensuring that children and young people continue to learn to use and to build knowledge through the home language, thereby developing a bilingual capability and ensuring that success in learning is sustained. This role recognises the need to build on students' home languages as a base for new, conceptual learning and development.

- It works in close collaboration with communities.

- It offers a natural environment for teaching and learning languages within a multilingual perspective (see Cenoz and Gorter 2011; Kramsch 2011) and to advanced levels.

A summary of the distinctive role of the program is provided in Figure 1.2.

Figure 1.2: Role of ethnic schools' languages programs

The changing context of multilingualism and consequences for languages education in ethnic schools

For individuals

- Students (and teachers) have a close affinity/relationship with the language and culture; a 'lived' experience and a motivator for learning language (*close/distant; cultural/linguistic; spoken/written*).
- Students (and teachers) are connected to communities of users of the particular language; the community is invested in and feels a responsibility towards sustaining the community and its language and culture.
- Students (and teachers) have connections with family/users in the country of origin.
- Students (and teachers) are aware of learning and using the language in Australia and of having to 'move between' their home language and English; that this is part of coming to belong to the Australian community; that they are 'mediators'.

For the state

- The programs sustain and develop the linguistic and cultural resources of Australia.

1.2 A note on terminology

1. The reference to 'program', not 'sector', is proposed to foreground the fact that it is a program for the provision of language/s learning that needs to be seen as a coherent whole, but also that it is not equivalent to a sector. The latter is normally used to refer to provision by the Department for Education, the Catholic Education Office or the Association of Independent Schools of South Australia – entities that represent schools, which are responsible for offering the curriculum as a whole.
2. The term *ethnic schools* is a recognisable designation for the program; however, two matters require some reconsideration: firstly, the designation 'ethnic' foregrounds ethnicity; and secondly, the designation 'school' would suggest that the program includes a full set of learning area offerings (e.g. Mathematics, Science, History), which it does not. The term *community languages programs* may more accurately reflect the reality of provision, although this new designation would need to be socialised with education and community groups.
3. It is recognised that naming particular groups of learners to reflect the span of active use of the target language is fraught with difficulties. In this report we draw a distinction between learners who have recently arrived (generally *L1 learners*); learners who are children of longer established community groups who have an affiliation with the target language and are maintaining and developing, or seeking to maintain and develop, a bilingual capability (generally *background learners*); and currently a small number of learners who are learning a language within the Ethnic Schools Program as an additional language, without a 'home' connection to it (generally *L2 learners* or *additional language learners*).

Chapter 2: Literature review

A review of community/heritage language learning literature was undertaken to inform the program review process. Though a comprehensive and systematic review was not feasible within the scope of the project, this brief review provides some background to the state of play with respect to research in this emerging field within Australia and internationally. After setting out some initial considerations, we focus on policy and provision for community/heritage language programs and aspects of teaching, learning and assessment.

2.1 Some initial considerations

2.1.1 Nomenclature

First and foremost, it is important to acknowledge the different terms used in the field to describe the languages being learnt in programs such as the Ethnic Schools Program in South Australia. Since the early 2000s and as a result of the US Heritage Language Initiative (Brecht & Ingold 1998) scholars and educators in the USA have used the term '*heritage languages'* in an effort to move away from terms such as 'minority', 'indigenous', 'immigrant, 'ethnic', 'second' and 'foreign' languages. This term foregrounds the learning of languages with which students have immigrant or Indigenous ancestral language or family connections. However, the term has also been recognised as problematic, in that it connotes the past rather than the present (Baker & Jones 1998). In Australia, the term that has been used most commonly over several decades is '*community languages*'. This term, however, is no less unproblematic. As stated by Mercurio and Scarino (2005):

> Which 'community' is intended? Is it the community of the region, country or countries where the language is used? Or is it the community of post-war immigrants? Or is it a community of Australian-born children of immigrant parents? Or is it a community of recent immigrants to Australia? (p. 146)

Fundamentally, 'heritage' and 'community' languages are distinguished from 'foreign' language learning, that is, the learning of languages that students have not previously experienced at home or at school. Heritage/community languages refer to the languages that people bring with them when they move to a new country. They are languages used actively in the homes of immigrants. Students learning heritage or community languages are understood to have an identity connection with the language being learnt (Fishman 2001).

Cummins (2014) provides a history of the use of the term 'heritage language' in the Canadian context. It came into use in 1977 with the establishment of the Heritage Languages Program in the province of Ontario to provide support for teaching heritage languages outside regular school hours. In the European context, the Council of Europe has used the term 'plurilingualism' to refer to the integrated nature of plurilingual individuals' linguistic repertoires, in which learners develop different capabilities in a variety of languages, dialects

and registers (Cenoz & Gorter 2013). The use of different terms over time reflects the dynamic, complex, cultural and political environment in which these programs are situated.

2.1.2 Consideration of context

In addition to differences in the naming of this form of languages learning and of programs put in place to support them, there are significant contextual differences that impact on provision, including the particular histories of migration, the complex ecology of languages involved in particular contexts, and the overall language/s and educational policy settings in which this form of provision is made available. For example, in the USA, a single large language, Spanish, is the major heritage language, whereas in Australia there is no single dominant language, but rather, a number of languages with smaller cohorts of students. These differences give rise to different purposes and different orientations to the language learning. These need to be taken into account both in considering the literature and in the practices of providing for such language learning.

Heritage/community languages may be learnt in mainstream school or community settings. The latter also attract different terminology. In Australia, for example, in some states, language learning in community settings is referred to as learning in community language programs (e.g. New South Wales), whereas in other states they are referred to as ethnic schools programs (e.g. South Australia). In the United Kingdom, they are referred to as complementary programs.

In all contexts and programs, community/heritage language learners bring different kinds of bilingual capabilities, with different strengths. Over time, the bi/multi-lingual profile of each learner will change depending on his/her own trajectory of experiences, dispositions and values (Valdés 2001).

In the discussion that follows, we retain the terms used in the original research.

2.2 The US Research

In the USA an extensive body of research and development has been undertaken in relation to heritage languages. It began in 2001 with the first national conference on heritage languages, captured in an edited volume by Peyton, Ranard and McGinnis (2001). This conference sought to define the field, shape it through policy and consider educational issues and research and practice. A later edited volume, Brinton, Kagan and Bauckus (2008) captures further development in the field, particularly in the USA, signalling the complexity of demographics, profiles, needs, policy and program developments. Valdés, González, Garcia and Marquez (2008) point to the challenge particularly of monolingual ideologies, including 'a fear of language transfer and contamination, of diminished strengths in one language if another was used as well, and a sense of loss of native speaker legitimacy if English was spoken too well' (p. 125). They note that the term 'bilingual' is equally problematic when used to reference equivalent proficiencies in two languages (p. 128). The

body of research now includes work on profiles of heritage language learners (Polinsky & Kagan 2007) and the development of biliteracy (Hornberger & Wang 2008), pedagogies and teacher education to support development (Potowski & Carreira 2004; Scalera 2004), language awareness (Martinez & Schwarz 2012), issues related to assessment (Polinsky & Kagan 2007), and issues related to research (Campbell & Christian 2001).

An important consideration in the US research on heritage languages relates to the notion of advanced proficiency. Carreira and Kagan (2011) report on a national survey of some 1800 college students from 22 different heritage languages, which sought to examine linguistic profiles, goals and attitudes of heritage language learners (see also Carreira 2013, 2014). The issue here is that for many students, the assumption of advanced proficiency does not hold. This is because, among many considerations, there is immense variability in starting points for students, along with different histories (both migration and personal), motivation and desires, and different statuses of different languages. The ongoing research of He (2018, 2006, 2010; He & Xiao 2008) focuses on what happens to heritage language learners over their lifespan, particularly as they are not necessarily learning the language for instrumental purposes, but because it is a part of who they are. In her research, He foregrounds the contradictions in bilingual/multilingual research arising because there are many different kinds of speakers and different kinds of bilinguality. Some central questions He (2018) raised include:

- What is the heritage language speakers' entire linguistic repertoire?
- What are the heritage language speakers' speech communities and discourse worlds and how do they respond to them?
- What are the heritage language speakers' stated HL learning objectives (and the learning objectives of those who influence them)?
- What is the degree and manner of heritage language speakers' access to their heritage language?
- What is the change over time in all of the above?

He's research indicates that there are different perspectives towards heritage languages that shape how different students learn and how their learning needs may be different at any particular stage of their lives. The fundamental implication of this research is that all work in curriculum/program design, teaching, learning and assessment in heritage/community language education must begin with knowing the learners and differentiating the teaching and learning based on learners' individual needs and levels of investment/desire and engagement.

2.2.1 Consideration of recognition

A recent edited volume (Trifonas & Aravossitas 2014) presents a rethinking of the theory and practice of heritage language education in times of complex multilingualisms. In this volume spanning contexts in (predominantly) Canada, the USA, Europe, Australia and China, authors reconsider questions of globalisation, difference, community, identity, democracy/citizenship, politics, language rights and technology in relation to heritage

language education. The editors highlight their conception of a heritage language as 'the 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' (Trifonas & Aravossitas 2004, p. xiii).

Notwithstanding the advances in heritage language education research, theory and practice, in discussing heritage language provisions within both public schools and community-supported out-of-school programs, Cummins (2014) maintains that heritage languages remain marginalised with respect to funding, the number of languages involved and the number of students who participate. He maintains that there has been a situation of 'benign neglect' of students' language capabilities in schools, which has resulted in a significant loss of language skills in early years of schooling. He argues that 'mainstream educators must share in the responsibility to support and further develop their linguistic abilities' (Cummins 2014, p. 1). In this sense the notion of 'mainstreaming' heritage language capabilities extends well beyond the need to offer the learners' languages within the educational system (as occurs for some community languages in South Australia) or beyond ensuring that the mainstream recognises, in some formal way, the heritage language learning that might be undertaken in community-based programs (as desired for the Ethnic Schools program in South Australia). Cummins foregrounds the linguistic capabilities that students bring to their learning across the curriculum as a whole. He states:

> When educators choose to ignore the linguistic competencies that students bring to school, they are also choosing to be complicit with the societal power relations that devalue the linguistic and cultural capital of their students (p. 1).

Cummins sees the bi- or multilingual development of heritage language learners as the educational responsibility of all educators. He offers several examples of projects taking place in Canada that have sought to work productively with students' home languages and related knowledge development.

In the same edited volume focusing on rethinking heritage languages, Duff and Li (2014) consider some of the factors that affect ideologies, identities and educational practices connected with heritage languages. They consider matters related to funding availability, education policies that may or may not be supportive, and Canada's political and economic relationship with other countries and how these relationships raise or lower the status of the heritage language. They note the ambivalence of parents who may desire that their children maintain the heritage language but who are committed more strongly to their children's development of the dominant language. Children are equally ambivalent. Duff and Li conclude that parents need to foster pride and model multilingualism, and demonstrate its pragmatic, emotional and intellectual value. They also highlight the need to 'take into account more fully issues connected with desire, voice, identity, heteroglossia and agency on learning heritage languages'. (p. 60)

A US/Australian conference and a related special issue of the *International Journal of Bilingual Education and Bilingualism* (edited by Nancy Hornberger 2005) provides a bridge to community languages education in Australia. The purpose of the US–Australian dialogue at this conference was specifically to formulate research priorities that could assist in advancing heritage/community language education. It is worth noting that no such international, jointly organised conference has taken place since, and that research in the field, at least in Australia, remains limited and yet necessary. In Australia, much work has focused on policy and gaining legitimacy for community languages learning (see Lo Bianco 2008; Mercurio & Scarino 2005).

2.3 Australian Research

2.3.1 Language policy and provision

Baldauf (2005) provides an overview of the Australian Government's planning for community languages. He traces the formal governmental structures that have been set up over time to fund and support community languages programs. He highlights that in the 1970s community languages were one of the first language areas to receive earmarked funding. In 1981 the Commonwealth-run Ethnic Schools Program (ESP) commenced, providing support for the teaching of more than 60 languages used in Australia. With the rapid increase in student numbers, in 1986 a budget cap was placed on Commonwealth funding. This program was replaced in 1992 by the Community Languages Element (note the change in naming). This change also signalled a shift from national to state-level administration of the program. In 1997 a major review of Commonwealth support for the community languages program was undertaken, finding that:

- community language learning is real and growing
- access to community language funding is a continuing concern
- foreign governments support language teaching
- communities provide a lot of support for teaching their languages and cultures
- devolution of the Community Languages Element to states and territories has been a success.

Baldauf (2005) concludes that while much has been achieved, many challenges remain. He highlights in particular the issues of the programs' status (and their recognition as 'schools' or 'supplementary providers') and teacher preparation. These challenges remain, and, as Baldauf suggests, more systematic research is needed.

A further consideration of language policies, including for community languages, is provided by Arvanitis, Kalantzis and Cope (2014). These researchers trace the changing ideological orientation and narratives of language policy over time, which they characterise as a general movement from nationalism to neoliberalism and then to social pluralism. This analysis is particularly valuable because it provides a picture of the 'messy' context in which

community languages programs have developed, as a context that needs to be understood in order to better understand the provision of community languages.

Arvanitis, Kalantzis and Cope (2014) recognise the value of Lo Bianco's (1987) *A national policy on languages* and its consideration of needs/rights/resources as the organising principle for formulating the language policy and its comprehensiveness, including a range of nominated languages and provision for first and community language programs. They highlight that cultural diversity underpinned policy development until the early 1990s, when Asian languages with trade importance became an exclusive priority. This altered the ecology in relation to multiculturalism and its value (see also Clyne 1991, Clyne 2005).

Arvanitis, Kalantzis and Cope (2014) see the 21st century as having created 'a new impetus in nation building with the important impact of learning technologies, global media, transnational networks and the emergence of the "knowledge society"' (p. 116). They see a narrative of 'diversity, inclusion, collaboration and cosmopolitanism' (p. 116), which impacts on people and their roles, participation and citizenship in many diverse communities. This kind of narrative demands new intercultural capabilities and ethical commitments. It is to the development of these capabilities and commitments that community languages programs now need to turn.

2.3.2 Curriculum policy

Language/s policies at state and national level are set within broader educational policies. These, in turn, shape curriculum policy in marked ways. This shaping pertains both to curriculum provision and to the substance of learning through the curriculum, an area that is underrepresented in the literature on community languages. Two contributions in the Australian literature are worth highlighting. With respect to provision, Mercurio and Scarino (2005) describe how more than 40 languages gained and retained legitimacy as subjects for graduation from upper secondary schooling and for tertiary entrance selection in the South Australian educational system. In order to achieve this, however, the process required conforming to administrative, curriculum and community structures and fitting the mould of evolving language policies and curriculum structures. Language communities navigated a series of complex processes to gain legitimacy for their languages in curriculum policy terms, however, Mercurio and Scarino note that too small a percentage of students choose to take a community language at upper secondary level. They conclude the paper by posing some questions, which continue to ask to the present:

> How do we in languages education maintain the diversity and achieve the kind of intercultural understanding that contributes to and creatively transforms or re-defines the mainstream? How can we envisage a preservation of community/heritage languages that extends beyond being a presence or a resource and opportunity for the nation, to something that alters the fabric of our education and society? (p. 157)

After describing the range of languages and different forms of provision for community languages in Australia, Scarino (2014) considers the reality of increasing linguistic and cultural diversity and the premium it places on communicating multilingually across languages and cultures. She describes the way in which students' languages are not just a part of their 'background' but rather they are 'a part of the learners' life-worlds, integral to the framework of interpretive resources that they bring to learning' (p. 75). They are constitutive of students' learning and through this learning, their identity. She highlights that this understanding then, requires a reconceptualisation of the nature of language learning to include an expanded set of goals (Leung & Scarino 2016). Scarino then discusses how community languages are placed within the recently developed Australian Curriculum, through (1) its focus on specific languages, (2) its consideration of multiple pathways in language learning and (3) an expanded conception of language learning as interlinguistic and intercultural. She also signals the limitations in that, on the one hand, not all languages and not all relevant pathways have been developed and, on the other, realising the proposed kind of language learning remains challenging in practice.

The curriculum challenge is particularly marked for the Ethnic Schools program providers because of the relatively limited work that has been undertaken to date in this area.

2.3.3 Teachers and teaching

Cruickshank (2015) recognises the challenges for teachers and, at the same time, the problem of deficitising teachers of community languages. He reports on a study of interviews with four teachers in community language and day schools in New South Wales to consider the factors that influence the valuing of plurilingual teachers and what they bring to teaching. These are teachers who hold tertiary qualifications from their home countries, who typically re-enter the teaching workforce through teaching in community language programs. The survey showed that more than 40% of teachers in community language schools have tertiary qualifications overseas and so are well educated, including many with teaching qualifications that are not recognised in Australia.

According to Cruickshank, the main issues in research related to community language schools is the high turnover of teachers, lack of materials or inappropriate resources, classroom management and differentiating for different proficiency and mixed-age classes. Teachers report feeling isolated and lack clear pathways for re-entering the language teaching profession into day schools. The study found a number of insights contrary to the common perceptions of community language schools and teachers as 'time warp communities' with a lack of pedagogical and technological knowledge who are 'force-feeding language and culture to children' (p. 168). Instead, the study found that plurilingual teachers in community language schools:

- are valued when there is a centrality of cultural and linguistic inclusion in the structure, organisation and life of the school and community;
- when professional development and support are not framed as deficit;

- where access to resources and technology is supported, and recognises teachers' desire and capacity to use these effectively;
- where there is a '"critical mass" of colleagues who value language teaching and learning'

The study notes that this is not the case for all teachers in all community language schools, but that there is a need to acknowledge this group and recognise the factors affecting them and their inclusion and valuing.

Elder (1996, 2000a, 2000b, 2005) has given extensive consideration to the influence of learner background on learner achievement in the area of assessment. Her study of junior primary and senior secondary learners of Chinese, Italian and Modern Greek showed that while background learners performed better overall than non-background learners on school examinations in the relevant target language, the extent differed from language to language and indeed from task to task.

The study *Student achievement in Asian languages education (SAALE)* (Scarino, Elder, Iwashita, Kim, Kohler & Scrimgeour 2011) addressed the question of what it is that students actually achieve as a result of learning particular Asian languages (Chinese, Indonesian, Japanese and Korean) as part of their K–12 education. Though not focused specifically on community languages, the study examined the impact of learner background on achievements as a community language – an issue that is particularly marked in Chinese. The SAALE study is the first in language education in Australia that has addressed the question of student achievements, K–12, through research based on actual student performance. No such study has been undertaken in understanding the achievements of community language learners. In considering achievements of community language learners, a more expansive understanding of achievements would need to be taken into account than that which was possible in the SAALE study. Such a study should include achievements related to communicating multilingually and interculturally, metacognitive and meta linguistic awareness, and the connection between language learning and identity (see e.g. He 2013; Cruickshank, forthcoming).

2.4 Summary

Through a brief consideration of the research literature on heritage/community language education, mainly in the USA/Canada and Australia, we note the importance of context, both societal and educational. There is considerable discussion and reflection on policies, the provision of heritage/community languages and their link to histories of migration and education. Themes include the legitimacy of the programs, a certain ambivalence on the part of students and parents, issues of status and marginalisation, the role of teachers, and teacher preparation. A crucial issue highlighted by Cummins (2014) is the connection with mainstream education, with Cummins recognising that it is not just a question of providing for 'smaller' languages in school education, but rather of recognising, in both languages education and in education as a whole, the multilingual capabilities and distinctive

knowledges of community language learners. There is limited attention given to curriculum provision; this is no doubt connected to the fact that curriculum development and research has been dominated by generic frameworks that generally elide the specificity of particular languages and particular kinds of languages education provision. What are needed are curricula that respond to the multilingual and intercultural capabilities required in the context of contemporary and future technologies, global media, transnational networks, and operating in the knowledge society and economy. There is a strong emphasis in all of the literature on the need to know the learners and through research, to examine and to work with their complex and dynamic profiles. As Duff and Li (2014) highlight, there is a pressing need to connect with students' desires, voices, identities and multilinguality. These themes are addressed both in the research undertaken in the current review and in the actions proposed.

Chapter 3: Methodology

This project was intentionally designed as a comprehensive review with a view to gathering information from those directly involved in the programs (students, teachers, parents, administrators, community representatives) as well as other interested stakeholders not immediately involved but with related areas of responsibility or activity. The methodology aimed to explore participants' experiences and views about current provisions and to gather their suggestions for improvement.

The method comprised a number of data-gathering and analysis processes over the period September 2017 – April 2018. The initial phase included a study of key historical and contextual documents. This included searching the archives of the ESASA for documents related to the changed nature and role of the Ethnic Schools Program. The documents that were available related largely to the regular operation of the ESASA, hence were able to provide minimal background information about the program overall.

The next phase of data-gathering and analysis focused on quantitative data provided by the ESASA about language program provision. The data that were sought included the number of programs offered in particular languages, the year levels offered in those languages, and the number of students enrolled in the programs, including those undertaking languages units within the South Australian Certificate of Education (SACE). These data were then compiled and analysed as permitted by the nature of the data. For example, raw numbers of programs were collated and listed in tables, ranging from highest to lowest. Where possible, further analysis was performed to identify patterns or trends in take up and enrolments (e.g. students in specific language programs as percentages of total primary students in Ethnic Schools programs.

In addition, the ESASA were able to provide two sets of documents: documents related to the professional learning program; and a series of curriculum documents drawn from a range of Ethnic Schools' programs. The professional learning materials comprised data related to the previous three years of programs, including individual sessions and conferences provided by ESASA, with details of dates, topics, presenters and participant numbers. The curriculum documents consisted largely of teaching and learning programs, with some teaching materials, in a range of languages. These two sets of data were analysed using thematic analysis to identify common themes and issues in the areas of professional learning and curriculum.

The other major source of data was qualitative, obtained through a series of semi-structured interviews and focus groups with key participants and stakeholders in the program. The researchers conducted focus group discussions and interviews with participants involved directly in the program, such as students, parents, teachers and school principals. Further, a round of interviews were held with key stakeholders whose professional responsibilities intersect with or complement the Ethnic Schools Program such as representatives from the Department for Education and Child Development (DECD, now the Department for

Education), the SACE Board, the Office of Non-Government Schools and Services, and the national organisation, Community Languages Australia. Interviews were also held with members within the ESASA including the governing body, the Board, the Executive Officer and the two professional learning support officers. See Appendix A for a comprehensive list of interview participants.

In order to guide the interview discussions a number of focus areas were developed that capture some of the key dimensions of the program overall. These were:

- Policy settings
- The student experience
- Curriculum, teaching, learning and assessment
- Teacher development and support in the Ethnic Schools Program
- Evaluation and quality assurance
- Qualities, values and recognition
- Any other comments

A series of questions were developed for each of these focus areas (Appendix B) and participants were invited to contribute ideas at any stage during the interview and post-interview should they choose to do so. The interviews were recorded and transcripts of the discussion were prepared in order to assist in both analysing the data and, in the interests of authenticity, retaining the original wording and perspectives expressed by participants. The transcripts were analysed using thematic analysis to identify common ideas or lines of thinking and synthesise them into broader themes. To give direct voice to the participants, researchers then selected a number of quotes that captured a substantive point or a particularly significant insight. The quotes have been de-identified and integrated into the discussion of each of the focus areas in Chapter 6.

In relation to ethical concerns and in particular confidentiality, all participants were invited to participate on a voluntary basis and were provided with project information and consent forms (Appendix C) that outlined the researchers' expectations of them, the intended use of the data, and the option to withdraw at any stage should they choose not to participate. Students under the age of consent were required to obtain permission from a parent/caregiver. All data were coded and have been stored securely at the University of South Australia. No participants are named in the report; instead, a title has been used that reflects the individual's involvement in the program (e.g. senior student, educational leader).

A further source of data was made available to the project by the ESASA through the state ESASA conference held in March 2018. The conference was designed collaboratively by the ESASA and the research team as a means of both disseminating information about the review process and providing an opportunity for teachers in Ethnic Schools programs to contribute their perspectives to the discussions and recommendations. Approximately 120 teachers attended the conference, which included sessions specifically designed to enable them to share views, express needs and provide suggestions for improvement. The

responses of groups of teachers were reported orally at the conference and (anonymous) written evaluation forms were completed. Impressionistic notes were made of common themes and recommendations expressed during the conference, and these have also informed this report.

