



Australian Government

**Department of Education, Employment
and Workplace Relations**

Teaching and Learning Languages: A Guide

Program example

Japanese primary years



UniSA

Research Centre for
**Languages
and Cultures**

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Disclaimer

The views expressed in the publication do not necessarily represent the views of the Australian Government Department of Education, Employment and Workplace Relations.

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Introduction to examples

Collected here are examples of teachers' work. These are drawn from teacher practice and are included here to exemplify aspects of teaching, learning and assessing languages, as discussed in the *Guide*. Teachers were invited to share their planning and programming documents and members of the project team worked with them to further develop aspects of their work.

Programs

The collection of programs includes primary, middle and senior secondary long and short-term programs. These contain annotations designed to point out specific points of interest for you to consider in your reading of them. At the end of each program you will find a commentary that describes how the program exemplifies selected sections of the *Guide*.

A selection of teachers' work

This is a selection of programs and parts of programs, plans for classroom teaching, planned assessment tasks, descriptions of the teaching and learning contexts, investigations and evaluations of practice, and reflections on current practices. It shows teachers engaged in professional thinking, planning, reassessing and evaluating what they teach, how they teach and who they teach.

About the examples

- These examples of teachers' planning, practice and reflection are provided for you to examine, consider and perhaps use in expanding your own understanding of language teaching and learning. We know that teachers learn best from other teachers and so we encourage you to look across the set of examples in all languages rather than just the language(s) you teach.
- The examples of teachers' work included here belong to individual teachers and are taught in a particular context which means that you will not find models that you can instantly adopt and teach. Rather, you will find ideas about teaching and learning that you can use by adapting and reworking them to produce programs, and classroom teaching, learning and assessment practices that you can use in your own context.
- The examples of teachers' work are not included here because they constitute 'best practice' or are exemplars of definitive programs for languages teaching and learning. You will find some outstanding approaches to planning and teaching that advance our understanding of how to make languages teaching and learning a rich and effective learning experience for students. You will also find teachers' honest reflections and evaluations of their pedagogies, questioning what they do and rethinking what they will do.
- The examples of teachers' work may include some pedagogies of which you may be critical. However, you will also find professional educators striving to make sense of their work with students, language teaching and language learning.

PROGRAM DESCRIPTION

Language	Japanese
Level	Prep to Year 1
Example	We are one but we are many Long-term program
Annotations	In text End of text

'We are one, But we are Many'

Subcultural Groups Within Culture

The intercultural is manifested in the sequences of teaching and learning in the following ways:

- **Teaching** – opportunities are provided for students to make their own connections and develop their own understandings of the intercultural language learning (ILL) concepts. [Editor's note: in Tasmania the acronym ILL is used for intercultural language learning.] Social interaction and reflection are fundamental processes to be included in ILL pedagogy.
- **Learning** – active use of the ILL principles of:
 - active construction
 - making connections
 - social interaction
 - reflection
 - responsibility
- **Assessment** – ILL understanding is demonstrated by correct understanding of the gender bias of Japanese words and is evident in the use of these words in the culminating scenario role-plays.

Context of the program

Small K–10 district high school in the remote central highlands of Tasmania.

This is a low socioeconomic area with low employment.

Population of the area is approximately 800.

The main industry is farming. Fine wool and wasabi production, as well as fly-fishing trips, bring Japanese people into the district.

The total student population is 88. A breakdown of class numbers is as follows:

K/P/1	(6, 6, 9)	=	21	2/3	(8, 6)	=	14
4/5	(10, 11)	=	21	6/7/8	(6, 5, 7)	=	18
9/10	(10, 4)	=	14				

Students from Prep to Year 6 study Japanese and Years 7 and 8 opt in. One Year 8 student opted in because his brother had been to Japan on a trip with Claremont College and he would like to travel to Japan during his time at college.