Chapter 4: Analysis of program provision

4.1 Analysis of participation and program provision/trends in provision

In this chapter, data relating to ethnic schools in South Australia and student participation is analysed. The analysis is divided into three sections: data relating directly to the ethnic schools, data relating to the languages taught at the ethnic schools, and data showing how this reflects the broader community.

The data, provided by the ESASA, cover three years: 2013–14, 2014–15 and 2015–16 (referred to here as 2014, 2015 and 2016 for convenience). Because the timescale covered is quite short, relatively few trends can be identified definitively. As many schools have quite small numbers, large variations in numbers from one year to another are not necessarily meaningful, and the opening or closing of a school could be triggered by the availability or lack of availability of a single teacher. However, some possible trends can be seen, and will be discussed below. Except when discussing trends, all data used will be the 2016 data, as it is the most recent data available and it is also easily compared with 2016 Australian Census data.

4.1.1 The ethnic schools

In 2016, 91 ethnic school authorities, teaching around 42 languages, were affiliated with ESASA (see following section). For convenience, in the rest of this chapter, 'school' should be understood as 'school authority', not 'teaching site'. In fact, for the vast majority of school authorities, all of their teaching takes place at a single physical site. In 2016, only eight languages were taught by a single school authority at more than one site (see Table 4.1).

Table 4.1: Languages taught by school authorities at more than one site

Language	No. school authorities	No. sites
Greek	11	16
Arabic (+Coptic)	9	11
Vietnamese	5	7
Kirundi	2	4
Persian+Farsi	2	3
Swahili	2	3
German	1	3
Hungarian	1	2

Around one-quarter of the schools are the only school teaching a specific language. A single school teaches 25 languages; two schools each teach 9 languages; and more than two schools teach the remaining 8 languages (for the latter see Table 4.2).

Table 4.2: Languages taught by more than two school authorities

Language	No. school authorities
Greek	11
Arabic	9
Mandarin	6
Russian	6
Vietnamese	5
Punjabi	4
Bengali	4
Polish	3

Where a language is taught at more than one school, this can relate to a variety of factors, including religion, ethnicity, country of origin of the language variety, and location of school. To use three languages as examples:

- Greek (11 schools): 10 Greek Orthodox schools in different locations, including several in regional South Australia; 1 Lutheran school
- Arabic (9 schools): Islamic schools (associated with various sects); a Druze school; an Egyptian Coptic School (which also teaches Coptic); and an Eritrean school
- Portuguese (2 schools): 1 Brazilian, 1 Portuguese

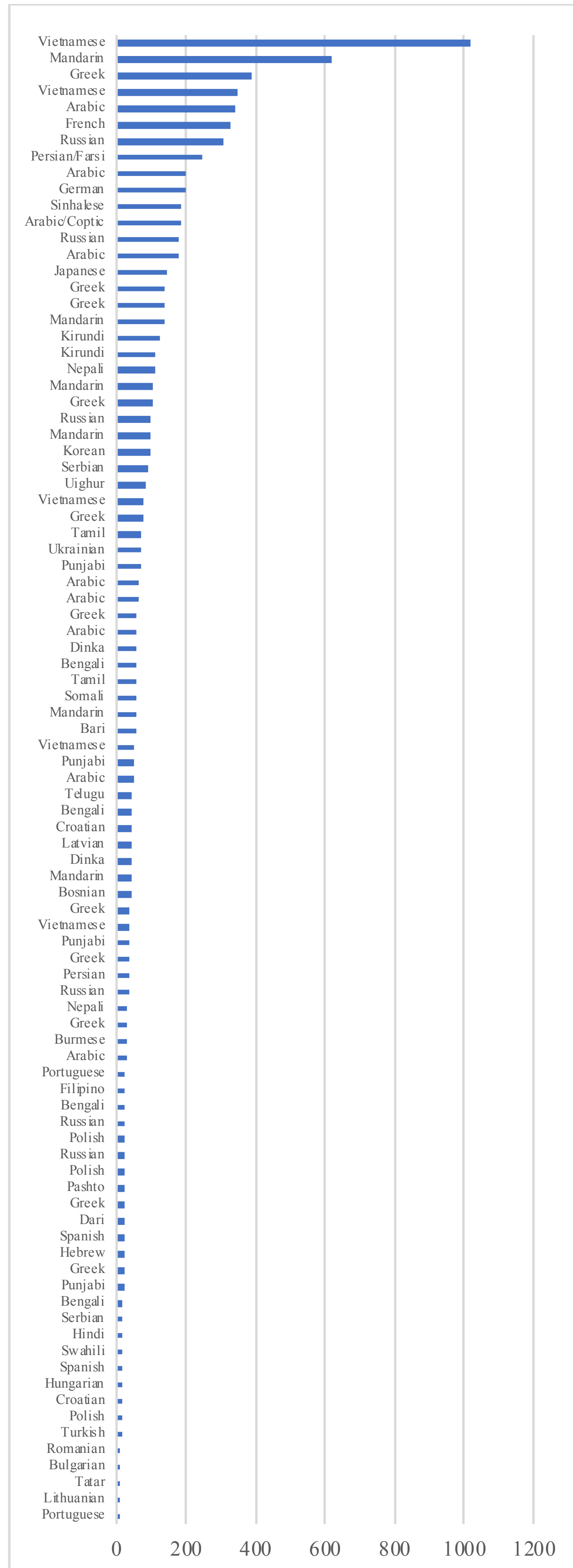
It would appear that almost all the ethnic schools in South Australia are based in or near Adelaide, although the data do not allow this to be established definitively; consequently, it is not possible to determine whether there is appropriate servicing of rural and regional communities through ethnic schools. The only clear case is that of Greek, which has some schools based in regional centres including Berri and Renmark.

The smallest school taught only 9 students in 2016; the largest taught 1017 students. The mean (average) number of students in each school in 2016 was 94 (average in each site, 80 students); however, the huge variation in numbers and the skewed distribution makes this figure essentially meaningless. More relevantly, the median number of students per school is 48 (i.e. half the schools have fewer than this many students, half have more). A more detailed analysis can be seen in Table 4.3, with an alternative representation in Figure 4.1.

Table 4.3: School authorities by number of students

No. students	No. schools	Schools (identified by language taught at school)
1–9	1	Portuguese (1 of 2 schools teaching Portuguese)
10–19	13	Bengali (1/4), Bulgarian (only), Croatian (1/2), Hindu (only), Hungarian (only), Lithuanian (only), Polish (1/3), Romanian (only), Serbian (1/2), Spanish (1/2), Swahili (only), Tatar (only), Turkish (only)
20–29	14	Bengali (1/4), Dari (only), Filipino (only), Greek (2/11), Hebrew (only), Pashto (only), Polish (2/3), Portuguese (1/2), Punjabi (1/4), Russian (2/6), Spanish (1/2)
30–39	10	Arabic (1/9), Burmese (only), Greek (3/11), Nepali (1/2), Persian/Farsi (1/2), Punjabi (1/4), Russian (1/6), Vietnamese (1/5)
40–49	8	Arabic (1/9), Bengali (1/4), Bosnian (only), Croatian (1/2), Dinka (1/2), Latvian (only), Mandarin (1/6), Telugu (only)
50–59	8	Bengali (1/4), Dinka (1/2), Bari (only), Mandarin (1/6), Punjabi (1/4), Somali (only), Tamil (1/2), Vietnamese (1/5)
60–69	6	Arabic (3/9), Greek (1/11), Punjabi (1/4), Ukrainian (only)
70–79	2	Greek (1/11), Tamil (only)
80–89	3	Serbian (1/2), Uighur (only), Vietnamese (1/5)
90–99	3	Korean (only), Mandarin (1/6), Russian (1/6)
100–149	9	Greek (3/11), Japanese (only), Kirundi (2/2), Mandarin (2/6), Nepali (1/2)
150–199	5	Arabic (2/9, incl. Coptic), German (only), Russian (1/6), Sinhalese (only)
200–299	2	Arabic (1/9), Persian/Farsi (1/2)
300–399	5	Arabic (1/9), French (only), Greek (1/11), Russian (1/6), Vietnamese (1/5)
...		
600–699	1	Mandarin (1/6)
...		
1000–1100	1	Vietnamese (1/5)

Figure 4.1: Individual school authorities (labelled with language taught) by number of students



During the three years for which data were provided, certain schools have closed and others have opened. Overall, the number of schools reduced from 97 in 2014 and 2015 to 91 in 2016. The number of schools that opened and closed between these years can be seen in Tables 4.4 and 4.5 respectively.

Table 4.4: Schools (identified by language) which opened in 2015–16

	Language	Comment
Schools opened for 2015	Arabic	
	Arabic	
	Burmese	Only school teaching Burmese
	Nepali	
	Punjabi	
	Swahili	School open only during 2015
Schools opened for 2016	Hindi	Only school teaching Hindi
	Telugu	Only school teaching Telugu

With the exception of Hindi (which only had 17 students in its first year of operation) and one of the Arabic schools (72 students), all of these schools began with 25–35 students in their first year. One interesting feature of these new schools is that where a school taught a language that was already available (Arabic, Nepali, Punjabi and Swahili), the presence of a new school did not affect student numbers in the existing schools teaching those languages. That is, the opening of a new school did not lead to a redistribution of the current students, but rather the addition of new students.

Table 4.5: Schools (identified by language) that closed in 2014

	Language	Comment
Schools closed after 2014	Amharic	Only school teaching Amharic
	Greek	
	Kurdish	Only school teaching Kurdish
	Nuer	Only school teaching Nuer
	Serbian	
	Turkish	
	Armenian	Only school teaching Armenian
Schools closed after 2015		
	Fijian	Only school teaching Fijian
	Filipino	
	Kinyarwanda	Only school teaching Kinyarwanda
	Lao	Only school teaching Lao
	Swahili	School continued teaching Kirundi
	Swahili	School open only during 2015

As with the opening of new schools, the closure of a school where other schools teach the same language (Greek, Serbian, Turkish, Filipino and Swahili) did not result in an increase of

student numbers in the other schools teaching this language. That is, the closure of a school led to a loss of overall numbers of students of that language, not a redistribution of the same number of students over fewer schools.

Of the schools that closed, all except two had 20 students or fewer in the final year. The Swahili school that existed only in 2015 had 30 students and the Kurdish school had 35 students in its final year of operation. It can be seen that of the schools that closed in 2014–2016, the majority were the only school teaching a particular language, and 7 languages ceased to be taught in South Australian ethnic schools. This will be taken up again in the following section, in the discussion of languages taught in the ethnic schools.

4.2 Languages taught at ethnic schools

The exact number of languages taught in ethnic schools in South Australia depends, in part, on one's view of languages, and on the way in which the languages are taught. For the purposes of this report, it will be considered that there are 42 languages in the system, rather than the self-reported 45 languages. The difference relates to several specific cases.

One of the languages reported as being taught is Sanskrit. However, this is taught together with Hindi in the only school that teaches Hindi, and there are therefore no students separate from those studying Hindi, who are specifically studying Sanskrit. These students are represented throughout this report as studying Hindi, but it should be kept in mind that they are also exposed to Sanskrit.

One of the languages reported as taught is Arabic/Coptic, in the Egyptian Coptic School, associated with the St Mary and Anba Bishoy Coptic Orthodox Church. Coptic is an important language in this community as it is the liturgical language, used for church purposes. However, the generally spoken language of the community (apart from English) is Arabic. To facilitate comparison, the figures for students studying Arabic together with Coptic have been combined with the figures for students studying Arabic.

Another complex case is that of a set of closely related languages spoken in Iran, Afghanistan and Pakistan. The national language of Iran is usually called Persian in English; occasionally it is referred to as Farsi, the Persian name for the language. A closely related variety, recognised by the Australian Government as a separate language, is one of the two national languages of Afghanistan. The Australian Government and the Afghan Government recognise this as a separate language and refer to it as Dari (in English and in Dari), although it is also sometimes known as Dari Persian or the Persian equivalent, Farsi Dari. In addition, there is a third related variety, known in English as Hazaraghi (or Hazaragi). This variety is recognised as a separate language by the Australian Government but not by many others, who consider it a dialect of Dari (or sometimes of Persian). Speakers themselves are not always in agreement, so there are speakers who would maintain they are speakers of Persian, or speakers of Dari, even though others may consider them speakers of Hazaraghi. In the self-report data from ESASA, there is one school that teaches Dari, another school that teaches Persian, and a third school that teaches Farsi. To allow comparison with

Australian Government data, here, the student figures from the school that teaches Farsi have been combined with the student figures from the school that teaches Persian, but the Dari figures have been left separate. The Farsi figures have been treated as associated with the language that the Australian Government calls Persian, for two reasons: the school name contains Farsi (rather than for example, Farsi Dari); and it has been reported that in at least some of its teaching the school uses language teaching material that is produced in Iran (so it is Persian rather than Dari).

A situation somewhat similar to that of Sanskrit and Hindi also exists in one school that in 2016 reported that it taught Kirundi, but that Swahili was taught ‘as part of the Kirundi course’. In previous years, that school had reported Swahili student numbers separate to and different from its Kirundi student numbers. Complicating this is the fact that another school also teaches Kirundi (but does not report Swahili), while a further school teaches Swahili (but not Kirundi). The student numbers reported for the school that teaches Swahili ‘as part of the Kirundi course’ have simply been treated here as students studying Kirundi; they are not included in any way in the Swahili student numbers.

Given these caveats, Table 4.6 and Figure 4.2 give different representations of the student numbers for each of the languages that are taught in ethnic schools in South Australia. The languages are ranked here in terms of overall students, but figures are also given for each of the five separate categories of students whose data are reported.

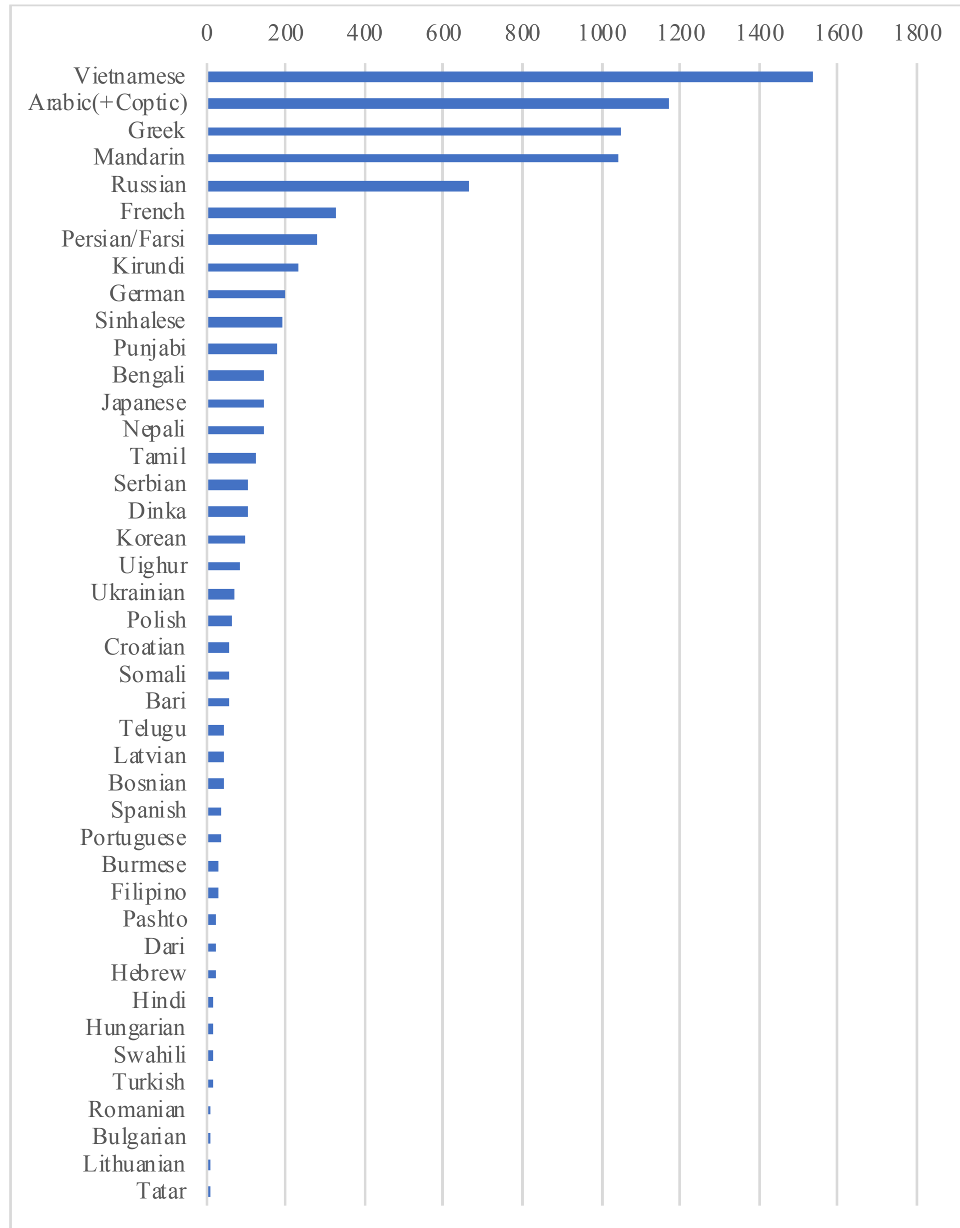
It is possible to see a number of features in these figures overall. Greek and Vietnamese, two of the more established community languages in South Australia, are still very strong, particularly at the primary school level; Vietnamese is also strong at secondary and preschool (although the preschool numbers in Vietnamese have in fact halved between 2014 and 2016).

Perhaps surprising in this data is the complete absence of one of the other more established community languages, Italian. Although there are many Italian community organisations in South Australia, there is no language school that is part of ESASA. This is perhaps simply because Italian is available in many mainstream schools in South Australia, as well as through the School of Languages program, and so children whose parents wish them to study Italian have many opportunities to do so as part of their regular schooling. Arabic and Mandarin, while more ‘recent’ community languages, are also very strongly represented in this data, from preschool through to secondary school.

Table 4.6: Languages at South Australian ethnic schools and student numbers by age group

Language	Playgroup	Preschool	Primary	Secondary	Adult	Total
Vietnamese		95	1144	296		1535
Arabic(+Coptic)	17	69	849	236		1171
Greek		15	940	68	30	1053
Mandarin	1	70	788	162	24	1045
Russian	36	67	418	134	8	663
French	6	14	60	43	203	326
Persian/Farsi	0	2	252	27		281
Kirundi		9	98	127		234
German		18	113	32	35	198
Sinhalese			167	21		188
Punjabi	7	59	94	17	1	178
Bengali	2	7	118	19		146
Japanese		26	105	13		144
Nepali	4	23	115	1		143
Tamil		6	94	25		125
Serbian		1	93	4	7	105
Dinka		5	75	20		100
Korean	5	18	62	5	5	95
Uighur		19	50	16		85
Ukrainian	6	4	46	10	3	69
Polish	2	5	47	6		60
Croatian	1		58			59
Somali		2	32	20		54
Bari	3	3	40	8		54
Telugu			44	1		45
Latvian	10	3	24	1	4	42
Bosnian			32	9		41
Spanish		7	30			37
Portuguese	4	2	12	2	15	35
Burmese	1	5	14	10		30
Filipino	3	5	9	2	7	26
Pashto		1	15	6		22
Dari		4	16	2		22
Hebrew		1	20			21
Hindi		1	16			17
Hungarian			2	11	3	16
Swahili		2	13		1	16
Turkish			13	1		14
Romanian		2	10			12
Bulgarian			11			11
Lithuanian			10			10
Tatar			10			10
Total	**108**	**570**	**6159**	**1355**	**346**	**8538**

Figure 4.2: Languages at South Australian ethnic schools in order of total student numbers



An interesting comparison here is that of French and Spanish, both of which are very popular languages for adult learning, either as part of tertiary study at university or through institutions such as the Workers' Educational Association. Although adult students of French are very strongly represented in ethnic schools, there are no adult students of Spanish, nor indeed any secondary students of Spanish.

Overall it is clear that the vast majority of the students in ethnic schools are primary school students, with nearly three-quarters of the total 8538 students at this level, as seen in Table 4.7.

Table 4.7: Students at ethnic schools divided into age cohorts

Level	% of total student body	No. students
Playgroup	1%	108
Preschool	7%	570
Primary	72%	6159
Secondary	16%	1355
Adult	4%	346

Note that the figures for these different levels are not directly comparable in a strict sense, since preschool, for example, generally covers only a single-year cohort of students, compared with an eight-year cohort of primary students. However, even taking this into account, there are on average 770 primary students at each year level, compared with 570 preschool students and an average of 270 secondary students at each year level.

Many individual languages fit this profile, with around three-quarters of the students in primary school, although the profile is harder to track with smaller languages, since a change in only a few students can totally alter the ratios. Concentrating just on the larger languages, with more than 100 students, we can see the patterns represented in Table 4.8.

Table 4.8: Student profile of the larger languages (> 100 students)

	Language	% at primary
Approximately average % at primary level	Arabic (+ Coptic)	73%
	Bengali	81%
	Dinka	75%
	Japanese	73%
	Mandarin	75%
	Nepali	80%
	Russian	63%
	Tamil	75%
	Vietnamese	75%
More than average % at primary level	Greek	89%
	Persian/Farsi	90%
	Serbian	89%
	Sinhalese	89%
Less than average % at primary level	French	18% (mostly adult)
	German	57% (adult and secondary)
	Kirundi	42% (mostly secondary)
	Punjabi	53% (others preschool)

Two of the languages have more adult students than primary and secondary students combined: 62% of the 326 French students are adults, and 43% of the 35 Portuguese students are adults.

It is instructive to compare the top ten languages in each of the different age brackets (see Table 4.9). As before, note that the numbers across different age groups are not directly comparable, because of the differing number of year levels in each group.

Table 4.9: Top ten languages by student number in each of the age groups

Total students		**Playgroup students**		**Preschool students**	
(42 of 42 languages)		(16 of 42 languages)		(33 of 44 languages)	
Vietnamese	1535	Russian	36	Vietnamese	95
Arabic (+Coptic)	1171	Arabic (+Coptic)	17	Mandarin	70
Greek	1053	Latvian	10	Arabic (+Coptic)	69
Mandarin	1045	Punjabi	7	Russian	67
Russian	663	French	6	Punjabi	59
French	326	Ukrainian	6	Japanese	26
Persian/Farsi	281	Korean	5	Nepali	23
Kirundi	234	Nepali	4	Uighur	19
German	198	Portuguese	4	Korean	18
Sinhalese	188	Bari	3	German	18
		Filipino	3		

Primary students		**Secondary students**		**Adult students**	
(42 of 42 languages)		(33 of 42 languages)		(14 of 42 languages)	
Vietnamese	1144	Vietnamese	296	French	203
Greek	940	Arabic (+Coptic)	236	German	35
Arabic (+Coptic)	849	Mandarin	162	Greek	30
Mandarin	788	Russian	134	Mandarin	24
Russian	418	Kirundi	127	Portuguese	15
Persian/Farsi	252	Greek	68	Russian	8
Sinhalese	167	French	43	Serbian	7
Bengali	118	German	32	Filipino	7
Nepali	115	Persian/Farsi	27	Korean	5
German	113	Tamil	25	Latvian	4

There are relatively few students at the playgroup level; almost all languages have 10 students or fewer. The only two exceptions are Russian, which has very high numbers at this level; and Arabic (+ Coptic), where the students at this level are nearly all in the Egyptian Coptic School.

At preschool level, Vietnamese has very high numbers, although in fact the numbers have halved from 184 in 2014, to 117 in 2015 and to 95 in 2016. If this is an ongoing trend, it has not yet affected numbers of students studying Vietnamese at primary level. There are some interesting languages in the top ten at preschool level (e.g. Uighur and Japanese), but this is related primarily to the fact that some of the larger languages do not have classes at this level.

As noted, the bulk of students, 72%, are at primary level. The top four languages at this level are not at all unexpected – Vietnamese and Greek are traditionally very strong community languages across Australia, and Arabic and Mandarin have joined them in increasing numbers over the past few decades. The number of students studying Russian at primary level is, however, more surprising.

Secondary students are the second-largest group of students, at 16% of the total. Vietnamese, Arabic and Mandarin numbers are high, as for primary students, and so is Russian. Greek numbers are very much lower at this level than at primary level. Interestingly, Kirundi is the fifth highest language at secondary level, following a huge jump in student numbers in 2016: in both 2014 and 2015 there were around 50 secondary students, compared with 127 in 2016. Of the two schools teaching Kirundi, one nearly doubled its secondary numbers in 2016, while the other more than tripled its secondary numbers. French and German are also quite high at secondary level, with French having nearly as many secondary (43) as primary (60) students.

The adult students are perhaps a rather different category compared with other students. There are presumably no or very few native speakers in these classes, with the bulk of adult students either reclaiming their heritage or simply studying a language they are interested in. This is reflected in the rather different top ten languages. French is the strongest by far, with nearly six times as many adult students as the next language. This perhaps reflects the rather different model of school, as French classes are taught through the Alliance Française d'Adelaïde, a very different sort of institution from those running other classes. The number of adult learners of French has in fact fallen substantially over the three years of data, from 304 in 2014 to 268 in 2015, and to 203 in 2016. The second highest language among adult learners, German, has seen the opposite trend, with a rise from 8 students in 2014 to 26 in 2015, reaching 35 in 2016. Greek is still quite strongly represented at the level of adult learners, and there is an interesting scattering of other languages. Neither Vietnamese nor Arabic are taught at this level, despite the very high numbers of students at other levels in those two languages.

As mentioned, several schools opened and closed over the three years of data. In some cases, a school that opened or closed is or was the only school to teach a particular language. This means that certain languages appeared or vanished from ethnic schools in South Australia during the relevant period. These can be seen in Tables 4.10 and 4.11.

Table 4.10: Languages taught in 2016 that were not taught in 2014

Language first taught in 2015	Burmese
Languages first taught in 2016	Hindi
	Telugu

Table 4.11: Languages taught in 2014 that were no longer taught by 2016

Languages lost in 2015	Amharic
	Kurdish
	Nuer
Languages lost in 2016	Armenian
	Fijian
	Kinyarwanda
	Lao

As noted, three years does not necessarily provide sufficient data to observe many clear changes over time, especially when many of these languages are studied by few students. Changes can easily reflect one-off events, such as the loss of a teacher, a quirk of demography or some other external event; however, a number of tentative trends can be considered.

Numbers studying certain languages have dropped quite substantially over the three years. This is particularly the case with many African languages. The data for all languages taught in South Australian ethnic schools that are traditionally spoken in Africa are given in Table 4.12, together with the percentage gain or loss in student numbers between 2014 and 2016.

Table 4.12: Student numbers in African languages, 2014–2016

Language	2014 students	2015 students	2016 students	% gain/loss 2014–2016
Amharic	20	-	-	**(closed)**
Bari	45	54	54	**+20%**
Dinka	174	159	100	**−43%**
Kinyarwanda	17	12	-	**(closed)**
Kirundi	199	219	234	**+18%**
Nuer	10	-	-	**(closed)**
Somali	70	59	54	**−23%**
Swahili	35	66	16	**−54%**

Note that while the numbers in Swahili were entirely erratic in this period, the larger figure in 2015 relates to the opening of a new school in that year, with 30 students. Thus it would seem that with the exception of Bari and Kirundi, there is a quite dramatic decrease, in several cases to zero, in students studying African languages. The figures alone cannot, of course, indicate why this might be the case – it could be a demographic blip, it could be a change in broader Australian society leading students to want to abandon their traditional language, it could be that some of these communities have reached a point where those who are now parents are the first generation who grew up in Australia and want their children to be 'just like the other Aussie kids'. This can only be ascertained with interview or similar data. However, there does appear to be a clear trend of reduced enrolment in ethnic schools teaching African languages.

While Arabic has had a substantial increase over the three years, languages traditionally spoken in Turkey and its immediate neighbours have fewer students in 2016 than in 2014, as seen in Table 4.13, while the major languages of Iran and Afghanistan have fluctuated in student numbers, with Dari reducing, Pashto increasing then returning to the 2014 number, and Persian/Farsi dropping dramatically in 2015 then swinging up even more strongly for 2016.

Table 4.13: Middle Eastern languages

Language	2014 students	2015 students	2016 students	% gain/loss 2014–2016
Arabic (+Coptic)	969	1140	1171	**+21%**
Armenian	12	6	-	**(closed)**
Kurdish	35	-	-	**(closed)**
Turkish	50	20	14	**−72%**
Dari	30	25	22	**−27%**
Pashto	22	30	22	**0%**
Persian/Farsi	212	149	281	**+33%**

The reasons for these sharp reductions and fluctuations are unknown. The closure of Kurdish is particularly puzzling, as it had a fairly large cohort in 2014, including 25 primary students and 7 secondary students. It is possible that an outside factor, such as teacher supply, affected Kurdish.

A number of European languages have reduced enrolments over 2014–2016, with French, Hungarian and Lithuanian all dropping quite drastically, as seen in Table 4.14. On the other hand, Russian has grown rapidly.

Table 4.14: European languages with substantial changes in student numbers

Language	2014 students	2015 students	2016 students	% gain/loss 2014–2016
French	475	415	326	**−31%**
Hungarian	40	18	16	**−60%**
Lithuanian	26	19	10	**−62%**
Russian	511	576	663	**+30%**

Many other similar European languages have remained steady. As noted, unlike French, German has gained in numbers; and unlike Lithuanian, Latvian has fluctuated but is somewhat higher in 2016 than in 2014.

East Asian and Southeast Asian languages had a mixed history over the three years, as seen in Table 4.15.

Table 4.15: East and Southeast Asian languages

Language	2014 students	2015 students	2016 students	% gain/loss 2014–2016
Burmese	-	24	30	**(opened)**
Lao	10	12	-	**(closed)**
Mandarin	891	905	1045	**+17%**
Vietnamese	1680	1628	1535	**−9%**

A new Burmese ethnic school has opened, while a Lao school has closed. Mandarin has grown somewhat from its already substantial base; Vietnamese has reduced somewhat, but still has substantially more students than any other language.

Perhaps most interesting are languages from the Indian subcontinent. Several new ethnic schools have opened; and other languages either increased student enrolments or at the very least remained steady, as seen in Table 4.16.

Table 4.16: Languages of Bangladesh, Bhutan, India, Nepal and Sri Lanka

Language	2014 students	2015 students	2016 students	% gain/loss 2014–2016
Bengali	141	156	146	**+4%**
Hindi	-	-	17	**(opened)**
Nepali	61	89	143	**+134%**
Punjabi	106	151	178	**+68%**
Sinhalese	172	140	188	**+9%**
Tamil	129	116	125	**−3%**
Telugu	-	-	45	**(opened)**

Nepali showed the largest increase of any language over this period. This included the opening of a new school, but the existing school had a clear increase in student numbers as well.

4.2.1 The broader community

It is possible to consider the enrolments at ethnic schools in South Australia in comparison with data from the 2016 Australian Census for South Australia. Two sets of figures in the census data are potentially highly relevant for ethnic schools – language spoken at home and ancestry. In many cases, ethnic schools are centred around a community of people who speak the relevant language as their home language and wish their children to have some more formal teaching in the language. In other cases, people may not speak the relevant language themselves, but feel an ancestral connection with it, which they wish to impart to their children or take up for themselves.

4.3 Ethnic schools and home languages

It is possible to access census data and examine how many South Australians of each age have indicated on the census that they speak a particular language at home (or have had this indicated for them, in the case of children). There are certain issues with this data: in particular, with young children, some parents categorise their children as 'non-verbal', while others mark the language that they themselves speak; and where the numbers are small, the Australian Bureau of Statistics 'fudges' the figures slightly to ensure that particular individuals cannot be traced through their census responses. For these reasons, here, we will consider only the top ten languages spoken at home in South Australia by each of the relevant age groups, leaving aside English (which is unsurprisingly the highest language in all categories) and 'not stated' (second highest; the question is optional).

There are two specific complicating factors in comparing the census data on language spoken at home with the Ethnic Schools enrolment data. The first of these has already been touched on, and relates to the issue of Persian, Farsi, Dari and Hazaraghi. In the census data, there are high numbers of respondents living in South Australia who indicate that they speak Hazaraghi at home, but there is no ethnic school that states that it teaches Hazaraghi. This could stem from a variety of causes. It is possible that students of Hazaraghi background do not study their ancestral language, even though they speak it at home. More likely, however, some of them attend a school that states that it teaches either Dari or Persian/Farsi. For the purposes of comparison here, then, the Dari and Hazaraghi figures from the census data have been conflated; however, further discussion will be required.

The other complication relates to Tagalog and Filipino. Tagalog is one of the most widely spoken languages in the Philippines. A particular standardised variety of this language is one of the national languages of the Philippines and is referred to as Filipino. Only Filipino is taught in South Australian ethnic schools; however, in the census data, there are many people who indicated they speak Filipino at home, and many others who indicated they

speak Tagalog at home. To facilitate comparisons, we amalgamated the Filipino and Tagalog census data amalgamated here.

Given all these various caveats, the relevant South Australian data from the 2016 census are presented in Table 4.17, both for all speakers and also for the various non-adult age groups. Census data are reported by age rather than stage of schooling, so the correspondences are approximate.

Table 4.17: Top ten languages spoken at home in South Australia by each of the age groups

Total speakers		**Ages 0–3 (playgroup)**		**Age 4 (preschool)**	
Italian	29125	Mandarin	1480	Mandarin	420
Mandarin	28770	Punjabi	728	Punjabi	214
Greek	23000	Vietnamese	721	Vietnamese	213
Vietnamese	19037	Arabic	579	Arabic	181
Cantonese	9669	Dari/Hazaraghi	443	Gujarati	148
Filipino/Tagalog	9325	Gujarati	417	Dari/Hazaraghi	135
Punjabi	9307	Hindi	402	Greek	127
Arabic	9303	Greek	393	Hindi	119
Dari/Hazaraghi	7339	Malayalam	303	Malayalam	104
Hindi	7306	Spanish	297	Cantonese	77

Ages 5–12 (primary)		**Ages 13–17 (secondary)**	
Vietnamese	1839	Vietnamese	1359
Mandarin	1618	Mandarin	1315
Greek	1278	Greek	839
Arabic	1274	Dari/Hazaraghi	644
Dari/Hazaraghi	1060	Arabic	639
Punjabi	923	Filipino/Tagalog	583
Hindi	738	Italian	490
Malayalam	676	Cantonese	459
Italian	656	Hindi	347
Filipino/Tagalog	632	Korean	292

Source: Australian Bureau of Statistics (n.d.). Compiled from data at https://profile.id.com.au/

Presented in this way, Table 4.17's census data on the top ten languages spoken at home by each age group is easily compared with Table 4.9's data on the top ten languages by number of students in ethnic schools, by age group. There are some clear correspondences, but also some very clear differences.

Two very obvious differences emerge immediately from the list of total speakers in Table 4.17. The language spoken at home by more speakers than any other (except English) is Italian, and the 5th most commonly spoken is Cantonese. Neither of these languages is represented in the ethnic schools. Although Italian is definitely more strongly spoken by an older generation of speakers, this is not sufficient to explain the discrepancy; it is still the 9th most common home language for primary students and the 7th for secondary students. As

mentioned earlier, it is perhaps the strong presence of Italian classes in the mainstream schooling sectors that leads to its absence in ethnic schools.

Cantonese is the 5th most commonly spoken home language overall in South Australia (leaving English aside). These numbers probably partly reflect the presence of international university students, as it is only 16th among primary age students and 8th among secondary school students; nonetheless, this is still a far higher number of speakers than many languages that are taught in ethnic schools. Although it cannot be seen directly from these figures, it would appear likely that many who speak Cantonese at home would like their children to be educated to speak (or at least read and write) Mandarin. Mandarin itself is strongly reflected in the ethnic schooling program.

There are a few languages taught in ethnic schools that are more strongly represented than might be expected based on the number of native speakers. Perhaps the most obvious of these are French and Russian. As noted earlier, the majority of students of French are studying when older – most frequently as adults. It would seem that these students are learning French ab initio as adults. This would explain the divergence between French having the 6th highest number of students overall, but being ranked 25th in terms of the number of speakers at home in South Australia.

Russian is perhaps the most interesting case. It is ranked 4th–6th in terms of student numbers: 5th overall and among primary students, 4th among preschool students and secondary students, 6th among adults. This in no way reflects the number of people who speak the language at home in South Australia according to the 2016 Census – Russian ranks 21st overall for speakers at home, 18th among secondary students and 26th among primary students. Although it is not possible to tell from these figures, given the large numbers of primary and secondary students studying Russian in ethnic schools it seems unlikely that these are learners with no connection to Russian; that is, the situation of Russian is unlike that of French. It seems more likely that the Russian-speaking community are heavily invested in language maintenance efforts, with a far higher percentage sending their children to Russian school compared with many other communities.

There are two stand-out languages that are studied in ethnic schools by far fewer students than might be expected based on numbers of speakers at home: Filipino/Tagalog and Dari/Hazaraghi. However, as noted, these are both complex cases. Filipino ranks only 31st in numbers of students in ethnic schools, far lower than its ranking as the 6th most widely spoken language (other than English), or even than its ranking as the 10th most spoken by primary age children. The reasons for this discrepancy are unclear; even separating out those who specifically speak Filipino (rather than Tagalog) at home, this is still the 20th most widely spoken language (with Tagalog the 13th most widely spoken). Perhaps the strong use of English in the Philippines has an impact here.

When it comes to the relatively low numbers of students studying Dari in comparison with the relatively high number of speakers of Dari and Hazaraghi at home, the labels could be misrepresenting reality. According to the census data, Dari/Hazaraghi is the 9th most

commonly spoken language in South Australia (leaving English aside) and Persian (excluding Dari) is the 15th. While Dari ranks only 32nd in the number of students in ethnic schools in South Australia, Persian/Farsi ranks 7th. Thus, it is possible that many students who are recorded in the census as having a home language of Dari or Hazaraghi are actually studying at an ethnic school that reports its language as 'Persian' or 'Farsi'.

A very interesting situation relates to the languages of India (and also more broadly to those of the Indian subcontinent). To begin with, there are fascinating differences within the census data, depending on age. The younger a speaker is, the more likely he or she is to speak an Indian language, as can be seen from the distribution of Indian languages in the top ten languages spoken at home by age group in Table 4.18.

Table 4.18: Position of Indian languages in the top ten languages spoken at home, by age group

Age group	Languages and ranking
0–3 (playgroup)	Punjabi is 2nd, Gujarati 6th, Hindi 7th, Malayalam 9th
4 (preschool)	Punjabi 2nd, Gujarati 5th, Hindi 8th, Malayalam 9th
5–12 (primary)	Punjabi 6th, Hindi 7th, Malayalam 8th
13–17 (secondary)	Hindi 9th
Overall	Punjabi 7th, Hindi 10th

Source: Australian Bureau of Statistics (n.d.). Compiled from data at https://profile.id.com.au/

Either there is a very strong pattern of change in demographics, presumably resulting from migration, occurring in this data; or else children are being reported as speaking Gujarati and Malayalam (and to some extent Punjabi) at home when very young, but as they age they are reported as replacing this with another language (presumably English). This has much less effect on Hindi (and to some extent Punjabi).

The languages of the Indian subcontinent that are spoken at home contrast quite sharply with those present in the ethnic schools in South Australia. Two of the languages most commonly spoken by children, Malayalam and Gujarati, are not taught at all. Hindi has far fewer students than might be expected, based on home speakers; it only began to be taught in 2016, and although it is the 10th biggest language by overall number of home speakers in South Australia, it has only the 35th highest student population in ethnic schools. Punjabi is taught in ethnic schools, and by and large the number of students studying Punjabi corresponds to what we might expect based on home speakers. It is the language with the 4th–15th most students (depending on level), and it is the 2nd–12th most commonly spoken at home (after English). Other languages of the region – including Telugu and Tamil – have more students than might be expected based on the number of home speakers in South Australia, while some others – Sinhalese and Bengali – have very many more students than might be expected. On the other hand, Urdu (the 23rd most frequently spoken at home, and the 13th most commonly spoken at home by primary age students) is not taught at all; in this case, there may be an additional factor in religion, with Arabic being an important language in the community.

4.4 Ethnic schools and ancestry

As well as the language spoken at home in communities affecting their use of ethnic schools, ancestry can have an effect; however, this is complex. The Australian Census does ask about ancestry; but respondents can give up to two ancestries. Unlike language spoken at home, which does have an effect on use of ethnic schools, there is no direct link between ancestry and language. Some of the most common ancestries for Australians under the first of the two possible ancestry categories are Irish, Scottish and Welsh. Although there are corresponding languages, individuals with one of these ancestries do not necessarily feel any connection with those languages. The 32nd most common ancestry given is African, which gives no hint of an associated language. Similarly, Indian is the 8th most popular ancestry, but Punjabi is 46th and Sikh is 58th; both designations are separate from Indian. And while Afghan is the 14th most popular ancestry and may include speakers of Pashto and Dari, it does not include the many respondents who selected Hazara as best representing their ancestry.

Leaving aside those complications, the 20 most popular responses for first ancestry of South Australians in the 2016 census data are seen in Table 4. 19.

Table 4.19: Top 20 listing of first ancestry for South Australians

Rank	First ancestry
1	English
2	Australian
3	Italian
4	Irish
5	Scottish
6	German
7	Chinese
8	Indian
9	Greek
10	Vietnamese
11	Filipino
12	Dutch
13	Polish
14	Afghan
15	Croatian
16	Serbian
17	Australian Aboriginal
18	Khmer (Cambodian)
19	Korean
20	Iranian

Source: Australian Bureau of Statistics (n.d.). Compiled from data at https://profile.id.com.au/

The situation is indeed complex, but in the light of this ancestry data, there are a couple of points to note about the ethnic schools data. First, it is clear that languages such as Mandarin, Vietnamese and Greek are strongly represented in both the ethnic schools data and in the

ancestry data from the census. As with the data around language spoken at home, in light of the number of respondents who list their first ancestry as Italian, Filipino or Indian, there is the odd fact that Italian, Filipino and the various Indian languages are taught either not at all in ethnic schools or only to low numbers of students.

German is ranked very high as a first ancestry in South Australia. It is second of ancestries outside Australia and the various nations of the United Kingdom and Ireland, and this seems to better account for its ranking of 9th highest number of students overall (and 2nd highest of adults), more so than its ranking as 11th overall spoken most frequently at home, or 25th most commonly spoken at home by primary age children.

Similarly, the number of students studying certain other languages in ethnic schools – for example Serbian (16th) and Croatian (22nd) – can be seen to reflect ancestry (11th and 12th respectively, outside Australia and the UK and Ireland) as well as the number of home speakers (19th and 26th).

Leaving aside certain ancestries – Australian, the UK and Ireland, and Australian Aboriginal ancestry – there are only three ancestries in the top 20 first ancestry responses of South Australians that might be expected to correlate to particular languages, but which are not found in the ethnic schools in South Australia. One of these, Italian, has already been discussed. The second is Dutch. The Dutch are famous in sociolinguistic circles for their 'abandonment' of the Dutch language, normally within a single generation, with those who arrive in Australia from the Netherlands or Belgium ceasing to speak Dutch even among themselves. The absence of Khmer, on the other hand, is much more significant here, as one might expect this language to be present in the ethnic schools program. Potentially, however, it has followed a path similar to Lao, and was taught in previous years.

4.5 Analysis of SACE provision and participation

SACE Board data from 2011 to 2017 have been provided for the number of students at a school belonging to the Ethnic Schools Authority of South Australia who undertook a language at Stage 1 or Stage 2.[1]

It is important to note that these data do not correspond entirely to that provided separately by the ESASA. A clear case of this occurs with Maltese. In the ESASA data, the only school teaching Maltese ceased to operate after the 2010–11 reporting period (which should correspond to the 2010 school year). However, the SACE data reports that there were students undertaking Stage 2 Maltese at an ethnic school in 2011, 2012 and 2013. Given this very obvious discrepancy, it is possible that similar discrepancies exist in other parts of the data and cannot be seen so easily.

[1] The data were provided by the SACE Board in February 2018. The 2016 and 2017 data were provided before the closure of the clerical check period, and thus could change.

The SACE data had a single student in 2017 studying beginning Arabic as a 20-unit course at Stage 1. All other students in the data were undertaking languages at either continuing or background speaker level. In the following data, it has been assumed that the coding of this single student was a mistake, and he or she has been treated as having undertaken continuing Arabic. (Because it is only a single student, this does not invalidate any of the generalisations made in this analysis.)

4.5.1 SACE languages at ethnic schools

Depending on the year, students undertook SACE languages (Stage 1 or 2) in around 10–20 different ethnic schools, with around 10–15 distinct languages involved. This means that around 10%–20% of the ethnic schools participated in the SACE, with around 10%–20% of the languages taught in ethnic schools being assessed in the SACE. The precise figures in each year can be seen in Tables 4.4.20 and 4.4.21.

Table 4.20: Number of ethnic schools where a SACE language was undertaken, 2011–2017

	2011	2012	2013	2014	2015	2016	2017
No. ethnic schools teaching a SACE language	17	14	16	11	20	18	18
Total no. ESASA ethnic schools	84	91	89	97	97	91	92
% of schools teaching a SACE language	20%	15%	18%	11%	21%	20%	20%

Table 4.21: Number of SACE languages taught in ethnic schools, 2011–2017

	2011	2012	2013	2014	2015	2016	2017
No. SACE languages in ethnic schools	11	10	12	9	14	11	11
Total no. languages in ethnic schools	44	46	45	46	44	42	42
% of SACE languages	25%	22%	27%	20%	32%	26%	26%

Note: These figures include the Language and Culture course as a language. In 2015 and 2017, the 'Language and Culture' course is counted twice, as in those years it is taught at a school that teaches Kirundi and a school that teaches Somali.

Relatively few languages in the ESASA program overall are taught at more than one ethnic school (only 8 of the total 42 languages). Of the SACE languages, the only ones taught at more than one school in 2017 were: Greek (2 schools); Russian (4 schools); Vietnamese (2 schools); Language and Culture – Kirundi (2 schools); and Arabic (2 schools in 2017, 4 different schools over the period 2011–2017).

The 11 languages that were undertaken by students at SACE level in 2017 in ethnic schools are given in Table 4.22, together with the language level(s), the stage(s), and the number of units.

Table 4.22: SACE languages in ethnic schools in 2017

Language	Level	Stage (and Units)	
Arabic	Continuers	1 (20)	2 (20)
German	Continuers	1 (10)	2 (20)
Greek (Modern)	Continuers	1 (10), 1 (20)	2 (20)
Hungarian	Continuers	1 (20)	2 (20)
Language and Culture (Kirundi)		1 (20)	2 (20)
Language and Culture (Somali)		1 (20)	2 (20)
Russian	Continuers	1 (10), 1 (20)	2 (20)
Sinhala	Continuers	1 (10)	2 (20)
Tamil	Continuers		2 (20)
Ukrainian	continuers	1 (20)	
Vietnamese	background speakers	1 (10)	2 (20)
Vietnamese	continuers	1 (10)	2 (20)

In most other years, SACE French has been present in the ethnic schools program (with Stage 1 and Stage 2 continuers). SACE Maltese, Persian, Polish and Romanian have also been taught, but none of them in the last two years.

It is interesting that in 2017, Vietnamese is the only SACE language in ethnic schools with a specific curriculum for background speakers. There were students undertaking SACE Russian for background speakers in 2011–2014 at one school, however, from 2012 onwards the number of students undertaking Russian (continuers) at that school increased, and there have been no background speakers students since 2014.

Many ethnic schools offering a language as a SACE subject have only 20-unit courses at Stage 1. Where both 10-unit and 20-unit subjects are listed, individual schools offer one or the other; the 10-unit courses have more students in each case. One school that originally taught 20-unit Stage 1 Greek switched to 10-units in 2013; similarly, a school teaching Vietnamese switched from 20-units to 10-units for both background speakers and continuers from 2015.

Generally speaking, the languages that have SACE students in ethnic schools are the languages that have higher numbers of secondary students overall in ethnic schools. For example, in 2017, the top 15 languages in ethnic schools with the highest number of secondary students, included Vietnamese, Arabic, Russian, Greek, Kirundi and German. Somali, Tamil and Sinhalese were in the next five languages by numbers of secondary students. There are two sets of unusual differences between the languages with the highest numbers of secondary students taught at ethnic schools and the SACE languages undertaken by students.

Most strikingly, the language with the third-highest number of secondary students studying in ethnic schools in South Australia is Mandarin Chinese, with 141 secondary students in 2017. However, no students undertake SACE Chinese at either stage in ethnic schools.