Lesson times are for one session per week for the following duration:

K/P/1	45 minutes	2/3	40 minutes
4/5	45 minutes	6/7/8	20 minutes (instead of doing daily PE)

The Japanese program began at Bothwell in 1993, and in 1997 the School Review showed 74% of parents regarded languages other than English (LOTE) as a valuable part of their child's education.

The Japanese teacher is provided over and above the staffing allocation to the school as part of the Primary LOTE Implementation (PIP). When PIP began in 1996 it was funded from the Federal Government's NALSAS initiative. The Tasmanian State Government has funded PIP since the end of NALSAS in 2000.

One teacher has taken the Japanese lessons for most of this time apart from a period of two years from 2003–2006 and one term's long service leave.

I am a teacher of English and SOSE. I retrained to teach Japanese under an initiative by the Department of Education and was awarded a Graduate Certificate of LOTE Teaching in 1998.

Prep–Year 1 Class Profile

The Prep–Year 1 is a composite class:

- 15 students – Prep (6) and Year 1 (9).
- Eight students live in the small rural town where the school is situated, five students live on farms and two other students live in the relatively isolated highland lake country.
- Students come from a mixture of big and small families and there are two students from split families – Prep (1) and Year 1 (1).
- Almost half the class has a recognised speech problem – Prep (2) and Year 1 (5).
- There are three delayed learners – Prep (1) and Year 1 (2).
- One Year 1 student is on an independent learning plan (ILP) and is two years older than other students in the same year.
- One student is considered highly intelligent – a Prep girl.
- One student is considered gifted – a Year 1 boy.
There is no special learning plan for these two students.
- The Year 1 boys, in particular, push the others along with their learning. As this group of boys articulates their thinking, you can see the light bulb go on for other less able students in the class. There is also a Prep girl who models good thinking, which is useful for peer tutoring.
- Talking with peers is pivotal to achieving learning outcomes with this group.

Planning

Title – 'We are one, but we are many'

It is a semester-long program for a Prep–Year 1 Japanese class that is also part of a Prep to Year 10 continuum of intercultural language **learning**.

Linguistic focus – Students will be able to use well-rehearsed language in familiar situations. Students will also be able to recognise words written in Japanese kana– hiragana, katakana, kanji and roomaji.

Cultural focus – Students will understand that Japanese words have a gender bias that reflects Japanese societal norms.

Intercultural focus – Students will understand that they have membership of groups and that they move between groups and that there is variability within **groups**.

Connections students are to make – Students will build an understanding of the concept of groups as it applies to them personally. It will become evident that they are part of groups based on gender as manifest in the Japanese language. Students will compare and reflect this by thinking about their own Australian language. Students will be starting to build a mental map of cultural subgroups, which will be enhanced with future learning.

Teaching/learning interactions – Students will create new knowledge and understandings through social interaction. Talking through one's thinking with others is central to building understanding and creating new knowledge. Student-to-student interaction is an effective

Comment [A1]: Day-to-day learning is conceptualised as part of an 11-year span. (cf D6 and D17)

Comment [A2]: Specifies language, culture and the intercultural as three different focuses to ensure each is included.

way for students to test their ideas and to gain access to other ways of thinking. Student-to-teacher interactions range from using questioning to help students to take their learning further, to supporting learners to explore and understand new concepts and vocabulary.

Teaching/learning resources – These tend to reflect the learning environment. Resources familiar to students at this age are the springboard for going beyond the world of their classroom. Images from popular culture are used as an entry point for building understanding.

Assessment Scheme

The formative assessment will consist of a range of indicators:

- evidence of understanding as demonstrated in student workbook;
- visual evidence as demonstrated by students placing themselves in various groups; and
- information provided by students in focused learning sessions.

The summative assessment is a scenario for role-play. The role-play provides students with an opportunity to demonstrate their understanding of the appropriate Japanese words to be used when introducing themselves and other people. By using the Japanese gender-based words, students will demonstrate an understanding of how groups are organised in Japanese culture and which groups they fit into within Australian and Japanese cultures.

Comment [A3]: Assessment evidence comes from multiple sources not just completed work.