Two languages, Ukrainian and Hungarian, are studied at ethnic schools by relatively fewer secondary students (being the 17th and 22nd most studied respectively), but both have SACE students.

4.5.2 Students undertaking SACE languages at ethnic schools

In each year for which data are available, there are approximately 150–200 students undertaking a SACE language in ethnic schools. This is approximately 15% of the total number of secondary students studying a language in ethnic schools, as can be seen in the figures in Table 4.23.

Table 4.23: Number of students undertaking a SACE language in ethnic schools, 2011–2017

	2011	2012	2013	2014	2015	2016	2017
No. SACE students in ethnic schools	153	143	173	130	193	201	190
No. secondary students in ethnic schools	1057	1120	1092	1071	1299	1355	1371
% of students doing SACE	14%	13%	16%	12%	15%	15%	14%

With the exception of Vietnamese, very few individual languages have more than 20 students in any year; many only have 1 or 2 students each year. This makes comparisons and trends very difficult, since the presence or absence of a single student from the figures can make a huge difference. The overall number of students studying a Stage 1 SACE language in the ethnic schools program can be seen in Table 4.24. Note that 10-unit and 20-unit Stage 1 courses have been combined.

Table 4.24: Number of students studying Stage 1 SACE languages (10 units and 20 units) in ethnic schools, 2011–2017

	2011	2012	2013	2014	2015	2016	2017
Arabic (continuers)	3	2		4	5	3	2
French (continuers)	13		14	2			
German (continuers)		16		11	2	23	14
Greek (continuers)	4	2	5	2	6	2	6
Hungarian (continuers)				1	6	7	4
Language and Culture (Kirundi)							4
Language and Culture (Somali)				6	6	2	4
Persian (background speakers)			1	5			
Polish (continuers)		3			6		
Russian (background speakers)	6	17	2				
Russian (continuers)	3	1	12	23	18	27	21
Sinhala (continuers)							1
Ukrainian (continuers)		1	2				2
Vietnamese (background speakers)	11	10	19	5	8	7	16
Vietnamese (continuers)	20	39	53	28	84	56	40
Total	**60**	**91**	**108**	**87**	**141**	**127**	**114**

With the small number of students and the frequent lack of students, the only reliable trend that can apparently be seen over the years in this data is that the number of students studying Russian (continuers) has increased. However, as discussed, there were students studying Russian (background speakers) in 2011–2013, and these students stop after 2014. If it is assumed that students who were likely to have studied Russian (background speakers) switched to studying Russian (continuers), the only trend to be seen in the data is no longer present, with student numbers in the 'combined' Russian no longer having a clear increase from year to year, but rather from 2011 to 2017, totalling 9, 18, 14, 23, 18, 27 then 21.

The overall number of students studying a Stage 2 SACE language in the ethnic schools program is given in Table 4.25. Once again, however, no clear trends can be observed in the data.

Table 4.25: Number of students studying Stage 2 SACE languages in ethnic schools, 2011–2017

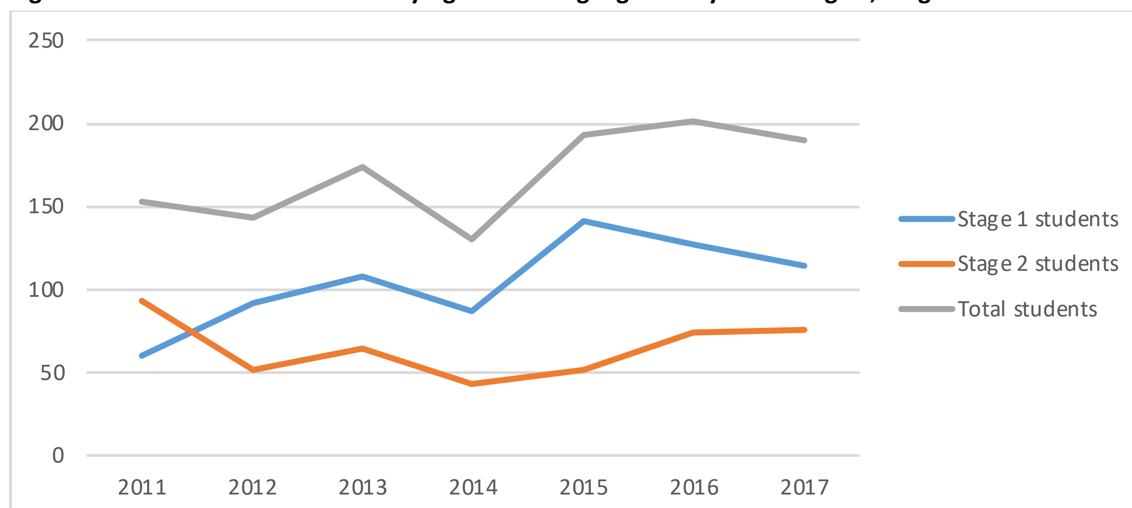
	2011	2012	2013	2014	2015	2016	2017
Arabic (continuers)	6	6	1		2	4	3
French (continuers)	7	7	5	8	3	2	
German (continuers)	7		8		4	1	14
Greek (continuers)	5	5	2	2	1	2	3
Hungarian (continuers)	5		1			2	3
Language and Culture (Kirundi)					2		5
Language and Culture (Somali)			3	6	5	4	4
Maltese (continuers)	9	3	3				
Polish (continuers)	5	1					
Romanian (continuers)					1		
Russian (background speakers)	6	4	11	1			
Russian (continuers)	7	3	2	6	12	14	13
Sinhala (continuers)					1	5	2
Tamil (continuers)	2	1	3		4	5	5
Ukrainian (continuers)	2				1	1	
Vietnamese (background speakers)	7	10	8	4	5	6	4
Vietnamese (continuers)	25	12	18	16	11	28	20
Total	**93**	**52**	**65**	**43**	**52**	**74**	**76**

It is perhaps worth noting that whereas most languages have been undertaken by students at both Stage 1 and Stage 2 over the data period, certain languages have been studied only at Stage 1 or only at Stage 2 in the data period. In particular, the very few students who studied SACE Persian did so at Stage 1 only, and the only students to study SACE Maltese, Romanian and Tamil did so at Stage 2.

Given the fluctuations in the number of students studying each individual SACE language at ethnic schools, it is unsurprising that there is no clear trend in the total number of students over time, as can be seen in Figure 4.3. It is possible that there is an overall upward trend in total student numbers from around 150 in 2011 to around 200 in 2017, but the individual

fluctuations and the differences in Stage 1 and Stage 2 students make this unlikely to be a true, continuing trend.

Figure 4.3: Number of students studying a SACE language each year at Stage 1, Stage 2 and overall



4.5.3 Student results

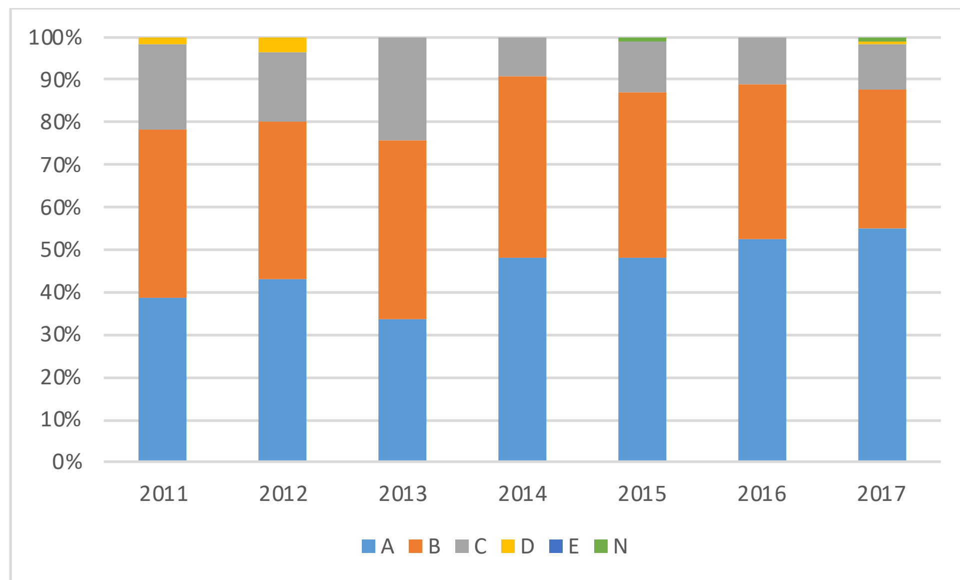
Although there are too few students in each language to say anything meaningful about student results in individual languages, it is possible to consider the grade distribution of the entire student cohort.

It is very easy to see from Table 4.26 and Figure 4.4 that very few students in Stage 1 have a grade of C or less. The majority of students received an A or B. The proportion receiving an A appears to have gone up over the time period covered here, from around 40% of students receiving an A to around 55% receiving an A. Very few students received a D, none received an E, and the two students receiving a result of N were both studying Language and Culture (Somali).

Table 4.26: Grade distribution for Stage 1 students, SACE languages in ethnic schools, 2011–2017

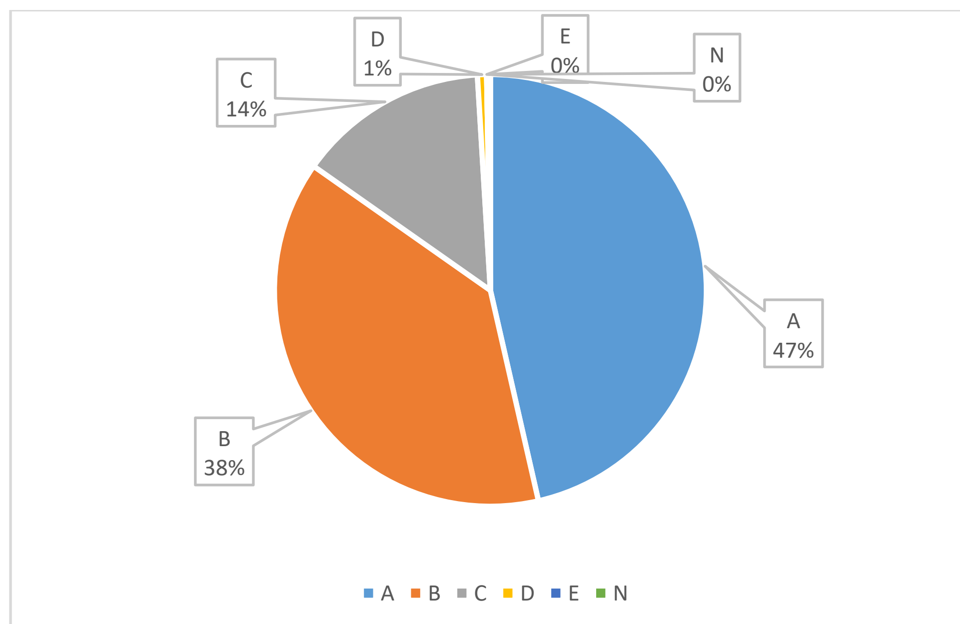
	A	B	C	D	E	N	Total
2011	23	24	12	1	0	0	60
2012	39	34	15	3	0	0	91
2013	36	46	26	0	0	0	108
2014	42	37	8	0	0	0	87
2015	68	55	17	0	0	1	141
2016	67	46	14	0	0	0	127
2017	63	37	12	1	0	1	114
All years	**338**	**279**	**104**	**5**	**0**	**2**	**728**

Figure 4.4: Grade distribution (in percentage) for Stage 1 students, SACE languages in ethnic schools



The overall grade distribution for students studying a SACE language at Stage 1 in ethnic schools for all years from 2011 to 2017 can easily be seen in Figure 4.5. Across the seven years of data, 47% of students received an A, 38% a B, 14% a C, and 1% a D.

Figure 4.5: Grade distribution (in percentage) for Stage 1 students, all years 2011–2017

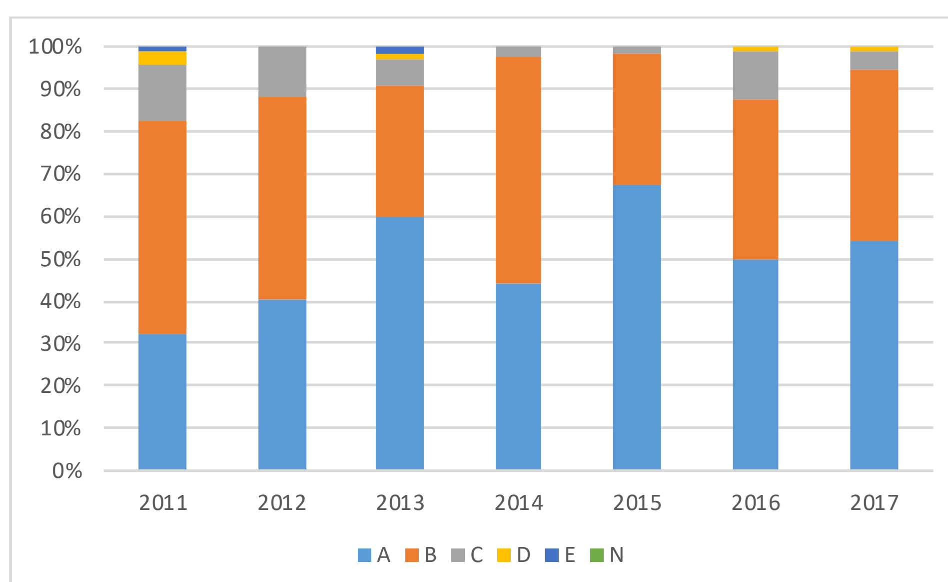


The grade distribution for Stage 2 students studying SACE languages in ethnic schools in 2011–2017 is given in Table 4.27 and Figure 4.6.

Table 4.27: Grade distribution for Stage 2 students, SACE languages in ethnic schools, 2011–2017

	A	B	C	D	E	N	Total
2011	30	47	12	3	1	0	93
2012	21	25	6	0	0	0	52
2013	39	20	4	1	1	0	65
2014	19	23	1	0	0	0	43
2015	35	16	1	0	0	0	52
2016	37	28	8	1	0	0	74
2017	41	31	3	1	0	0	76
All years	**222**	**190**	**35**	**6**	**2**	**0**	**455**

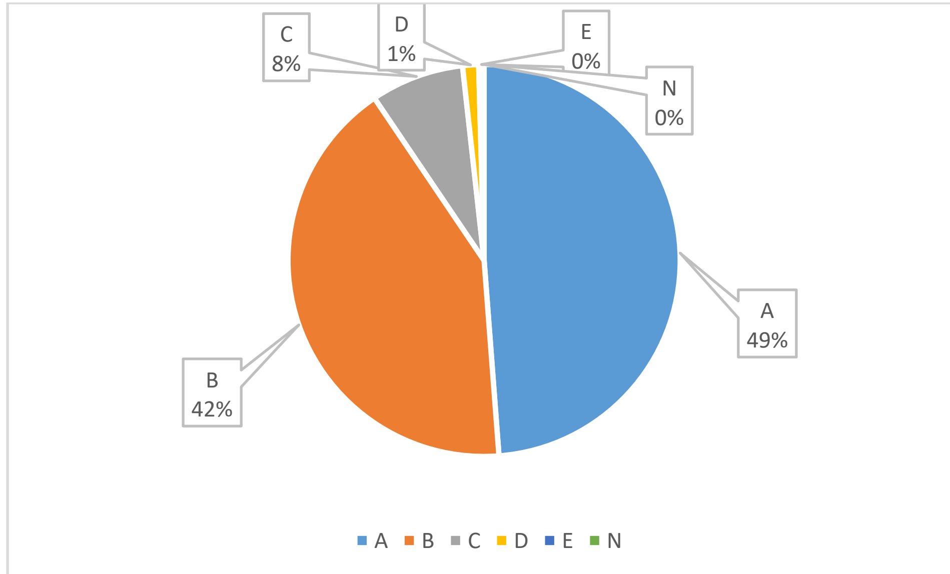
Figure 4.6: Grade distribution (in percentage) for Stage 2 students, SACE languages in ethnic schools, 2011–2017



As with Stage 1 students, the vast majority of Stage 2 students received a grade of A or B. Only two students received an E (both in Maltese); none received a grade of N. It is possible that there is a trend once again, from around 30% of students receiving an A in 2011 to around 50% in 2017; but the trend is less clear for Stage 2 students than it was for Stage 1, with greater fluctuation from year to year.

The overall grade distribution for all students studying a SACE language at Stage 2 in ethnic schools for all years 2011–2017 can be seen in Figure 4.7. In the data collection period, 49% of Stage 2 students received an A, 42% a B, 8% a C, and 1% a D. The overall grade distribution is not too dissimilar from that at Stage 1, although a lower percentage of Stage 2 students receive a C, with a higher percentage receiving a B.

Figure 4.7: Grade distribution (in percentage) for all Stage 2 students, all years 2011–2017



4.6 Summary

The data presented in this section indicate a number of features of programs in ethnic schools in South Australia. Firstly, the data relate to a three-year span only and while this is of value, it is insufficient to determine meaningful trends. The data and the analysis do, however, represent an important baseline that could, with systematic gathering of similar data over coming years, provide a rich source of information about longer term trends and needs of the program overall. Secondly, the analysis that has been possible using the data provided indicates that the ethnic schools program is largely (85%) a primary school phenomenon, with far fewer students (15%) at secondary levels. There are a range of languages with programs, some well-established and stable, and others more recent and volatile. The profile of language programs suggests a potential for established and recently established programs to work together more closely and learn from experience. In addition, there is a small but steadily increasing number of students enrolling in SACE accredited subjects and performing well, be it in specific languages or under the umbrella subject of Language and Culture. Finally, the analysis in this section indicates that some languages, such as Mandarin, may have untapped potential for increasing provision and enrolments; however, this would need to be investigated more fully to determine whether this is indeed warranted.

Chapter 5: Analysis of professional learning provisions

5.1 Accreditation Course

The following section provides a review of the main professional learning program within the ESASA, known as the Accreditation Course for Teachers in Ethnic Schools (hereafter, the Accreditation Course). The discussion here focuses on the nature of the materials that comprise the Course rather than its delivery, which will be discussed in Section 6.5 of this report.

The Accreditation Course is a long-established form of professional learning provision for teachers in Ethnic Schools programs. Initially developed in the 1990s under the auspices of the Ethnic Schools' Board, the Accreditation Course and is 'aligned with the National Community Languages Schools Quality Assurance Framework, which meets the intentions of the Melbourne Declaration on Educational Goals for Young Australians (2008)' (ESASA, 2016: Acknowledgements). It does not articulate with any other courses or tertiary accredited awards. Minor updates have been carried out over subsequent years, including most recently the addition of an introduction to the Australian Curriculum: Languages through inclusion of extracts from the *Shape paper* (Australian Curriculum, Assessment and Reporting Authority [ACARA] 2011).

The Accreditation Course is designed as a series of 12 sessions for all teachers of languages within ethnic schools programs. Each session is organised through a series of aims, with a set of presentation slides and notes (for the facilitator only), and a small number of activities and discussion tasks for participants. The course folder also includes a proforma for the program facilitator to provide feedback to participants during an observation visit to the teaching site. The final task in the folder is a course evaluation to be completed by participants.

The learning sequence proceeds in stages:

1. Contextual information
2. An introduction to curriculum and pedagogy
3. Classroom management and child safety matters
4. Developing planning and programming, and assessment and reporting skills
5. Accessing and using technology
6. Communicating with parents and community.

A closer examination of the individual sessions is warranted to provide specific detail on the nature of the course. Each session is considered in its own right, and then overall comments are made on the complete course, its scope and learning sequence.

Session 1 introduces the course requirements, encourages participants to get to know each other, and provides a rationale for mother tongue maintenance and development. The rationale is focused principally on the benefits of learning a language 'to develop in children

the skills needed to communicate in languages other than English' (p.9) and additional benefits such as improving reading performance in English, thinking abilities, language learning skills and employability. The explanation of 'mother-tongue' language learning is in fact minimal, and more contemporary notions of community language learning, heritage language learning and multilingualism are not evident. While there is an acknowledgment that 'learning a language offers children the opportunity to understand life from the perspectives of other cultures' (p.10), this is reminiscent of a cross-cultural understandings view prevalent in the 1990s and suggests more of a second language learning orientation than one that acknowledges that learners are in the main already multilingual. There is also acknowledgment that learning a language will enable students to communicate with family members and 'feel part of their culture' (p.10), which hints at affiliation but does not explicitly refer to identity formation and development.

Session 2 introduces eight principles of language learning from the Australian Language Levels (ALL) project. These principles were published in 1991 and responded to the emergent paradigm at the time of communicative language teaching. In the decades since, the principles have been reoriented to reflect intercultural language learning perspectives and a further set of principles and their implications for teaching, learning and assessing have been published (Liddicoat, Papademetre, Scarino, & Kohler 2003; Scarino & Liddicoat 2009; Liddicoat & Scarino 2013). The more recent principles are a response to contemporary understandings of key concepts such as language, culture and learning and their relationship, and take multilingual orientation as a starting point. Crucial processes offered by more contemporary views are aspects such as de-centring, analysing and reflecting, and these have considerable implications for teaching practice. The session concludes with an activity for participants to select four principles and develop a corresponding teaching activity for each.

Session 3 introduces the notion of play-based learning as a preferred teaching approach. It outlines some benefits of learning through play and provides information about a number of activities, including role play and puppet play, and later, 20 oral language activities. It adds information about using songs and rhymes to encourage musical and rhythmic language use. The notes include strategies and some considerations in the form of question for teachers when designing activities. The key emphasis in this session is on using language orally and for play-based purposes. While the note states that play is for all learners, the examples (e.g. finger puppets) tend to resemble those for young learners and there are no specific upper primary or junior secondary activities.

Session 4 focuses on policies and practices relating to multiculturalism. It outlines a brief history of multiculturalism in Australia and then presents an inquiry question, 'Is Australia a racist country?' A series of websites focusing on human rights and anti-racism are listed. The focus on multiculturalism and anti-racism dominates this session. Although these matters do provide some context for language teaching and learning, the connections are not made explicit, and there is no sense of multilingualism within the session and how it may relate to these policies. Multiculturalism itself has also come under scrutiny and criticism in recent years for tending to emphasise coexistence of cultural groups, with little attention to the

interaction between groups. There is little sense of the place of languages in the Australian community and the foundational contribution of the *National Policy on Languages* (Lo Bianco 1987).

Session 5, 'ACARA', focuses on familiarising participants with the framework for Languages curriculum and emphasises constructivist pedagogy. The materials give a brief overview of the rationale and features of the Australian Curriculum itself, followed by a list of the strand s and sub-strands of the Languages curriculum, details of the general capability of intercultural understanding and the five principles of intercultural language learning. It then moves to a focus on pedagogy through the *Teaching for Effective Learning Framework* (DECD n.d.) and the stages of learning outcomes (DECD 2005), before outlining different approaches to language teaching over time and concluding with information about constructivism. Participants are asked to identify their teaching style before considering an article about teaching styles.

Session 6 introduces the concept of differentiation and strategies for catering for different learners. Using the concept of multiple intelligences, it focuses mainly on group work, learning centres and planning activities. It starts with a profiling activity, encouraging teachers to find out about their students' 'abilities, interests, background knowledge and learning styles' (p. 2, Ch. 6) as well as considerations of their language use. It provides a framework for differentiating (Scarino, Vale et al. 1988) and outlines uses of group work and learning centres. The session concludes with a task for participants to practise incorporating multiple intelligences in activities for students.

Session 7 shifts to classroom management strategies and awareness of safe practices and the associated expectations of teachers. Notes are provided to advise teachers on effective classroom set-up, routines, rules and expectations, and ways of dealing with misbehaviour. The session includes requirements of teachers (described as requirements of the Ethnic Schools Board) such as training in responding to abuse and neglect, and procedures for reporting and dealing with illness or injury and the like.

Session 8 returns to teaching with a focus on using teaching materials and literacy. Big Books dominate the first part of the session, with advice about their uses, how to make them and evaluating their use. Part B shifts to what to consider when selecting and purchasing resources. Part C provides hints on how to develop reading and writing skills and activities, including two examples of a recipe and a list of daily activities/routines. There is no explicit reference to media and use of digital technologies, and their impact on literacy, text types and meanings.

Session 9 aims to familiarise teachers with foundational planning and programming processes. Teachers are invited to consider their current practice, why planning is important, factors that impact on planning, and different types of programs (long, short, individual, group). There is no indication of program types for different cohorts of learners, such as first language, heritage or bilingual. The notes outline typical lesson structure and sample

proforma, useful tips (including for the first day), concept map diagrams, a sample planner for ACARA and a rather dated sample program for the Sinhala Buddhist School (2009).

Session 10 focuses on assessment, recording and reporting strategies. It introduces assessment as part of the planning cycle and outlines a series of processes, including testing, observation, product analysis and self-assessment. There is minimal guidance on recording and reporting.

Session 11 outlines the role and use of learning and communication technologies. It defines and categorises different types (including CDs, audio tapes, digital cameras and camcorders). It includes notes about safety concerns, applying for needs-based funding (presumably to assist in purchasing equipment), and accessing resource banks such as Scootle.

Session 12, the final session of the Accreditation Course presents a number of practical suggestions for communicating with parents, the wider community and mainstream schools, and provides advice about conducting excursions.

In reviewing the materials, it is evident that there are a number of strengths and limitations. In terms of strengths, the course is aimed at teachers with minimal to no background in the educational context, and the ideas are generally made accessible through the use of layperson language and a number of examples. A further strength is the attempt to provide contextual and policy information to participants who typically are not trained teachers. While some of the material is quite dated and generally focused on multiculturalism, there is recognition of the need to develop participants' awareness of the broader context in which ethnic school programs operate. The materials include a range of practical suggestions and advice to teachers, particularly in relation to classroom interaction and activities. Although these tend to focus on young learners, the principle of providing practically oriented examples and advice, particularly to beginning teachers with little to no prior training, is an important one to retain.

There are also a number of limitations, which are related to the course's design and the nature of materials. Firstly, in terms of design, a major issue is that the Accreditation Course is aimed primarily at beginners and does not cater for teachers with needs at more advanced levels, which are assumed to be addressed through the professional learning program. In addition, the course does not specifically address different levels of schooling and the nature of suitable pedagogy for primary, secondary and senior secondary. There is scope for a course comprised of a series of modules that are designed for teachers with differing needs, both in terms of content and level of demand. For those wanting to go further, in a sustained and developmental way, there is currently no provision for this within the Ethnic Schools Accreditation Course or the professional learning program. (This will be discussed further in the next section).

A second issue with the Accreditation Course relates to its longevity. Much of the information and many of the original materials are now quite dated and relate principally to earlier approaches such as communicative language teaching. While it is important to have a

sense of history and landmark ideas in terms of contextualising events and approaches, some of the materials do not align sufficiently with contemporary views, particularly the orientation of the Australian Curriculum: Languages. Furthermore, within the field of applied linguistics and languages education, understandings of multilingualism, along with intercultural perspectives on language learning, have altered significantly in recent decades. Currently, processes such as reciprocity and reflecting on language, culture and identity, are integral to effective language learning and use. In a professional learning course these views are necessary to informing teachers and learners in Ethnic Schools programs how to understand language teaching and learning in modern times.

A third issue with the Accreditation Course is that it is designed as a series of sessions that may or may not be connected. That is, the course does not have a strong developmental sequence and is a series of potentially individual, standalone sessions. This is in part the intended design, allowing participants flexibility to complete all sessions as they are able to, but it means progression in learning is not maximised: there is no specific developmental sequence and limited connections are made between sessions. There are some practically oriented tasks and opportunities for discussion, but these are largely generic; they are loosely based on participants' experiences rather than deliberately drawing on identified experiences. That is, the course does not adopt a praxis orientation, where participants are actively required to apply their new knowledge in their own teaching and then reflect on their learning and development. Such an orientation would make the course more immediately relevant and have greater impact on participants' teaching practices, individually and collectively.

One final issue is the Accreditation Course's lack of recognition of the specific languages being taught by the teacher participants. While it is recognised that a single course cannot cater for every language, it is also the case that there are aspects related to teaching specific languages that require attention, such as teaching characters, or directionality in reading, and literacy practices. There is currently no exploration of language-specific issues and their implications for teaching, which would be beneficial for teachers.

Hence, the existing Ethnic Schools' Accreditation Course for teachers has served a primary purpose of familarising teachers new to programs in Ethnic Schools with foundational knowledge and skills for language teaching. The course has served this function well in the past, however, it is in need of substantial reorientation and redevelopment in order to take account of contemporary understandings and developments in the field of language teaching, particularly multilingual and intercultural views, as well as language-specific needs; and it needs greater emphasis on catering to the differing experiences and needs of teachers themselves.

5.2 Professional development program

This section outlines the professional learning program offered to ethnic schools for the period January 2014 – July 2016. The data for July–December 2016 is available, but as it is in a more generalised form that is not comparable to the data from the previous period, it was excluded from the analysis and discussion.

Table 5.1: Summary of professional development offerings in Ethnic Schools, January 2014 – July2016

Focus	Nature	Dates offered in total	No. participants
Regulatory policies			
Basic Emergency Life Support	Become certified first aid providers in their ethnic school communities for the duration of 3 years	12 April 2014 5 July 2014 28 March 2015 4 July 2015 16 April 2016	17 18 19 20 20
Child Safe Environments	Families SA approved shortened version of the Child Safe Environments – Reporting Child Abuse and Neglect Cyber safety: Keeping our young digital citizens safe in the digital age	5 May 2014 22 May 2014 17 July 2014 30 July 2014 15 September 2014 11 November 2014 29 January 2015 20 June 2015 29 July 2015 27 August 2015 25 November 2015 11 January 2016 10 May 2016	22 29 18 24 27 33 29 42 25 22 15 20 10
TOTAL		**18**	316
Curriculum			
National Curriculum	This session will explore the curriculum design for Languages and invite teachers of languages to consider what the curriculum means for them and their teaching contexts through discussing some examples and teachers' own practices. Embedding sustainability in the languages classroom: This interactive workshop will provide teachers with ideas and strategies on how to embed a focus on sustainability in the languages classroom. Designing tasks for language learners using the Australian Curriculum	18 February 2015 20 June 2015 20 June 2015 20 February 2016	32 38 45 7

Focus	Nature	Dates offered in total	No. participants
	Australian Curriculum: Languages in action program development, module/unit design, lesson plans		
SACE Languages Language and culture subject outline	Become familiar with the SACE Board quality assurance cycle Consolidate their understanding of the specifications of the subject outline Develop an understanding of the key points raised in the 2013 Chief Assessor's Report Develop an awareness of the principals behind planning a learning program and develop quality assessment tasks Greater understanding of the subject requirements and specifications Awareness of assessment task design Awareness of the performance standards Nationally assessed languages: Delivering SACE classes via community schools to rural and interstate students with digital technologies SACE language and culture investigation	8 April 2014 13 May 2014 17 June 2014 22 July 2014 17 March 2015 31 March 2015 5 May 2015 12 May 2015 15 March 2016 3 May 2016 17 May 2016 20 June 2015 21 July 2015 29 March 2016	17 23 18 20 17 16 13 14 11 10 12 21 16 9
TOTAL		**18**	339
Pedagogy and strategies			
Catering for Learner Difference	Module 6 of the Ethnic Schools Board Accreditation Course De Bono's 6 hat learning model for the language class Understanding and accommodating sensory processing challenges, from an occupational therapist Catering for learner differences	3 June 2014 11 August 2014 8 October 2014 2 December 2014 24 February 2015 14 April 2015 18 April 2015 29 April 2015 2 June 2015 5 August 2015 11 August 2015 4 November 2015 20 January 2016	16 16 25 26 13 24 9 29 15 41 13 20 20

Focus	Nature	Dates offered in total	No. participants
		19 April 2016 7 June 2016	21 12
Teaching and Assessment Strategies	This seminar aims to build teachers' professional knowledge about assessment, illustrated with practical examples and linked back to teachers' specific contexts.	11 June 2014	35
Fun Language Games and Activities	This workshop presents teachers with a number of language games used for memorisation and review of previously studied material, reinforcement or as a student reward, demonstrating how to incorporate games and fun activities in the lesson plan while maintaining clear objectives for improved learning outcomes. How to let creativity into the language class Language teachers show and tell	9 July 2014 6 September 2014 5 November 2014 17 November 2014 (Greek focus) 18 November 2014 18 November 2015 29 June 2016 6 April 2016 25 May 2016	17 12 23 21 32 34 28 20 22
Engaging Teaching Strategies for Junior High School	This workshop addresses a variety of strategies for teaching languages that help engage those challenging middle years and that best support students in their development and schooling. This workshop aims to provide an insight into interactive classrooms and equip the participant with a range of interactive activities for primary and secondary classes. In this session teachers explore how to prepare a task for text analysis, with main focal points on intercultural concepts and language variations.	20 August 2014 20 June 2015 20 June 2015	21 60 58
Puppets in Language Learning	Interactive workshop incorporating puppets in language learning.	26 August 2014	12
Let's Make Grammar Something to Sing About	This session discusses the findings of a research project, Improvement and Innovation in Learning and Teaching Languages and Cultures, which investigates the use of song in the teaching of grammar.	20 June 2015	40

Focus	Nature	Dates offered in total	No. participants
Keeping Students on Track to Learn Languages: Reducing student dropout through a teacher-led retention strategy	This session addresses the issue of declining student retention rates in language programs and identifies the strategies teachers can employ, both individually and as a teaching team, to reduce student dropout; student satisfaction is maximised; and stronger parental support is encouraged.	20 May 2015	25
How to Boost Enthusiasm and Motivate Second Language Learners	A workshop that explores the instructional interventions and motivational strategies that can be applied by language teachers to elicit and stimulate student motivation. Teachers are introduced to ways in which they can make language learning tasks more attractive and relate the subject content to students' everyday experiences and backgrounds.	27 May 2015 31 May 2015	29 Unknown
Public Library Services: introducing available resources	This presentation outlines the way the public library One Card System works, describes what is available and demonstrates the best way to access all of the resources available.	20 June 2015	43
How to Design Effective Language Teaching Materials for your Class	This session examines: the advantages and disadvantages of teacher-designed materials the factors to consider when designing language teaching materials the guidelines for designing effective teaching materials specific examples that incorporate these guidelines.	2 March 2016	24
TOTAL		**35**	856
Technology			
Using iPad/Multimedia Basic Use of Language Apps/Web2.0 Tools for Language Learning	A professional learning program supports teachers to explore the transformative possibilities of teaching and learning with iPad. Using apps/Android in class for better lesson delivery: This session explores the various apps that can be used in the language classroom to enhance lesson delivery and support teachers and students in their work Use of the interactive white board in language teaching Building a website for your school using Weebly Using screen capture tools in the flipped classroom A workshop for teachers on how to use collaborative web tools Edmodo and Poll	31 March 2014 30 April 2014 4 March 2015 10 June 2015 10 February 2016 20 June 2015 9 September 2015 21 October 2015 22 June 2016	16 15 26 32 20 63 27 24 19

Focus	Nature	Dates offered in total	No. participants
	Everywhere Language app showcase session: Allows language teachers to view a variety of applications they can use in their language classes, e.g. Morfo 3D Face Boot, Popplet and ClassDojo How to create simple online resources to support language learning A follow up workshop to the Basic use of Web 2.0 tools in language learning workshop	12 June 2014 13 August 2014 4 February 2015 20 June 2015 23 March 2016 20 June 2015	14 16 18 37 16 45
TOTAL		**15**	388
Classroom management			
Behaviour Management	A workshop examining strategies and interventions to build a positive, safe and effective classroom environment; to help diffuse negative behaviour; and to promote positive behaviour.	27 March 2014 29 March 2014 15 April 2014 24 May 2014 4 June 2014 25 February 2015 17 February 2016 12 March 2016	15 9 16 13 10 27 23 9
TOTAL		**8**	122
Leadership			
Qualities of a Good and Effective Ethnic School Leader	Practical tips and principles of good governance practice in ethnic schoosl Effective leadership skills for ethnic schools	3 September 2014 20 June 2015	22 48
Introduction to Ethnic Schools and ESASA	Information session for parents	12 September 2014	10
TOTAL		**3**	80

The discussion of the professional learning program in ethnic schools is based on the summary table of the program offered in ethnic schools over the two and a half year period (January 2014 – July 2016; see Table 5.1). The table is based on data received from ESASA on the professional learning programs offered during this period. In order to ascertain the nature, scope and coherence of the programs, individual sessions (using both title and abstracts/blurbs) were reviewed to determine their main focus, and then they were grouped according to six broad categories: regulatory policies; curriculum; pedagogy and strategies; technology; classroom management; leadership. The dates on which the sessions were offered were recorded to establish the number of times the sessions were offered, and the number of registered participants was recorded and tallied to obtain a total number of registrations. (This does not equate to the number of actual teachers, as teachers may register for more than one session).

The data show that a range of focus areas were offered to teachers and leaders in ethnic schools during the two and a half years. The greatest number of sessions (35) by far were offered on pedagogy and strategies for managing interaction in language classrooms, with 856 registrations. A major conference held in 2015 focused principally on pedagogy, and a large number of registrations were recorded for these workshops.

Two areas, regulatory policies and curriculum (the Australian Curriculum and the SACE) offered the same number of sessions (18), attracting similar numbers of registrations (316 for regulatory policies and 339 for curriculum). Almost double the number of registrations were received for the SACE curriculum workshops (217) than for the Australian Curriculum workshops (122).

The next most common sessions offered were for technology and using software for teaching and learning. In total, 15 sessions were offered, attracting 388 registrations. The classroom or behaviour management category offered 8 sessions and received 122 registrations. The least offered category of sessions was leadership, with only 3 sessions offered and a total of 80 registrations, more than half of these for one session offered at the ESASA conference in 2015.

Overall, the professional learning program offered in ethnic schools has been a mixed one, with a major focus on pedagogy and strategies for teachers to improve their classroom teaching practices. Within this focus area the emphasis is mainly on catering for learner differences using the module available in the Accreditation Course. This module, as discussed in Section 5.1, attends to forms of interaction such as group work, learning styles and task design, using thinking skills. The module does not cater well for learner difference based on linguistic and cultural identity, affiliation and needs. It is likely, given the profile of ethnic school students, that this latter form of diversity requires specific attention in terms of differentiation, which has not been directly addressed in existing professional learning programs.

Although the programs have included sessions on curriculum, these have focused largely on the SACE requirements for schools offering Stage 1 or Stage 2 programs. Very little attention

has been paid to curriculum more generally, and in particular to contemporary understandings of language program and assessment design. Indeed, more registrations were received for sessions on technology than on curriculum, including at the SACE level. There is some evidence from the program outlines of attention to specific learners (e.g. junior secondary learners, 2 sessions) but no evidence of sessions focused particularly on young learners. As most teachers are not formally trained, the professional learning program is the main source of learning about curriculum and pedagogy appropriate to different levels of schooling, but the current offerings do not adequately attend to this.

The current program is comprised of a range of standalone sessions that do not explicitly link or build on each other. The offering over two and a half years shows that many sessions are repeated sessions from year to year and within the year. In some cases, such as sessions on Basic Emergency Life Support and the Child Safe Environments, this is to be expected, as the ESASA is required to provide them. There is, however, repetition in other areas from year to year, such as sessions on catering for learner difference and behaviour management. It is recognised that teachers in ethnic schools are not all formally qualified, so these topics are relevant, but they are available through the Accreditation Course that beginning teachers are required to undertake. Hence, the professional learning program essentially duplicates sessions available in the Accreditation Course and, indeed, sessions that are available outside of the Ethnic Schools Program, making some of its sessions superfluous.

The interaction between the Accreditation Course and the Professional Learning Program warrants greater attention to developing a more coherent and relevant program overall for teachers in ethnic schools. There is the potential to develop a coherent suite of both accreditation and professional learning modules that are offered at a range of levels to cater for different levels of qualification and experience in teaching and in the Australian education context. These modules could be sequenced so that over time teachers can follow a sustained trajectory in their own learning and development. The modules could be designed so as to actively draw on participants' learning contexts and teaching experiences. For those who are interested in formalising and gaining recognition of their learning, some of the more advanced modules could lead to credit-bearing topics within a tertiary qualification (e.g. a graduate certificate of education). The overall design of professional learning offerings in ethnic schools is discussed further in Chapter 6, Section 5.

For more than two decades, the professional learning program provided by the Ethnic Schools Association has been supported through the role of the Professional Support Officer as guided by the Education Committee. The role has involved a number of areas of activity including developing the professional learning program (one-off and cumulative courses) for novice and experienced teachers, providing information and advice to newly established schools including in relation to regulatory/legislative and funding requirements, conducting an annual survey of schools to identify their needs; providing planning and programming support, facilitating sharing across ethnic schools, preparing a quarterly newsletter, and reporting on activities to the ESASA Executive through the Education Committee. Thus, the Education Committee has been regarded as more of an accountability measure rather than a generative and expert guidance body. In order to become the latter, the composition and

role of the group would need to change and include members with language teaching and professional learning expertise, including related to tertiary accreditation.

Previously the Professional Support Officer role has been undertaken by one person with oversight of the professional learning program and associated activities. In recent times, the tasks have been divided into a number of focus areas and have been allocated according to specific expertise such as the Accreditation Course delivery, and SACE support to schools. This has enabled targeted support in specific areas however there is the potential for this model to further fragment provision of support unless there is an overarching professional learning plan for ethnic schools. Such a plan would require coordination by a 'professional learning committee' so that targeted support can be provided, responding to the changing needs of particular schools and groups of language teachers, and to monitor the overall effectiveness of support. A notional Committee structure and means of coordination is outlined in the draft strategy in Chapter 7.

Chapter 6 Discussion and directions

6.1 Introduction

In the discussions so far, we have considered specifically the nature and scope of the review, some literature that may inform future directions, an analysis of program provision over time, including SACE provision, and an analysis of professional learning provision. The analyses reveal the efforts on the part of the Ethnic Schools Board (up to 2015) and the ESASA to address (1) provision in the context of the ever-changing migration history of South Australia, (2) matters of compliance related to this provision, for example child protection and first aid, and (3) efforts to support this evolving provision through professional development for an increasingly diverse group of volunteers and qualified teachers. A notable absence in efforts to date has been a focus on curriculum development and assessment.

In this chapter, we consider the findings of these analyses and propose a set of directions for further development of the Ethnic Schools Program. Specifically, we consider policy and governance, learner experience, teacher professional learning, curriculum and assessment, quality assurance, and value and recognition. It is work on all these areas as an interrelated set that will yield needed improvement in quality of provision.

Before discussing each of the areas indicated, it is necessary to outline a fundamental consideration: recognition of the complexity of the overall program and the need now for some *differentiation* in expectations about the nature of the program and support for development. With the span of time since the commencement of the Ethnic Schools Program and following the migration history of South Australia, there are now different generations of learners and this consideration needs to be taken into account.

6.2 A differentiated strategy

We propose that in planning for development two groupings of languages programs be recognised that pertain to different languages and their connections to different phases of the history of migration in South Australia; these are (1) established programs and (2) newly established programs. 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 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.

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 are available for teaching and learning and very few, if any, trained teachers.

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.

It is recognised that characterising the two broad groups in this way is somewhat coarse-grained and arbitrary. In reality, there is much more variation than the groupings would suggest. Furthermore, any attempt at characterisation of this kind will have limitations and consequences. At the same time, however, and at a fundamental level, the differences in the provisions for different languages in the Ethnic Schools Program are marked. Importantly, they have significant impact on the orientation and goals of the programs, and the nature, scope and level/s of language learning that can be expected. For this reason, we consider that it is now timely to adopt *a differentiated strategy* that will support providers in planning and designing the best programs for their particular learners. We consider that continuing undifferentiated provision is no longer feasible for the program as a whole. This is because within an undifferentiated system, the *program development expectations* would remain the same for both established and newly established programs.

A developmental agenda, therefore, could be envisaged for all programs, but it would be tailored to the history of the establishment of the program of particular languages, recognising the different learners and needs that are to be encompassed.

Some common principles to guide the further development of the Ethnic Schools Program are depicted in Table 6.1.

Table 6.1: Some common principles to guide the further development of the Ethnic Schools Program

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.	• All programs in all languages need to ensure ongoing promotion of the value of learning home/heritage languages.
2. All programs in all languages are attentive to the life-worlds of the students as young people and as learners as multilingual/ intercultural users of the particular languages.	• All programs need to recognise the diversity of learners, and their diverse needs, interests, goals, expectations and relationship with the particular language.
3. The next phase of development of the Ethnic Schools Program is oriented towards improving the *quality* of the curriculum, teaching, learning and assessment.	• All programs in all languages (established and less established) need to be set on a trajectory of improvement in quality of the curriculum, teaching, learning and assessment.
4. All learning through curricula and programs in all languages incorporates a *multilingual and intercultural* orientation, in ways that recognise that the languages are being learnt and taught in diaspora.	• All programs in all languages need to focus on the multilingual goal and character of language learning in the context of the Ethnic Schools Program. • All programs need to develop/extend students' multilingual capabilities. • All programs need to focus on developing intercultural sensitivity.
5. All teachers (trained and untrained, paid and voluntary) benefit from professional development and exchange.	• A differentiated program of professional learning needs to be made available and tailored to the diverse profile of teachers. • Mechanisms need to be developed for increasing collaboration within and across languages.
6. The learning of all languages through the Ethnic Schools Program is recognised and valued by the broader community – both educational and beyond.	• The value of languages learning through the Ethnic Schools Program needs to be communicated to all and the visibility of the program extended. • All languages in the Ethnic Schools Program need to develop stronger connections to mainstream provision.

It is clear that specific languages are at different stages of development because of their distinctive histories and it is increasingly necessary to take this into account in the provision

of support. The Ethnic Schools Program now needs to shift from an undifferentiated, 'having a place' approach towards a differentiated, developmental approach that is relevant to specific languages, their communities and, in particular, their learners. This is a fundamental shift that impacts on all aspects of the development of the program as a whole. The implications of this shift are elaborated in the discussion of each of the directions described next. It means that, in realising development for all, the association will increasingly need to work with program leaders/principals as well as teachers.

6.3 Policy and governance

Since 2015, the ESASA has assumed a major role in managing and facilitating provision of language learning programs through the Ethnic Schools. The shift for the association since this time can be characterised as a shift from being essentially a provider of professional development to overall program management. This means that in addition to supporting program development primarily through teacher professional learning and *assisting* schools with preparation towards accreditation, the association now has responsibility for all policy and governance functions, including data collection, maintenance and verification; all aspects of accreditation (with the exception of the final confirmation), the learner experience, support for curriculum development and assessment (as an area that now requires major attention, as discussed in Section 6.4), support for SACE program provision, teacher professional learning; ongoing program monitoring and quality assurance; and value and recognition through marketing, promotion and advocacy. The process currently remains in transition as policies and governance processes gradually become fully updated and systematised to reflect this change. The Executive Committee of ESASA has also expressed a desire to ensure innovation across the program, which is highly desirable.

The reality of being 'in transition' means that first and foremost, an expanded role statement for the Executive Committee needs to be developed, agreed, communicated to all and enacted. The role of the Executive Committee needs to shift from a supporting role to a proactive, leadership role, focused on monitoring and developing the program as a whole. It also means that policies and procedures related to each of the major functions will need to be updated and communicated widely. This may also mean that the composition of the Executive needs to change.

Collecting and maintaining data is a crucial dimension of the program. A systematic data management system is needed that captures provision by (1) language, (2) level, (3) program, (4) SACE provision, both in the specific language subjects and the Language and Culture subject. The system should be such that each year the new data sets for that particular year can be added, and are aligned to permit trend analysis.

The data-gathering system also needs to be developed so as to ensure that *retention* in specific languages and in specific programs can be maintained. Capturing trends in retention will be informative both for the program as a whole and for programs in specific languages.

It is also important to collect data in relation to teachers, their qualifications and their professional learning towards qualification. That this is a difficult undertaking, given that teaching is often undertaken by volunteers, is acknowledged. Nevertheless, it is important for the Ethnic Schools Program as a whole to gain a more nuanced understanding of the profile of the teachers offering specific languages in order to (1) better capture teacher needs for professional learning and (2) better monitor progress towards qualification.

At this stage of development of the Ethnic Schools Program as a whole it is necessary to capture data on student profiles, differentiated by language. This is because provision for languages education must begin by profiling who the learners are, and seeking to understand learner needs, interests, and desires, *from the learners' point of view*. It is an understanding of who the learners are that will guide the development and enactment of the curriculum and programs for specific languages. (See further discussion in Section 6.4.)

In broad terms, the profile of the learners will be different for different languages, depending on the migration history of the community of users of the particular language, and the history of provision of the particular, specific language in Australian education. It will be necessary to clarify the responsibilities for this process, specifically, the extent to which this is an association responsibility and/or a specific language responsibility. In the first instance, since this data-gathering has not been undertaken before, the association will need to provide leadership in establishing processes for implementing a system for such data-gathering and specific language groups will need to gradually assume responsibility for this. The information that this process yields will be invaluable in (1) understanding the learners, (2) informing curriculum and program development, (3) better understanding the diversity of needs *within and across* languages and (4) the long-term, differentiated development and planning for *specific* languages and for the program as a whole.

It is crucial at this stage of development that the ESASA develops a clear understanding of needs in each particular language. This provides the basis for the differentiated approach to planning its further development and supporting the program as a whole and individual languages within it.

6.4 Learner experience

Students who participate in ethnic schools programs do so for a range of reasons. The majority have some degree of background or affiliation with the language and culture being offered and, to varying extents, they are members of the communities associated with the particular language and culture in the Australian community.

A primary reason many children attend ethnic schools programs is their parents' desire for them to maintain and develop their language and culture knowledge so that they may: (1) maintain connection to their heritage language and culture, and (2) enhance their interaction with members of their immediate and extended family and members of the broader community. As one student stated, the program enabled her to connect with a community of which she had not been a direct part:

Learning about the past is really interesting, now when I go to Sri Lanka and we go to sacred places and I know the history behind it. I think it is good to have ethnic schools because a lot of people come to a country and forget about their language.

Another student described the benefit to her family relationship:

[Ethnic school programs] help you talk to people. My grandma doesn't speak English so if I go to Nepalese school it helps me talk to her.

Yet another student perceived benefits of the program for future career and life options, stating that:

It broadens your options. If something happens here you have the option of going back and building a life there, going to university, living there, it's an extra pathway.

A senior student noted the benefits to broadening outlook and knowledge, for those from the home country and for society and economy in general:

I feel like diversity is just so important to the economy in general. We can all bring lot of different attributes to many different things. I feel like … I agree with ethnic schools and I would definitely recommend it to anybody who's actually thinking about it. Learning other people's cultures, moral beliefs and such, it might change the way you view things … I'm from there. I've learnt a lot of things I wasn't aware of.

Sometimes students who have sufficient language take on an important role in their community, often becoming mediators between their parents and extended family, and school, government and other agencies. As one student reported:

I enjoy [ethnic schools] a lot actually, because like the communication … I can talk to my friends now like people that come to my school that's from my country … If the teacher they give me a call and say can you help out … I tell them exactly what they need to do and help them out and that's a big ... I feel good for helping people ou. … It's helped me out a lot at school and teachers love me now.

This kind of role can enhance students' satisfaction with their language learning and build their confidence and identity as intercultural go-betweens.

In some cases, strong parental influence means that students are motivated to attend an ethnic school program; for other students, this is not the case. Levels of commitment and motivation seem linked to the migration history of the language community. Some more

recent arrivals maintain strong links and regular use of the language, and more established language groups have a more distant connection and less motivation, although this is not always the case. In some languages, even where the original migrants arrived some decades ago, there is a strong sense of the need to maintain cultural identity through language study. Indeed, some students now are children of parents who themselves attended an ethnic school program as children. Some groups, such as the more recently arrived groups from Africa, may have little to no formal learning in the language and are particularly interested in developing literacy. For some students, attending ethnic schools provides an opportunity to meet peers who are experiencing similar life and identity changes. They look forward to being with others with whom they identify and with whom they can share their stories, perhaps in their first language, which may not be part of their mainstream school experience. Hence, the student profile is quite diverse, reflecting migration history, experiences of having learned the language (or not), and of parental desire to maintain family connections to the home community and the community in the Australian context.

The experience of students in ethnic schools programs, as reported by a number of stakeholders and students themselves, is varied and at times problematic. A range of stakeholders who were interviewed indicated that students' experiences are generally positive, although there are significant challenges, particularly in the nature of the program content and learning experiences, and also in the relationship between students' involvement in the program and other commitments. In terms of the program content and learning experiences, a number of stakeholders indicated that students were generally experiencing sound programs with engaging pedagogy, materials and learning tasks. However, a number of programs use somewhat dated materials, traditional pedagogy and learning tasks that are not sufficiently challenging in pitch/level for the learners.

One student reported feeling frustrated by a lack of progression due to limited time on task:

> *I wasn't learning the language well enough and I compared it to learning languages at school, I learnt Italian in primary school and I do Japanese and Italian this year (in year 10) and I wasn't getting those results I was expecting but in Italian at school, I was doing so well, so that was confusing. I can't pinpoint the reason why but (only going) once a week has a lot to do with it.*

A number of students reported feeling frustrated at times because they were under-challenged or were given worksheets with repetitive language exercises or content that they thought had little relevance, for example:

> *I think our school could improve because they focus on the younger people. Like on the whiteboard there are only letters and numbers and stuff and for us it's like really easy and we get that stuff. If it's too easy we get bored – that's happening to me right now and I want something more challenging that I can focus on.*

I could speak and understand but I couldn't read or write so I went there and I expected it to be a lot harder, like [language] Year 7 work but it's not, they are giving us year 2 work and it's really easy.

One interviewee suggested that a small number of schools offer content that more closely resembles religious instruction than language learning and is often taught in more traditional ways.

The degree of engagement seems to be related to age. Students' disinterest is most intense in the upper primary and junior secondary years, where the novelty of the program may have diminished and there are increased demands on students' time outside of their mainstream school program, resulting in 'mixed feelings' about the program:

All I know is that I didn't want to get up at 6 o'clock and drive up here every Saturday morning. That was basically my Saturday gone.

It's just the time really. Sunday is your rest day.

What I find really bad is that on Saturday mornings all the sports are on and we can't play any sports. Generally everything's on Saturday mornings.

I feel like it's very time-consuming because when I got to Year 12, I was committed to doing it but I had soccer, I had work, all these things and Sunday school and I'd think it's such a drag. But then I'd go and I feel like it's hard but it's worth it at the same time because it helps with a lot of self-image because I can identify what I am with my country, and I feel like it's important.

If you're in senior school then you've got to dedicate yourself to that.

One statement seemed to capture a general feeling among the students interviewed: '*You get used to it.'*

Students suggested a number of changes that they felt would improve the programs, including greater flexibility in when the programs are offered (not just one occasion on Saturday morning), more break time but with purposeful use of the target language, and greater awareness of the option to study the language as a SACE unit, enabling them to receive formal recognition and credit for their learning in ethnic schools.

Some older students reported that they most enjoyed hands-on tasks that involved interaction with their peers. Indeed, some students wanted longer break times in order to play sports with peers, as they felt that this was somewhat reasonable given the program, in their view, operates during their 'leisure time'. School leaders reported that students often want, and expect, to use technology in their learning, but that resources are limited in many

programs and this is often not possible. As one school leader reported, *'Schools need the resources to teach in the 21st century. Students can see the difference and this lets us down.'* One program (Hungarian) is currently offered online to students from across the country and this has created a close community of learners whose language learning experience online resembles their regular use of social media. Hence, students are initially excited and motivated by their experiences in the programs, however, this declines over time as other demands emerge, and as students are enculturated into the wider society and notions of leisure time.

There was a general perception among stakeholders, including students, that ethnic school programs need to change and be updated in their goals or purposes, pedagogy, materials/resources, and use of technologies for providing engaging learning experiences that relate more closely to students' lives. An idea that was suggested in the school leader forum is a short film competition that would combine use of technology with language and culture learning. Such projects are also a form of experiential learning. It becomes memorable to students because it is a meaningful experience that enables them to exercise personal choice and potentially to work with the community well beyond the classroom. These experiences should not just be a one-off; rather, they should be integral to the program as a whole.

In terms of their overall orientation there is also a need to differentiate programs to better cater for particular cohorts of students. There are implications for teacher training in enabling teachers to understand learners' needs, program pitch and materials development.

6.5 Teacher professional learning

The current provisions for teacher development and support within ethnic schools is offered through two means: (1) the accreditation course and (2) the professional learning program. Chapter 5 of this report details the nature of these two programs. This section outlines information from relevant documents and stakeholders' perceptions as provided through the interviews and conference feedback.

A number of stakeholders indicated that the accreditation course is essential for preparing teachers within ethnic schools. In particular, the course, which is offered five times a year and is provided over a total of 24 hours, offers teachers who have no formal training an opportunity to develop foundational knowledge and skills in education, pedagogy and classroom management. According to one interviewee, it is a *'crash teaching course'* that is required of beginning teachers, with compulsory attendance at all 12 sessions. It is typically offered during school holidays and over a series of intensive days or evenings. There are some 'homework' activities, such as reading materials and a half-day observation in a mainstream school (although this is not necessarily specific to a participant's language). If participants are unable to attend every session, they can opt in to another course run later in the year, until they complete all 12 sessions.

There are no clear links between the accreditation course and the broader professional learning program, and no developmental pathway for teachers and particular cohorts of teachers. In fact, one interviewee felt that the professional learning program was made up of one-off sessions and that this is *'not enough, as it needs follow up'*. Furthermore, there is currently no provision for language-specific professional learning, and yet there are specific pedagogical considerations (e.g. how to teach scripted languages or how to teach particular sound systems) that require language-specific expertise. Some professional learning, possibly offered as specific sessions within a course, would need to be designed to address the teaching of particular languages. Overall, there could be greater alignment of all aspects of teacher professional learning according to teachers' needs, including specific languages, qualifications and experience in teaching, and specific teaching levels (primary and secondary, junior/middle and senior).

In relation to the senior secondary level in particular, currently support is provided in the form of SACE-specific workshops and individual support for teachers in planning, programming and assessing, in relation to both the specific language subject outlines and the general subject outline, *Language and Culture*. The current support is appreciated and teachers consider it invaluable, but there is desire for more systematic and sustained support for schools offering SACE subjects. Given the expectation of an increase in students undertaking SACE language subjects and the current SACE languages renewal process, it is likely that ethnic schools will require even more support in future, particularly focusing on connections between F–10 and senior secondary, as well as targeted support for different languages and groups of students.

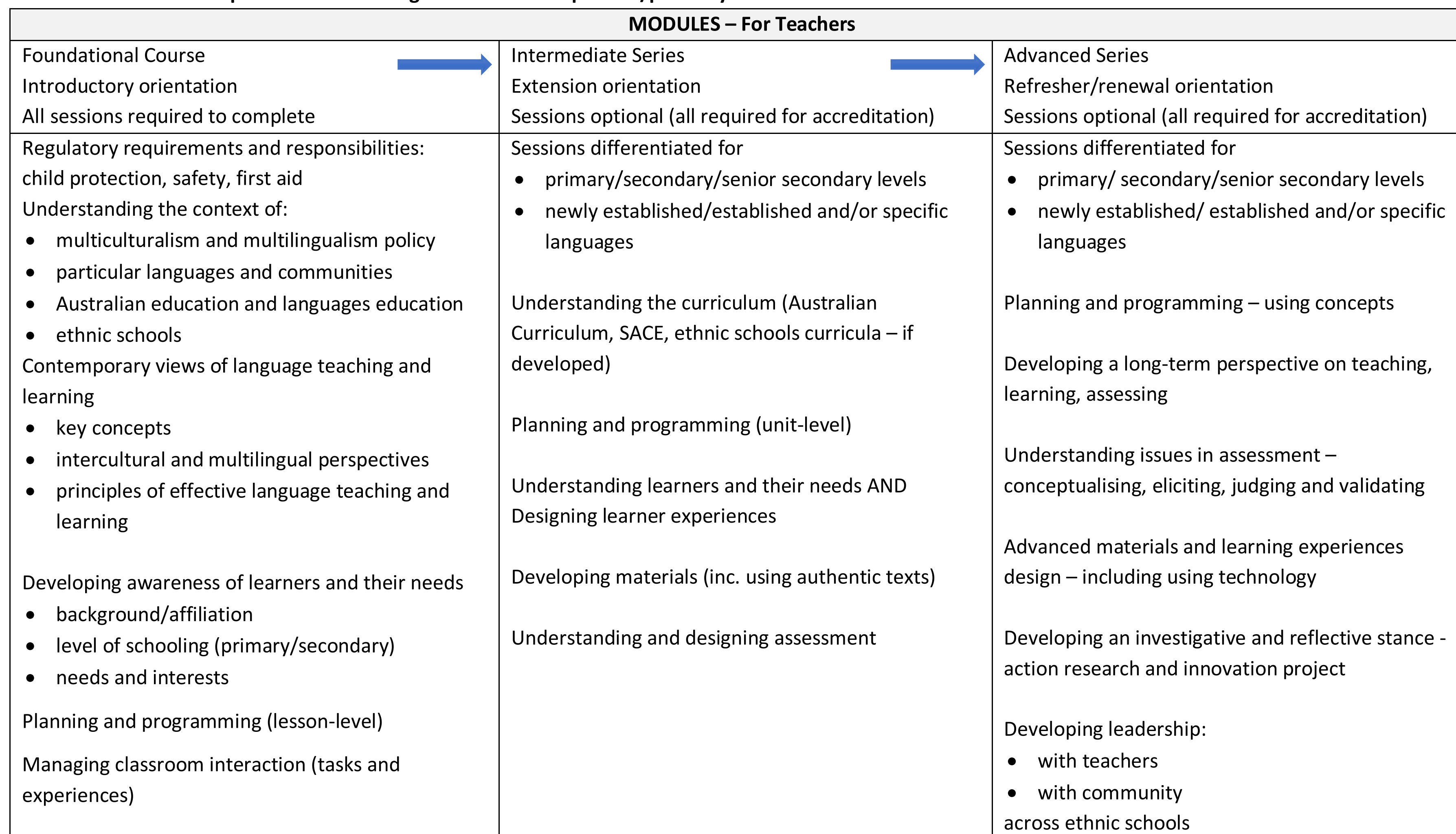
The notion of an intensive, foundational accreditation course/module is regarded as important and necessary for beginning teachers. There is a sense, however, that the current provision is not meeting the needs of teachers in ethnic schools programs adequately and that there is a need to reconceptualise the professional learning program overall, making greater synergies and building in pathways for progression and teacher development from beginner to advanced and leadership. This proposition aligns with similar work that has been and is currently being developed in both New South Wales and Victoria. For more than a decade, in New South Wales, teachers in community language schools have been able to complete tertiary-accredited professional learning through the Certificate in Language Teaching, comprising 60 hours of 17 modules covering a range of aspects of teaching, learning and assessment, and including classroom observations and school visits. The course also includes language-specific sessions in five main languages (Cruikshank, 2017, p. 1). More recently, two further awards have been developed and were offered in 2017. The Diploma in Language Teaching is aimed specifically at key teachers / curriculum coordinators, and the Certificate in Leadership and Management for School Principals/ Executive is aimed at school leaders. Both courses comprise 60 hours of mixed-mode sessions, with the diploma including a mini research project, and the leadership course, including management and academic leadership sessions. In 2017, the NSW Department of Education funded the development and delivery of a Certificate IV course with TAFE NSW, in which community languages teachers were able to receive up to 50% recognised prior learning towards the qualification (Cruikshank et al., 2018, p. 8).

In Victoria, there is a requirement that all teachers in community languages schools complete 20 hours of professional learning annually and staff with no formal qualification in language teaching must complete a suitable tertiary-accredited course. In addition, there is a TAFE-accredited Certificate IV in Community Languages Teaching, comprising 9 units (290 hours), designed specifically for teachers in community language programs. This course is currently being reaccredited and has the potential to be made available nationally. The course materials comprise a series of units (see Appendix D) that align with the Australian Professional Standards for Teachers and the Victorian Curriculum F–10. The units cover a range of aspects such as planning and programming, use of technologies, resource development, assessment and inclusive education. Although the title and content of one unit refers specifically to an intercultural 'approach', there are references to 'intercultural aspects' and 'elements' throughout. The unit on learning theories, however, does not include intercultural language teaching and learning, thus rendering it more as an addition than an overall orientation. Indeed, the remaining units focus on communicative language teaching and emphasise strategies, methods and skills (including macro skills) typically aligned with communicative competence. As such, the units do not fully capture intercultural language learning, as characterised, for example, in the *Australian Curriculum: Languages* (ACARA 2010). Furthermore, learner diversity appears as an issue related to managing interaction rather than a fundamental principle of learner needs and their active participation (to varying degrees) in multilingual communities. In addition, the use of technology and the focus on form (grammar, vocabulary and discourse) are treated as separate units rather than as integral to a pedagogical stance and conceptual understanding of language that is realised in all aspects of practice. Thus, in their current form, the units tend to emphasise communicative language teaching as a methodology, more so than an intercultural and multilingual orientation to all aspects of language teaching, learning and assessment, which is particularly needed in the context of the ethnic schools/community language provision. The course as it stands would not attend sufficiently to the proposed approach and orientation for program development and professional learning for teachers in ethnic schools' programs in South Australia. The orientation proposed is multilingual, intercultural, differentiated and developmental.

The interstate offerings, combined with the analysis of the existing course in South Australia, indicate a strong need for an overhaul of professional learning offerings. Although the accreditation course offered in South Australia has been updated from time to time, there are aspects and examples that *'feel a bit dated'*, according to one facilitator. The course includes some theory and background information with a few activities and practical examples, and these are supplemented in the teaching of the course through the facilitator's personal teaching experiences. There is a need for the course to be reframed to draw more actively on practical examples as a starting point, together with opportunities for analysis and discussion to develop principles and understandings of pedagogy and program design. Ethnic school leaders suggested a need for more focus on lesson planning and designing learning experiences within a more contemporary language teaching orientation, and more beneficial use of observation visits, with teachers undertaking structured observation tasks and using these to reflect on pedagogy and programs. Similarly, the professional learning

program, while offering a range of sessions, lacks coherence and an underpinning contemporary, theoretical view of languages teaching, learning and assessing. There is a need to develop a suite of modules that represent a developmental pathway for teachers and leaders in ethnic schools programs in South Australia that meets the requirements for accreditation and which also provides options for formal recognition at the tertiary level. Should such a course be designed, discussions would need to take place with tertiary education providers to determine the extent and level of credit to be awarded. Table 6.2 outlines a set of interrelated professional learning modules and pathways that could meet such needs.

Table 6.2: Overview of professional learning modules and sequences/pathways



MODULES – For Teachers		
Foundational Course Introductory orientation All sessions required to complete	Intermediate Series Extension orientation Sessions optional (all required for accreditation)	Advanced Series Refresher/renewal orientation Sessions optional (all required for accreditation)
Regulatory requirements and responsibilities: child protection, safety, first aid Understanding the context of: • multiculturalism and multilingualism policy • particular languages and communities • Australian education and languages education • ethnic schools Contemporary views of language teaching and learning • key concepts • intercultural and multilingual perspectives • principles of effective language teaching and learning Developing awareness of learners and their needs • background/affiliation • level of schooling (primary/secondary) • needs and interests Planning and programming (lesson-level) Managing classroom interaction (tasks and experiences)	Sessions differentiated for • primary/secondary/senior secondary levels • newly established/established and/or specific languages Understanding the curriculum (Australian Curriculum, SACE, ethnic schools curricula – if developed) Planning and programming (unit-level) Understanding learners and their needs AND Designing learner experiences Developing materials (inc. using authentic texts) Understanding and designing assessment	Sessions differentiated for • primary/ secondary/senior secondary levels • newly established/ established and/or specific languages Planning and programming – using concepts Developing a long-term perspective on teaching, learning, assessing Understanding issues in assessment – conceptualising, eliciting, judging and validating Advanced materials and learning experiences design – including using technology Developing an investigative and reflective stance - action research and innovation project Developing leadership: • with teachers • with community across ethnic schools

MODULE For Leaders
Enhancing leadership in ethnic schools programs Regulatory requirements for leaders, administration and financial management Principles of effective leadership Developing advanced knowledge of effective language teaching, learning and assessing Developing staff capabilities, mentoring and leadership Establishing and maintaining the program Maintaining and strengthening partnerships and communication with: • language community/parents • other school leaders (ethnic schools programs and mainstream) • wider community

Explanatory notes to Table 6.2

1. The series of modules presented here are based on *principles of effective professional learning*, including:
    a. an intercultural orientation – recognising the diversity of participants and maximising their potential
    b. participation and interaction
    c. experientially and practice-based learning
    d. contemporary and rich input and exemplification
    e. facilitated dialogue and reflection.

    These principles also reflect contemporary understandings of learning embedded in the languages curricula.

2. The modules are designed in a *developmental sequence*, moving from introductory, to extension and to more advanced levels of participant experience, knowledge and understanding. The content of the modules draws on the freely available resource, *Teaching and Learning Languages: A guide* (Scarino & Liddicoat, 2009)

3. The modules are designed to enable *foundational accreditation* (the first module) and *formal accreditation at university level* (e.g. graduate certificate). The initial module is required for all teachers new to the program; however, subsequent modules and topics are optional unless participants choose to seek formal accreditation, for which all topics are required.

4. There are *30 hours of modules* comprising 6 five-hour sessions and a combination of face-to-face and online delivery. This design is intended to provide intensity and accessibility for participants, in recognition of their (mainly) voluntary status. The number of hours recommended in this design would also be suited to meeting university accreditation requirements.

5. The modules would be complemented by a series of *further supporting professional learning activities*, e.g.
    a. *the annual conference*, in which all teachers would be encouraged to participate. They would be invited to contribute to the program, with intermediate and established teachers being invited to lead sessions. The conference provides a forum for sharing professional learning, for mentoring and to showcase action research. Evaluation forms would be useful to capture teachers' needs and interests, to shape the professional learning and conference for the following year.
    b. *professional dialogue facilities*, such as a social media space (e.g. blog) to allow discussion and sharing of resources. This would require some oversight (e.g. of templates) to ensure quality. Participation in a blog could be facilitated by leadership among established teachers/leaders and could operate on a rotation basis.
    c. *a regular electronic newsletter* to disseminate professional learning opportunities, news and initiatives.

6. It is envisaged that development of the modules may need outsourcing, and there will be some need for *language-specific expertise* to develop aspects that require it (e.g. examples, resources and knowledge of language-specific issues).

In addition to the content and orientation of professional learning, feedback from interviewees also indicated that the mode of delivery is in need of overhaul. The current delivery is based on a model of professional learning from earlier times, and new technologies, combined with time pressures, mean that accessibility is an issue and delivery could be reimagined and offered using a range of modes such as flexible delivery, combinations of face-to-face and online webinars. A number of stakeholders felt that online/flexible delivery should be considered carefully, as some face-to-face delivery is desirable, particularly if the course is provided in English and needs tailoring to participants' levels of English. Face-to-face was also considered helpful in building a community spirit and a sense of belonging to the 'teaching cohort' within ethnic schools. This sense of identity and belonging is particularly important where the cohort of teachers are largely unqualified and may be volunteers, and a number of interviewees indicated that achievement in relation to teachers' professional learning should be celebrated as a significant occasion.

The use of technology was raised by interviewees not only in relation to delivery of professional learning but also in relation to disseminating information about it and in providing a forum for raising questions and sharing practices. Providing up-to-date, accessible information has been problematic at times, and it was felt that an overhaul of communication processes and a vibrant, current online site for accessing all information related to professional learning would be of significant benefit for teachers and schools in planning for and attending professional learning. School leaders suggested that an online, shared site for teachers could be useful in stimulating conversations about their teaching, akin to a community of practice. It was noted that the current Facebook site was available but seldom used, and that this could be revamped through a more targeted use of the site for interaction and collegial discussion. Another aspect to consider is whether materials are offered in a range of languages to make them more accessible and appealing to some language groups.

Interviewees recommended a number of further changes. One suggested that the needs analysis is ineffective in determining teachers' needs, as frequently they are unaware of areas they may have needs, particularly as many are not qualified teachers. An alternative process could be closer to that of mainstream schools, where teachers are encouraged to identify both individual and collective staff professional learning needs and to maintain a personal professional learning portfolio. The annual conference, which has a high participation rate, provides an opportune point at which to collect information about the needs of teachers, particularly as their needs are in focus on that day. Additionally, the conference can serve as an annual, iterative learning opportunity, building each year on the previous year.

Ethnic schools' program leaders indicated their strong desire to participate in regular discussions about the needs of their schools and teachers, in order to shape professional learning opportunities for particular programs, languages and across the whole program. According to a number of interviewees, mentoring and peer evaluation processes would be useful in providing a collegial form of professional learning and would also develop and recognise the leadership of experienced teachers within ethnic schools programs. One

recently developed example is a mentoring program being developed through the German language program. As the Deputy Principal, Ms Andrea Travers, describes:

> *The structured mentoring program was initiated in December 2017 … because the school identified the need for support and development of teachers with the intention to improve teacher retention, foster a sense of further development of self and the school community, guarantee a quality student experience and high-quality learning outcomes.*
>
> *An experienced mentor is assigned to most newly recruited teaching staff. The current mentor is a member of the management committee of the school, a qualified and experienced primary school teacher who engages in classroom observation and feedback sessions with new teaching staff on a volunteer basis. The mentor further assists with creation and implementation of lesson plans, selection of resources, methodology etc.*
>
> *To date the following areas have been mapped out to form part of the program:*
>
> - *Creation of an induction leaflet with key points about teaching methodology, motivational tools and classroom management*
> - *Ongoing classroom observation, feedback, Q&A sessions with experienced mentor*
> - *Creating lesson plans, meeting curriculum requirements*
> - *Resources, games – targeted use*
> - *Behaviour management strategies, classroom routines*
> - *Pedagogy and methodology*
> - *Linguistics seminar on second language learning and teaching*
> - *Assessment*
> - *External class room observations are planned with an independent school to allow lesson observation at different year levels*
>
> *The program is open to all teachers of the school. It is a complementary internal offer and does not substitute other professional teacher development programs.*

Furthermore, some stakeholders felt that there could be a closer relationship between teachers in ethnic schools programs and mainstream schools (particularly as some teach in both), and that professional learning opportunities (e.g. those offered by professional associations and sectors) could be promoted to all language teachers, regardless of qualifications, based on interest and need. Discussions would need to take place between the ESASA program and mainstream schools' leaders to determine the possibilities for greater collaboration in future.

The feedback from the Ethnic Schools' program leaders and teachers, combined with the findings about current provision and future directions, indicate the need for a coordinating body to oversee professional learning support across the Ethnic Schools' program. As indicated in Chapter 5, a professional learning coordinating committee or working party needs to have the responsibility to plan, monitor and evaluate a comprehensive professional learning program for the Ethnic Schools Program overall. This would require close liaison between the committee, ethnic schools leaders and professional learning providers, to develop a professional learning plan for an extended (e.g. 3-year) period. The plan would take into account individual school planning that records teachers' professional learning experiences, the support provided and needs. The committee would be composed of a number of members with particular expertise, such as ethnic school leaders (e.g. one from an established program, one from a newly established program), teachers (e.g. one from primary, one from secondary), tertiary languages educators (e.g. one or two with education and applied linguistics expertise), and members of the ESASA executive (e.g. two members). The committee would determine the frequency of meetings; however, it would be expected that it would meet at least twice a year, for planning, monitoring and review.

Overall, there is a sense among stakeholders of the need to professionalise the program of teacher development in ethnic schools and provide differentiated and developmental professional learning opportunities. An agenda to improve the quality and recognition of professional learning would need to explore options for formal credit-bearing units within the tertiary education sector.

6.6 Curriculum and assessment

Curriculum development and assessment refer to the substance of a learning program. These aspects of teachers' work respond to the questions:

- *What* is it that students will be asked to learn, in terms of scope and depth? This will have strong implications for the *how*, namely, pedagogy.
- *How successful* have the students been in accomplishing the learning proposed through the curriculum? This will be elicited through assessment.

Both questions are fundamental in language/s learning. Curriculum and assessment considerations are much more complex in the context of ethnic schools programs. This is because the program encompasses: diverse languages, each with its own history and each with its own distinctive features; children and young people of different ages; diverse levels of schooling; diverse levels and contexts of prior language learning and home use; diverse interests and capabilities; and importantly, a different relationship between the home language being learnt in the Ethnic Schools Program and English.

That curriculum and assessment are fundamental to the teaching and learning of languages in the Ethnic Schools Program is well understood by all participants and contributors, as confirmed both through interviews and at the conference. Yet, this aspect of the work

presents a major dilemma and differing views on what is needed. The dilemma relates to how to develop language-/age-/context-specific curricula in the absence of any guiding framework; who should develop curricula – many teachers working in ethnic schools programs are volunteers, and are not necessarily trained teachers; and what should be the relevant and appropriate reference points for development, that is, how usable are curricula and teaching, learning and assessment resources prepared in the home countries and/or in Australia? From an assessment point of view, the key questions relate to appropriate expectations or standards for learning each particular language. Who sets the standards and on what bases?

This dilemma also coincides with the release of the *Australian curriculum: Languages*. *The shape paper* (ACARA 2010) and *Curriculum design for Languages* (Scarino & ACARA 2014), taken together, point towards a major change in the conceptualisation of curricula for languages teaching, learning and assessment. A major change with the ACARA development was that it recognised (1) the need for language-specific development and (2) the need to distinguish different pathways for different learners, based on their language background. An issue, however, is that though curricula have been developed for 15 languages, this development does not capture all languages available through the Ethnic Schools Program. A shift towards curriculum design – standards-referenced assessment with significant implications for pedagogy and resources based on the Australian Curriculum as a means of improving provision for language learning through the Ethnic Schools Program – is necessary but it is also complex. The complexity resides not only in the design, but in implementing curriculum and assessment practices. Further complexity arises in the context of generally two hours a week and a current absence of any guidelines and expectations of goals, content and standards.

Naturally, in the absence of such guidelines and expectations, practices and perspectives on this matter vary. Some of the diversity of perspectives is captured in the following comments made by participants in the review process:

> *[in response to a question about the feasibility of using the Australian Curriculum] Yes entirely, even if not available for all languages, recognising that the fundamental underpinnings of how to teach a language is embodied in the Australian Curriculum and applicable to any language.*
>
> *Yes but gradually … especially if levels of English (of teachers) are low.*
>
> *The community groups would like to see that the curriculum that they develop is there to meet the needs of their students, the abilities of the students and structured so that they build on year by year … Those who don't have guidelines from the country of origin should be happy to fall in with the Australian system because they need guidance from somewhere – where to start. It also depends on the resources that are available to*

the community. For some language groups, it's fine but for the smaller language groups, it's difficult.

It can't be the same as mainstream schools because of the issues of volunteers. We can't say that they are getting what students in mainstream schools are getting because the conditions are so different. If you want them to be doing what mainstream schools are doing, does that mean that the government would have to give more money … [and in relation to the adequacy of the Australian Curriculum for this cohort …] … no because it doesn't exist for many of the languages and the 'background speaker' pathway only exists for Chinese and the 'backgroundedness' of the students varies.

There is a clash between what the students are learning in a mainstream school; they're not learning languages or anything the way we learnt. I thought it would be better to go with the flow because we also have a grammar-driven curriculum. Some of our teachers are trained teachers from [country of origin] so they know how they teach and are aware of the methods that we learned with, but at the same time, our children are studying here so that doesn't mean that we have to apply the same principles from back home. Adaptation is better.

These quotations signal the range of relevant issues. It is clear that, whereas curriculum and assessment are arguably the most fundamental aspects of teaching and learning languages in the Ethnic Schools Program, they have received the least support. Understandably, the program accreditation process has focused on meeting the requirements for registration and compliance in matters such as child protection and mandatory reporting. The complexity of providing the necessary support for establishing and maintaining program provision is also understandable; the programs for language communities are at different stages of development. Some have access to and rely on curricula from their home countries. While these are valuable resources, it must be recognised that they were not created for students of that home background learning the particular language in Australia. The differences are in both the nature and orientation of the content and approaches to learning the specific language *and* in the standards or levels. Curricula are not readily transferable beyond their context of origin. Similarly, although frameworks such as the *Common European Framework of Reference for Languages* (Council of Europe 2011) are appealing as they offer a single, common framework for all languages, all students, all levels of schooling, this appeal is also a point of criticism. In offering a language- and context-free system of levels, such a framework cannot possibly do justice to the diversity of languages and learners encompassed. Participants in our discussions also recognised that communities are at different stages of development in moving towards the challenge of embracing the *Australian curriculum: Languages* (ACARA 2010). The principals and leaders group fully recognised the issues and proposed some ways forward:

> *I'd like us to develop a framework … and then the kids can expect to learn certain things in this time and we could use this as a framework in South Australia and then we'd have some sort of standard for teaching and learning. This would set them up for success.*

Many participants viewed such a framework as useful. Conceptually, it would, in fact, stretch beyond the Australian Curriculum in recognising the different levels of *'backgroundedness'*. At the same time, there are many design features of the *Australian curriculum: Languages* that would also be productive for languages offered through the Ethnic Schools Program. It would remain necessary to distinguish between birth – Year 10 and senior secondary. Much work has been undertaken in Australia on the phenomenon of the background learner in language curriculum design, learning and assessment, but a careful analysis reveals that apart from including notions of identity, there are few other changes from the regular curricula or syllabuses for languages. There is no doubt that identity-formation is a crucial element of language learning in the programs offered through the ethnic schools, but so far, in general, the concept has been included without explicating its relationship with the language and language learning itself. The kind of framework proposed by participants would also need to capture differences in levels of learning.

The principals and leaders also recognised a further dimension of needs in relation to curriculum development. They observed:

> *There are schools that have teaching expertise/background and it would be easier for them. There are some schools that don't and would need support; without the education background, it is quite daunting. It would be good if ethnic schools had some scaffolding to support those schools that don't have the background.*
>
> *[and in relation to implementation]… some flexibility is needed, maybe trial with a few schools. It would be hard for some but there are others that are already interested.*

Many participants, other than principals and leaders, made the same observation. An analysis of curriculum statements for a number of ethnic schools programs revealed major differences in the nature and level of documentation (and therefore the programs that they represent). Although the use of a common proforma (adopted by some ethnic schools) has some benefit, it cannot replace a curriculum framework and 'scaffolding', that is, high-level advisory and professional learning support provided to individual communities to strengthen this aspect of their work.

In proposing the development of such a framework and provision of advisory and professional learning support, we propose, as set out in Section 6.2, an approach for different community groups that recognises different stages of development. The Ethnic Schools Program has now reached a stage of overall development where a differentiated approach to curriculum development and assessment needs to be implemented. This would ensure that the proposed framework would be able to be fully embraced by those languages communities that are well-established and have a group of qualified teachers and access to

some teaching and learning resources; for this group it would provide a catalyst for change. For the more recently established language communities, it would provide an aspiration, and with advisory support, a plan for moving towards working with the proposed framework across accreditation periods could be negotiated and developed. 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. It should become a central dimension of the accreditation/re-accreditation process.

The notion of a trial phase, proposed by some participants, is a most helpful one. A trial phase could be integrated into the process of developing the proposed framework, as a way of keeping it grounded in the reality of programs. This means giving priority to the development of a framework for curriculum and assessment development, based on the Australian Curriculum but specific to the Ethnic Schools Program. Development of such a differentiated framework would occur most usefully in conjunction with language-specific development in a small range of languages so as to ensure its usefulness to teachers in specific programs. Further, the assessment system should be derived from and built into the proposed framework. A related system for reporting to parents and mainstream schools would need to be developed as well.

It is of immense value for communities to see their language being made available at Year 12 level as part of the SACE (see data analysis in Section 4.5) and being included (potentially) in the calculation of the ATAR score. Where a language-specific framework/ syllabus is available, it should be followed, and ethnic schools/teachers require differentiated support for its implementation. The SACE Board provides some welcomed support. The ESASA has also put in place some advisory support, which is highly valued by the ethnic schools. Even where a language-specific framework/syllabus is not available, ethnic school communities are able offer the course Language and Culture through the SACE Board. Again, substantial support is needed to ensure the success of programs offered through this particular form of provision.

The case of Hungarian provides a reminder of the overall fragility of provision that remains at senior secondary level. In this instance, there are insufficient student numbers for the language to be offered in South Australia. The teacher of Hungarian has proactively assembled a group by attracting students Australia-wide and teaching them through Skype and other means. The immense effort is to be admired. At the same time, it just should not be so difficult.

In summary, there is a strong indication that notwithstanding the complexities involved, curricula in all languages offered through the Ethnic Schools Program should be based on the design principles of the Australian Curriculum. There is also a need to conceptualise and develop a curriculum and assessment framework and guidelines specifically designed for background learners. Such a framework should recognise the variation encompassed in this designation; it should capture communicative, literacy and identity goals to guide language-

specific curriculum design. Such a framework should be created and used to support those responsible for creating these curricula for their particular program. It is recognised that the process of strengthening curriculum and assessment will be long-term, but the proposed differentiated approach will ensure that all programs are placed on a developmental trajectory that can be aligned with the accreditation/re-accreditation process.

6.6.1 Some characteristics of the curriculum and assessment framework

In this section we describe some of the characteristics of the curriculum and assessment framework that we propose:

- Profiling the learners
- Multilingual and intercultural orientation
- Communication, literacy, personal and social/aesthetic goals
- Experiential pedagogy
- A central role for reflection

Taken together, such characteristics would provide for a curriculum which, as one senior educator expressed it, is *'engaging and something that students want to do rather than a family expectation of something they will do'*.

6.6.1.1 Profiling the learners

The development of the curriculum and assessment framework and in the ethnic schools' curriculum, and program planning and assessment based on the framework, need to begin by profiling the learner groups involved. This should be captured in a *context statement* that presents a characterisation of the learners of the particular language. Table 6.3 depicts some of the possible characteristics.

Table 6.3: Continuum of learners of particular languages

Identification with the target language and culture	**weak**		→	**strong identification**
Experience of the language and culture	**as observer**		→	**as participant and contributor/agent**
Use of language	**limited, receptive**		→	**extensive, productive**
Contexts of use	**private home domains** →	**school/educational literacies**	→	**educational, public and social media domains**
Perspective on the relationship among languages in the learners' communicative repertoire	**languages seen as separate**		→	**languages seen as related**

Fundamentally, program developers need to understand the enormous diversity of learners and learning goals *from the perspective of the learners* and what they see as the purposes for which they are learning the target language.

In understanding the profile of the learners, it is useful to consider the notion of life-worlds and experiences that learners bring to their learning. It is necessary to understand the learners as linguistic, cultural and social beings, and the mediating role that their language*s* and culture*s* play in their learning.

6.6.1.2 A multilingual and intercultural orientation

The overall orientation to language curriculum development, program design, teaching and learning, and assessment should be multilingual and intercultural. There is a substantial body of literature that has sought to characterise such an orientation. For example, Cenoz and Gorter (2011) proposed 'a holistic approach' that takes account of all the languages in the learners' repertoires; Li Wei (2011), working specifically with complementary programs in the UK for the teaching of Chinese, developed the notions of multilinguality and multimodality. With multimodality it is assumed that communication is more than just language and that it relies on a multiplicity of modes, all of which contribute to meaning-making. Garcia and Li Wei (2014) promoted the notion of translanguaging as a way of characterising the development of bi/multilingual learners. Liddicoat and Scarino (2013) elaborated an intercultural orientation to language learning and assessment that has also informed the development of the *Australian Curriculum: Languages*. This orientation recognises that the interpretation and exchange of meaning is not superficial communication: it is crucial and it has become increasingly complex. The authors highlight the need to understand the relationship between language, culture and learning, and characterise intercultural language learning as:

- changing understandings/creating new knowledge through dialogue, understood as a process through which to negotiate the interpretation and construction of meaning, i.e. more than disciplinary content
- recognising that interpretation is carried out by people
- recognising that people (self and other) are situated in their own linguistic, cultural, historical (experiential) context – meanings and values originate in the language, culture, history to which people belong and this provides the basis for new learning → need to question positions, assumptions, origins
- recognising the processes of learning as reciprocal.

The 'inter' in this orientation highlights that people interpret and exchange knowledge and ideas, build relationships and co-construct identities in and through language (see also Leung & Scarino 2016).

6.6.1.3 Communication, literacy, personal and social/aesthetic goals

The proposed curriculum and assessment framework and the programs derived from it need to recognise the expanded goals of language/s learning as acknowledged in current research. These expanded goals go well beyond an information and transactional view of language learning, which amounts to a superficial exchange of information. Such an approach is insufficient. Communication remains an important goal of language learning, but it is communication that recognises (a) new forms of sociality, which are made possible through contemporary, mobile technologies and 'the network society' (Castells 2009), and (b) that students need to develop the kinds of language and literacy capabilities that enable them to interact with others in and through communication (Kramsch 2014). In other words, students not only need to know the language per se and be able to communicate with others, but also how to communicate with others while understanding how the exchange of meanings works within and across cultures, having an understanding of their own language use and its role in identity formation. Leung and Scarino (2016) propose an expansion of goals, which they summarise as (1) reaffirming the multilingual character of communication and learning to communicate, (2) re-asserting the importance of personal development and aesthetics, and (3) recognising the centrality of reflectivity and reflexivity as integral to languages learning. These goals shift from description of phenomena and events to deeper understanding and analysis, engaging intellectually and being open to diverse interpretation perspectives.

In the context of the Ethnic Schools Program, it is the *situatedness* of both learners and teachers in their own particular languages and cultures, personal knowledge, experiences, understandings, beliefs and values that shapes their learning and, importantly, their relationship with the target language, its communities and the wider community in Australia and beyond. This needs to be recognised in the development any curriculum and assessment framework that is to drive ethnic schools programs.

6.6.1.4 Experiential pedagogy

Most students learning languages in the Ethnic Schools Program are learning a language with which they have a personal/family relationship; therefore, the use of the language is a part of their lived reality. Building on the goal of language learning as personalisation, the focus in pedagogy for teaching and learning is not limited to exercises and activities; rather, it is driven by *experiences* and students' conceptions, perceptions, reactions and responses to these experiences. Students therefore should be invited to participate in the experience of communication, analyse the various aspects of language and culture involved in communication, and reflect on what it is that the experience means to them. The rationale for the shift towards experiential pedagogy is based on an understanding of language learning as lived experience and on recognising the fact that it is these experiences (rather than just facts about language and culture) that remain memorable in the minds of students and become part of the shared experience of being in a community.

6.6.1.5 A central role for reflection

For all learners in ethnic schools programs, reflection on their lived experiences of languages learning at school and at home and/or in the community is an integral part of coming to understand themselves as multilingual language users and as intercultural mediators. Reflection might focus on ideas and concepts exchanged, diverse perspectives on observed phenomena, diverse responses and reactions, diverse ways of interpreting choices made in language. Reflection might also be on self and self in relation to others and their own identity-formation. It is this kind of reflective work that enables children and young people to develop a secure understanding of themselves that emerges from language learning.

6.6.2 Summary

It is these characteristics, elaborated and woven together in a curriculum and assessment framework and guidelines, which would lead to a strengthening of language curriculum, teaching, learning and assessment in the ethnic schools programs. Such a curriculum and assessment framework and guidelines should directly support the development of curricula and programs on the part of ethnic schools. This is a pressing and major area for growth and improvement. It would represent a major means for clarifying expectations about a developmental agenda for each language/community.

6.7 Quality assurance

Most participants considered quality assurance as 'highly challenging' and this is particularly exacerbated by the span of differences in learners, programs, needs and expectations. A strong feeling was expressed that quality assurance processes are needed but are not well embedded in practice in the majority of programs, largely because many programs remain in 'survival' mode. Participants felt that the fundamental purpose of quality assurance within the Ethnic Schools Program needed to be to elicit and consider information about progress towards improvement rather than for accountability purposes per se.

As one participant indicated:

> *There is a debate about the degree to which you focus on accountability or the degree to which you focus on improvement in QA processes … Teachers need to know if the work they are doing is helping kids to learn.*

The theme of learning was reinforced further, as a participant explained: 'there is not a lot of evidence about quality – not to say that there isn't quality but not a lot of evidence about that'. In this context, reference was made to the quality assurance framework offered by Community Languages Australia. This framework was developed in recognition of the national need to provide quality assurance about the programs offered in ethnic schools. However, participants observed that this framework appears to be generic and does not

capture the kinds of aspects related specifically to learning languages in the ethnic schools context.

The *Community languages schools quality assurance framework* (Erebus International 2008) was originally developed during 2003–2006 to support the improvement of language learning in a way that was linked to state and territory accreditation processes. There is no doubt that the initiative to develop such a framework was a useful step in the development of ethnic schools/community languages programs in Australia. There is little information, however, on its uptake and its efficacy in engendering the desired improvement. In South Australia, at a time when attention in the Ethnic Schools Program needs to focus on quality, having a differentiated framework becomes even more crucial.

The *Community languages schools quality assurance framework* (Erebus International 2008) was offered as an 'evaluative tool for supporting quality teaching and learning in community languages schools' (p.7). It was assumed that it would be used to develop 'action plans for improvement, where appropriate' (p.7). We assume that the phrase 'where appropriate' references the reality that it is simply not feasible for the framework to be used in less established programs that are first and foremost focused on establishment. However, like all the other aspects of provision, quality assurance needs to be differentiated for established and less established programs in a way that places each program on a pathway for improvement that is commensurate with their stage of development.

The dimensions and elements of the *Community languages schools quality assurance framework* (Erebus International 2008) are generic: they are broadly applicable to educational programs in general. The dimensions include student well-being, teaching practice, monitoring and evaluation, leadership and governance, family participation, school/community links, purposeful learning and curriculum. While all are broadly applicable to ethnic schools programs as dimensions, their elaboration is not sufficiently specific in relation to contemporary approaches to languages teaching, learning and use and the distinctive context of the Ethnic Schools Program. Just to offer one example of the elaboration through elements, consider the dimension of curriculum. Element 1.1 is that 'the schools' curriculum is understood by teachers and families' (p. 26). This suggests that curricula are ready-made and available and does not take into account the immense amount of work and support needed as communities develop them. In other words, there is no provision for curriculum development processes to be recognised. There is no indication of the orientation and nature of curriculum that is appropriate for learning languages, specifically as offered in the Ethnic Schools Program (such as described in Section 6.6). There is an assumption that the state/territory languages frameworks will be relevant. Given the range of state/territory curricula provisions, notwithstanding the availability of the ACARA-developed *Australian curriculum: Languages*, this assumption does not necessarily hold. The attempt to recognise the central role of culture in relation to the curriculum dimension, as captured in Element 1.4: 'The schools' curriculum provides for the teaching of the language in appropriate cultural contexts' (p. 29), does not recognise the move towards not only cultural but intercultural understanding as a central goal of contemporary languages education.

Finally, the notion of 'school' in the description of elements seems to assume a traditional school, when in fact the ethnic schools programs are best referred to as programs. The ethnic schools programs simply cannot replicate the infrastructure and resourcing of regular schools. To assume a traditional school setting would set many programs in ethnic schools up for failure.

This discussion of the limitations of the elaboration of the elements of the curriculum dimension of the *Community languages schools quality assurance framework* reflects the kinds of limitations in relation to each of the eight dimensions. The 'pointers' in the framework are intended to provide further elaboration but here, too, the detail reflects education in general more than the specifics of learning languages in the context of the Ethnic Schools Program. Where reference is made to the learning of languages, a traditional orientation to languages learning is assumed; and the assumptions made about the notion of 'school' are not always appropriate, particularly for a form of provision that is community-based and referenced.

The discussion of 'evidence', which is key in the context of quality assurance, again remains generic and there is little that refers directly to the nature of provision and learning of languages within the Ethnic Schools Program.

Overall, in seeking to be comprehensive the framework is overly complex, rather than being indicative. A differentiated approach to development and a contemporary and realistic view of evidence of successful languages provision and learning would strengthen processes of quality assurance and probably enhance uptake by being more realistic and authentic to the specific context.

In the South Australian context, the accreditation/re-accreditation process yields information on the nature and quality of overall provision and compliance in relation to policies. What is less evident is an evidence base to assure the quality of language learning itself and improvement in curriculum, teaching, learning and assessment.

The framework of categories used in this report could provide a set of dimensions through which quality assurance could be considered. These include:

- policy and governance (for overall provision, management, data-gathering, compliance)
- the learner experience
- teacher professional learning
- curriculum and assessment
- value and recognition.

In relation to language learning as the core of the Ethnic Schools Program, it is the curriculum and assessment dimension that needs to be foregrounded. This is precisely the dimension that is less evident in the work of the Ethnic Schools Program. Criteria for judging

quality would relate to the set of characteristics set out in Section 6.6.1, where characteristics are discussed in relation to curriculum and assessment. In other words, the focus of quality assurance is to capture evidence of language learning and *improvement* in curriculum/ program design, teaching, learning and assessment.

As discussed earlier in this chapter, a differentiated approach to quality assurance needs to be envisaged to ensure that established programs are stretched with respect to quality improvement, while less established programs are also placed on an improvement trajectory. The dimension of quality assurance would be the same, but the nature and extent of evidence would be different developmentally. Ethnic schools should be encouraged not only to quality-assure their programs internally, but also externally at state or national level. The findings from these processes should be used to continuously review their programs. The process of quality assurance must be a supportive one.

6.8 Value and recognition

When stakeholders were asked whether they considered that language learning in ethnic schools programs is valued, there were very mixed responses, ranging from '100% valued' to 'not at all'. This vast difference relates to who is doing the valuing. That is, stakeholders were clear that there is overwhelming support and appreciation of the value of ethnic schools programs by the language community and students. The response is quite the reverse when asked about how programs are valued in the education and broader community. In this case, stakeholders overwhelmingly felt that programs are not particularly valued and, in some cases, there is no awareness that the programs even exist.

Much of the conundrum associated with the value and recognition of language learning in ethnic schools programs stems from the relationship between the programs and mainstream schools. Some schools are aware of ethnic schools programs and of their students who study a language in those programs. Others are not aware of what is offered in ethnic schools programs and may not be aware of their own students who are undertaking language study through ethnic schools. Often mainstream schools are aware of the ethnic schools programs offered at their site. Sometimes this results in close relationships between the ethnic school staff and mainstream school staff; occasionally issues arise with maintenance of shared facilities.

One means of acknowledging language learning in ethnic schools programs in the past is through the issuing of certificates at the end of a phase of learning, typically one school year. In some cases, the certificates are presented at school assemblies, where students feel their learning has been more widely acknowledged. This has not been a consistent practice, however, and in other cases students do not receive certificates of achievement through their mainstream school. This may occur for a number of reasons, including a lack of coordination between the ethnic schools and mainstream schools. As one stakeholder noted, it is desirable for learning in ethnic schools to be included in mainstream reporting, but '*it is administratively burdensome with 8000 students*'. Another respondent suggested

that some high schools do not promote language learning in ethnic schools because they may perceived it as competition to their own programs.

Interviewees were asked to give suggest how the recognition of language learning in ethnic schools might be strengthened. All interviewees agreed that the fundamental issue and challenge is of forging a closer relationship between ethnic schools and mainstream schools. There was a strong sense of agreement also that the relationship would be strengthened through a greater focus on quality language learning and more evidence-based reporting of achievement. That is, mainstream school leaders would have a greater impetus to integrate reporting of students' achievements in ethnic schools programs if they were confident that the programs were of sufficient quality. The issue of quality and evidence-based assessment and reporting is not restricted to ethnic schools programs, and it was indicated that there is an increasing emphasis on this in mainstream schools. With ethnic school programs historically offered primarily out-of-hours by volunteer teachers, however, there is additional pressure to gather and demonstrate evidence of quality and the nature of language learning being achieved. However, formalising and potentially increasing assessment and reporting requirements of ethnic schools does have additional implications. As one interviewee indicated:

> *We used to encourage ethnic schools to test students and report on them and send reports to the students' mainstream schools but this was time-consuming and had to be reduced due to funding cuts. Teachers saw it as an imposition but as valuable for their students and families.*

Hence, the means of strengthening recognition by mainstream schools is complex. To be effective and sustainable in the long term, the issue requires shared ownership.

The issue of strengthening recognition and value is not just a matter of ethnic schools communicating their work to mainstream schools, but that mainstream schools would benefit from working more closely with ethnic schools. Several stakeholders viewed this as particularly important for newly arrived migrants and refugees, who would benefit from contact with others who speak the same language. While this close communication and referring does occur in some sites, there is a need for more awareness among mainstream school leaders and more readily available information online about locations, languages and programs of ethnic schools. Furthermore, one respondent suggested that mainstream schools could benefit from closer connections to the communities attached to ethnic schools particularly in developing language- and culture-related curricula and projects. Discussions are needed between the ESASA and mainstream schooling leaders to find ways of improving synergies and information sharing.

A number of ethnic schools' leaders also reported that formal recognition of teaching and learning quality is achieved by offering the SACE language-specific subjects and the Language and Culture subject, through which a small number of languages are offered.

One interviewee indicated that there is a lack of connection between ethnic schools and the mainstream in the area of first language maintenance and development programs (FLMD). In some cases, students may be participating in a FLMD program in both their mainstream school and an ethnic school, with no explicit or formal connection between these two experiences. Similarly, students may study a School of Languages program as well as an ethnic school program, and yet there is no formalised sharing of information or valuing of achievement between the two. One suggestion was that a formal relationship between these three programs should be developed, showing the explicit links and enabling the sharing of information and potentially reporting of achievement in more integrated and effective ways.

Finally, when interviewees were asked about the place of ethnic school programs in the future of education in South Australia, there was a general sense of optimism about the potential for the programs to increase and improve in quality. Comments from stakeholders suggested that there is an increasing awareness in the community of ethnic school programs and that with improved marketing and promotional information, the demand for participation in programs will increase. Furthermore, it was reported that the general community is increasingly aware of the benefits of bilingualism, and that language learning through the ethnic schools is seen as advantageous for young people's aspirations and career prospects in a globalised economy.

It was noted that ongoing effort and resourcing support is needed to maintain and expand the program. Greater cooperation in administration and delivery across ethnic schools and community language schools interstate is seen as a key to strengthening the program (and essential for some languages with low enrolments). In terms of promotion and recognition, several interviewees suggested that the 'ethnic schools' label is misleading and outdated, and that consideration should be given to changing to terminology consistent with interstate counterparts and the national body, that is, Community Language Programs.

Chapter 7 A draft strategy

7.1 Introduction

Based on the analyses, discussion and directions in previous chapters, this chapter addresses the future work of the ESASA by providing a draft strategy that may guide decision-making, structures and actions of the organisation in the coming years.

The draft strategy is based on a number of assumptions about the Ethnic Schools Program, including:

- that there will be at least a three-year horizon for these goals and actions to be operationalised
- that an underpinning principle of differentiation and a developmental orientation will be adopted
- that there will be continuity of funding to support the envisioned developmental agenda.

The strategy comprises a series of goals and related actions to realise these goals, in the six areas of ESASA activity as framed through this report. Taken together, the specific goals aim to address the following broad goals for the ESASA:

Overall goals:

1. Increase provision
2. Enhance quality of programs, focused on the student experience
3. Build teacher capabilities
4. Strengthen management procedures to support the overall program
5. Strengthen value and recognition of the overall program.

7.1.1 Policy and governance

Goals:

1. Strengthen management processes and systems to support the program as a whole.
2. Promote the value and recognition of the program as a whole.
3. Manage a culture shift in governance and provision towards a principled, developmental orientation.

Actions:

1. Clarify roles and responsibilities in line with the changing mission of ESASA, including the relationship with:
    - the Education for Department (External Relations)
    - principals of ethnic schools and mainstream schools, including the School of Languages
    - a network of professional and community organisations and agencies

    and

- enact and communicate a changed role for the executive towards overall program management, support and capacity-building.

2. Develop data management systems to systematically capture and store data in relation to:
    - enrolments – by language level and number of programs, including at SACE level
    - retention
    - teacher professional learning and qualifications.

3. Develop and enact a strategy to promote the value and recognition of the program as a whole:
    - within language-specific communities
    - with mainstream schools
    - with the wider community.

4. Manage a cultural shift towards participatory engagement with principals, school leaders, teachers and other stakeholders.

7.1.2 Learner experience

Goals:

1. Improve understanding of the profile needs and interests of learners.

2. Maximise the meaningfulness of the experience of language learning for each individual.

3. Better connect students' learning experiences in ethnic schools with their overall educational experience.

4. Strengthen students' sense of belonging as participants in ethnic schools, and beyond as bi-/multilingual language learners and young people.

Actions:

1. Develop an approach to profiling the learners, specifically their:
    - language learning and use capabilities
    - needs, interests and desires with respect to their language learning.

2. Support ethnic schools to regularly profile their learners through various means of capturing the students' voice.

3. Provide incentives for ethnic schools to undertake projects that develop innovative ways of increasing student engagement in shaping the program, e.g. a (language and culture) film competition and screening.

7.1.3 Teacher professional learning

Goals:

1. Improve provision of professional learning to teachers in ethnic schools programs through the accreditation course and the professional learning program, taking account of different teacher cohorts and their needs, and providing pathways for tertiary qualifications in language teaching.

2. Increase access to professional learning through a range of modes of delivery, including blended learning and online modules.

3. Enhance leadership within ethnic schools programs. including through a professional learning program for leaders and supporting the sharing of existing expertise of teachers and leaders.

Actions:

1. Establish and support the operation of a professional learning 'coordinating committee, with the responsibility to:
    a. meet regularly (for example, 3 times a year) to develop, monitor and evaluate a coordinated long-term (e.g. 3-year) professional learning program for ethnic schools
    b. advise the ESASA executive on appropriate expertise and staffing needed to deliver and support the professional learning program. Staffing would need to be sufficiently flexible to continue to adapt to the needs of the program, which will change over the period of the plan. Once the modules have been developed (a substantial developmental load in itself), a notional staffing complement could take the following form:
        i. 0.5 Support Officer (primary focus), to
            (1) deliver the Foundation Course, twice a year
            (2) support the annual conference
            (3) support individual teachers/schools
        ii. 0.5 Support Officer (secondary focus), to
            (1) deliver the Foundation Course, twice a year (one focused on junior secondary, one focused on senior secondary/SACE)
            (2) support the annual conference
            (3) support individual teachers/schools
            (4) support the increased focus on SACE
        iii. Additional expertise as necessary, to provide
            (1) the Intermediate, Advanced and Leadership courses (including for tertiary accreditation)
            (2) provide language-specific expertise.

The composition of the committee is to be determined by the ESASA and could include:

- Two representatives from the ESASA executive
- Two leaders/principals from ethnic schools programs (one established, one recently established)
- Two teachers (one primary, one secondary, teaching different languages) from ethnic schools programs
- One tertiary languages education expert.

2. Design and develop both the accreditation course and professional learning programs such that a suite of modules targeted at different levels of experience and knowledge are offered to ethnic schools teachers, including those seeking formal qualifications. This includes
    - developing a long-term professional learning plan based on the differing needs of cohorts of ethnic schools' program teachers, including migration history/recency of arrival; language specificity; prior learning and qualifications; teaching levels (primary, middle and senior secondary)
    - developing a suite of modules designed to address these differing needs and changing needs over time
    - investigating options for obtaining credit towards formal qualifications in language teaching, such as Graduate Certificate/Diploma of Languages, through the tertiary sector
    - examining issues related to payment of teachers for professional learning and consider options to standardise this practice.

3. Develop a professional learning module for ethnic schools' program leaders addressing aspects of leadership beyond the regulatory requirements.

4. Investigate options for improving access to professional learning through varied modes of delivery, including blended learning and online, and trial and evaluate delivery over a given period e.g. one year, to determine effectiveness.

5. Investigate ways to facilitate the sharing of expertise and mentoring of 'new' teachers within ethnic schools programs, such as through establishing a professional learning community and online forum for teachers and for leaders, and a structured mentoring program.

7.1.4 Curriculum and assessment

Goals:

1. Strengthen curriculum/program development using ICT in ways that are appropriate to the
    - specific language and its history in South Australian education (i.e. a differentiated approach)
    - context of the languages provision in ethnic schools.

2. Maintain support for curriculum development at the SACE level.

3. Strengthen assessment practices to mirror curriculum and development, taking advantage of technologies for capturing evidence of learning.

4. Develop a curriculum-based reporting system to inform students, parents and mainstream education about student progress in language learning.

Actions:

1. Develop a simple concepts and guidelines framework and procedures to support a differentiated approach to curriculum/program development for specific languages in ethnic schools.

2. Establish a project for facilitating the development of curriculum/programs in specific languages (one in a long-established language; one in a medium-term established language; one for a recently established language), which will subsequently serve as *exemplars* for development; the project will document the process of development, noting the support required for particular languages and the development of the exemplar.

3. Based on the framework and exemplars, set in motion a process for supporting program providers to develop curricula/programs over a three-year cycle. This may include a series of facilitated professional development workshops or appointing an adviser to work with ethnic schools.

4. Continue the provision of support for SACE programs through workshops and one-on-one planning session with individuals.

5. Establish an electronic and face-to-face means for sharing expertise and experience across programs.

7.1.5 Quality assurance

Goals:

1. Develop, trial and implement a quality assurance system that:
    - is focused on the essential features of learning languages and conditions that support language/s learning
    - takes into account the different stages of development of languages programs in specific languages in South Australia (as linked to migration histories)
    - is focused on program development, i.e. accountability in relation to educational value for learners.

Actions:

1. Develop and trial a guide to quality assurance that captures the essential features of learning languages and conditions that support language/s learning.

2. Provide professional development for school leaders on the use of the guide to quality assurance.

3. Examine the feasibility of incorporating the quality assurance guide into the program accreditation processes, bearing in mind the differentiated approach to provision.

4. Encourage voluntary use of the quality assurance framework over a two-year period prior to wide-scale implementation.

7.1.6 Valuing and recognition

Goals:

1. Increase the valuing and recognition of students' language learning in ethnic school programs within the mainstream education community.

2. Improve the profile and understanding of ethnic schools programs in the wider community.

3. Advocate at a national level for increased valuing and recognition of ethnic schools programs, and for better resourcing to increase the profile and quality of the programs into the future.

Actions:

1. Investigate options for improving communication between ethnic schools and mainstream schools in relation to student participation and achievement in

language learning, starting with discussions with leaders in the mainstream schooling sectors.

2. Explore opportunities for maximising synergies between ethnic schools' programs and mainstream schools. In the first instance, this must relate to access to space and technology facilities (including the internet) at sites where classes are offered. There is much to be gained from reciprocal approaches to sharing knowledge and resources, for example, in relation to the student experience, an opportunity exists to share ideas and information across the FLMD program in ethnic schools programs and mainstream programs. There could also be sharing of expertise through collaborative projects.

3. Improve the public image, profile and understanding in the wider community of ethnic schools, through the provision of high-quality, publicly available information available on the website, and consider the benefits or otherwise of changing the nomenclature of ethnic schools programs (e.g. community languages programs).

4. Collaborate with interstate counterparts to advocate for increased recognition of the contribution of ethnic schools programs, and for funding to increase their profile in the wider community, such as through celebratory events, media coverage and funding to increase collaboration with mainstream schools.

7.1.7 Research

Goals:

1. Develop an evidence base that strengthens understandings of learner profiles in ethnic schools programs, and their needs, affiliations and achievements.

2. Investigate the development and implementation of curriculum initiatives specifically designed for ethnic schools' programs.

3. Develop and investigate innovative pedagogical practices that attend to the diversity of learners and languages within ethnic schools programs.

4. Develop processes and examine factors that lead to increased participation in ethnic school programs, particularly at the senior secondary level.

5. Investigate ways in which learning in ethnic schools programs can be more valued and recognised in mainstream schooling and the wider community.

Actions:

1. Develop systematic research and data-gathering processes designed to capture learner profiles and learner achievements, and track them over time.
2. Conduct research into the development and implementation of curriculum initiatives for ethnic schools' programs, evaluating their effectiveness and impact on teacher and student learning.
3. Establish an action research project that facilitates innovation in pedagogy in a small number of programs; the findings from these are to be communicated across the Ethnic Schools Program as a whole and to inform future iterations of the professional learning modules/program.
4. Undertake research into senior secondary participation in ethnic schools programs, establishing baseline data and investigating factors enabling or inhibiting greater participation, and make recommendations to the ESASA for improvement.
5. Conduct research into models of collaboration/partnership between mainstream schools and ethnic school programs to strengthen and document effective processes that may be shared/promoted with both mainstream and ethnic schools' leaders.

8 Conclusion

The ESASA's decision to commission a review of the Ethnic Schools Program in South Australia was considered timely by all participants. After several decades of provision in a highly dynamic environment of changing patterns of migration, changing policy settings and changing roles and responsibilities of major contributors, it becomes necessary to take a comprehensive and systematic look at both successes and opportunities for improvement. That this form of community-based provision for the learning of languages has been sustained is to be applauded. These languages are of value to and hold distinctive meaning for both individuals and their families, and for the wider society of South Australia. Nevertheless, challenges remain related to the program's status, clarity of expectations and goals, and matters related to the quality of curriculum, teaching, learning and assessment.

Alongside the need to attract and sustain student learning within the programs, there is a pressing need to strengthen quality. Given the span of migration history and the resulting different profiles of learners participating in the learning of particular languages, it has become necessary to implement a differentiated approach to provision, that is, an approach that recognises that there are differences in providing for long-established and more recently established languages. Taking a developmental view of work in all languages, this differentiated approach permits greater clarity about expectations of the nature and scope of development that is feasible for each language program. This differentiated, developmental approach recognises that all programs need to be supported in a tailored way, particularly in relation to curriculum development. With such support in place and clearer expectations in relation to quality improvement, the ESASA's program will be better positioned to communicate its value to the wider community, to engage in a more robust exchange with the broader educational community and to undertake innovative projects that will contribute to enhancing the language learning experiences of young people and the overall status of the program.

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Appendices

Appendix A: Interview participants and acknowledgements

ESASA executive
Chairperson, Mr Binh Quang Nguyen – Dac-Lo Vietnamese Ethnic School
Deputy Chairperson, Mr Paul Demetriou – Greek Community of SA Inc.
Treasurer, Ms Brita Lidums – Latvian School of Adelaide Inc.
Public Officer, Mr Fakhr Armanious – St Mary & Anba Bishoy Inc. Egyptian Coptic School

ESASA members
Mr Senapathi Gunalan – South Australia Tamil School
Ms Kening Liu – Overseas Chinese Association of SA Chinese Ethic School
Mr Andrew Stathopoulos – Greek Community of SA Inc.
Ms Agnes Szabo – Hungarian Community School Adelaide Inc.
Ms Yasodinee Wimalasiri – Sinhala Buddhist School

ESASA officers
Mr Darryl Buchanan, Executive Officer
Ms Bibbiana De Pasquale, Accreditation Course presenter
Ms Gosia Sztolc, Curriculum Development and SACE Coordinator
Ms Inta Rumpe, former Administrative Officer

Ethnic Schools Board
Ms Jeannette Barrachina, former Executive Officer

Open Access College
Ms Jeane Schocroft, Assistant Principal

School of Languages
Ms Lia Tedesco, Principal

DECD
Ms Carolyn Parker, Assistant Director, External Relations, Strategic Policy and External Relations
Ms Susan Cameron, Executive Director, Learning Improvement
Ms Maribel Coffey
Ms Linda Olifent

Community Languages Australia
Mr Stefan Romaniw, Executive Director

SACE Board
Ms Kate Cooper, Manager, Learning and Assessment Design

Leaders, teachers and students from the following schools

Adelaide Nepali Vidalaya
School for the German Language
Sinhala Buddhist School
Bantu Ethnic School
Hungarian Community School
Port Adelaide German School
Dac-Lo Vietnamese Ethnic School

We also wish to acknowledge the work of Dr Tim Curnow for undertaking the analyses of program provision, including the SACE (see Chapter 4).

Appendix B: Semi-structured interview protocol

The questions below should be seen as prompts to broader discussion.

1. Policy settings
   - How do you understand the role of Ethnic Schools? What is distinctive about the programs they provide?
   - Comment on the regulatory requirements that apply to Ethnic Schools.
   - Would you recommend any changes to the policy settings?

2. The student experience

   From a teacher/administrator perspective …
     - Who are the students who participate currently in Ethnic Schools programs in your language?
     - What do you understand to be the student experience in current times?
     - Should the experience be different in any way?
     - Why do you think Ethnic Schools' language/s programs matter, or not?

   From the students' perspective …
     - Why do you participate in the Ethnic Schools Program in your language?
     - Tell us about your experience of learning your particular language in the Ethnic Schools Program.
     - Describe a moment when you found the experience to be highly valuable and another when it was less so.
     - If you could make changes, what would they be?
     - Why do you think Ethnic Schools language/s programs matter, or not?

3. Curriculum, teaching, learning, assessment
   - Tell us about the current practices with respect to curriculum, teaching, learning and assessment in Ethnic Schools.
   - Should these be the same or different from mainstream programs? In what ways the same/different?
   - Should the *Australian curriculum: Languages* inform the programs? To what extent? In what ways? How feasible is this in this context?
   - How well prepared are Ethnic Schools to offer SACE programs?
   - Is the same kind of strengthening needed in this area?
   - What kinds of pedagogies are most characteristic of the Ethnic Schools programs? How appropriate are they to learners?
   - Comment on specific needs in specific languages.
   - Comment on the kinds of assessments of student learning that we used in Ethnic Schools programs.
   - Comment on the availability of appropriate resources for teaching, learning and assessment in Ethnic Schools programs.

4. Teacher development and support in Ethnic Schools programs
    - How would you characterise the current provisions for teacher development and support:
        a) in relation to accreditation
        b) in relation to the professional learning programs
    - Describe a teacher development program/session/activity that was particularly successful and one that was less so.
    - How do you see professional development and support needs of teachers in Ethnic Schools programs?
    - Do you think face-to-face or on-line provision works best? Why?
    - How do you think current provisions should be changed?

5. Evaluation and quality assurance
    - How would you characterise the program evaluation practices in Ethnic Schools programs?
    - What local quality assurance processes/measure do you use? How effective do you consider these to be? What changes would you recommend?
    - Do you use the QA Framework developed nationally by Community Languages Australia? How useful is it to you?

6. Qualities, values and recognition
    - Do you consider that language learning in the Ethnic Schools programs is valued? By whom? In what ways?
    - How is student learning in Ethnic Schools programs recognised? How could this be strengthened?
    - How do you see the place of Ethnic Schools in the future educational landscape of South Australia?

7. Any other comments

Appendix C: Consent forms

CONSENT FORM FOR TEACHERS

Project Title: Review of the Ethnic Schools Program of South Australia
Researchers' names: Angela Scarino, Michelle Kohler

- I have received information about this research project.
- I understand the purpose of the project and my involvement in it.
- I understand that I may withdraw from the project at any stage.
- I understand interviews and discussions will be audio-recorded.
- I understand that I will not receive a fee for my involvement in the project.

Name of participant

Signed .... **Date** ....

Researcher:
I have provided information about the research to the research participant and believe that he/she understands what is involved.

Researcher's signature and date..

CONSENT FORM FOR STUDENTS

Project Title: Review of the Ethnic Schools Program of South Australia
Researchers' names: Angela Scarino, Michelle Kohler

Student:

- I have received information about this research project.
- I understand the purpose of the project and my involvement in it.
- I understand that I may withdraw from the project at any stage.
- I understand that my involvement in the project will not affect my school grades in any way, and that I have no obligation to the school to participate.
- I understand that examples of my work may be used in the project, but that I will not be identified in the research outcomes.

Name of student

Signed .... **Date** ....

Parent/caregiver:

- I have read the attached information sheet and understand the purpose and nature of the study.
- I understand that my child may not directly benefit by taking part in this research.
- I understand that while information gained in the study may be published, my child or I will not be identified and all individual information will remain confidential.
- I understand that I can withdraw my child from the study at any stage.
- I understand that my child's assessment and relationship with the school will not be affected by a decision to participate or not to participate in the study.
- I understand there will be no payment for my child taking part in the study.

I give consent for my child to participate in the study.

Name of parent/caregiver...

Signed.. **Date** ....

R**esearcher:** I have provided information about the research to the research participant and believe that he/she understands what is involved.

Researcher's signature and date..

Appendix D: Certificate IV in Community Languages Teaching

The Certificate IV in Community Languages Teaching is made up of 9 units of competency. The total hours (approximately 290) are spent in workshop activity, assessment activity and teaching practice.

Core units	
TAEDES401A	Design & develop learning programs
TAEDEL401A	Plan, organise and deliver group based learning
VU20623	Utilise information and communication technologies in community language teaching
Elective Units	
TAEDES502A	Design and develop learning resources
TAEASS401B	Plan assessment activities and processes
TAEASS502B	Design and develop assessment tools
VU20621	Design learning programs to develop the four macro skills
VU20622	Apply intercultural language teaching skills
VU20624	Teach the grammatical structures and discourse forms of community languages

Source: Community Languages Australia (2018)
http://www.communitylanguagesaustralia.org.au/units/

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