Comment [A4]: Evidence of learning that is possible to collect only by observing students' interactions.

Comment [A5]: Another type of evidence that could be collected as part of classroom interactions.

Comment [A6]: Personalising the issue as students' own.

Rationale

I decided to focus on sub-cultural groups within a national culture for my long-term planning because I have written two previous learning sequences featuring this concept. As I teach Japanese at my school from Prep to Middle School, I was intrigued to see how I could develop a sophisticated understanding around this intercultural concept over this period of schooling.

I have done a similar thing with the teaching of hiragana script. As students are expected to be familiar with hiragana by Year 3, I realised it would be an advantage for both my students and me if we started some hiragana study in Prep with a dedicated focus on single stroke hiragana. Years 1 and 2 could focus on two- and three-stroke hiragana and by Year 3 students would have a strong starting point for engaging with hiragana more deeply. I was therefore intrigued to see if I could develop a spiral of learning for ILL beginning in Prep and moving through to the Years 6/7/8 class. I had written two learning sequences around the concept of sub-cultural groups for a Year 4/5 class and another one for the Year 6/7/8 class as part of ILL initiatives in Tasmania – Supporting Intercultural Language Learning in Secondary Schools (SILLISS 2005) and Teaching Intercultural Language Learning (TICLL 2006). I saw my participation in the Intercultural Language Teaching Learning Project (ILTLP 2006) as a great opportunity to extend my thinking and to have a go at developing a continuum of learning.

As a result of my experiences, I have extended the continuum from Prep to Year 10 in an effort to create a fuller conceptualisation of ILL. Working backwards from my previous work.

I tried to hone in on the essential features I wanted my young students to understand. I decided it had to be about them and their world if they were to begin to understand groups within the Australian culture. My guiding understandings were that students would need to understand the concept of a group (sorting things that are the same into a group) and that they were part of various groups within their own classroom and family contexts. By planning a semester's work I was able to provide opportunities for new input and for students to apply their understandings of the concept consistently.

Comment [A7]: Rationale for sequencing character learning.

Comment [A8]: As described in D1 and D17 decisions about sequence and connections are based on 11-year plan, i.e. Prep to Year 10.

Comment [A9]: This conceptual underpinning, i.e. personalisation, is manifest in various classroom activities throughout the unit.

Implementation

The time slot for my Prep–Year 1 Japanese lesson is from 12.00 p.m. to 12.45 p.m. This follows a rigorous PE lesson and ends with the beginning of the lunch break. I effectively get 30 minutes with the class. I often stay and supervise students eating their lunch in the classroom. It gives me an opportunity to get to know students, use Japanese language associated with eating, such as *itadakimasu*, *gochiso samadeshita*, to follow up on any problems students have with their learning as well as behaviour issues. I also try to catch up with the classroom teacher. I provide her with non-contact time. There is also an aide for the ILP student. This student moves in and out of the lesson at the aide's discretion. The student enjoys our lessons and can now participate in a full-length lesson most of the time.

Student work samples were collected. The classroom teacher suggested that videoing and taping the lesson would be less acceptable to parents. A previous experience with requests for this met with opposition to the retention of these materials for the 7-year archiving period.

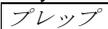
On the day of the lesson five students were absent, including the ILP student. It was also a Prep child's birthday, so we celebrated that by singing 'Happy Birthday' to him in Japanese. There was also a special lunch on that day at Café Blue in the school canteen. This meant that students having lunch at Café Blue were expected to leave class at 12.30 p.m. I let students go when they had completed the last task for the lesson.

I supervised the remaining students eating their lunch and I also took the opportunity to work with one Prep student who was concerned at not finishing the task. I then returned to my office about 1.10 p.m. and quickly wrote up my observations. I believe I have represented the lesson in a true and unbiased light.

I was intrigued to see what students remembered the following week so I taught the next lesson in the 10-week program too. However, I was not able to finish the lesson, due to classroom interruptions.

Teacher Evaluation

I was actually very pleased with how the lesson went. Having to interrupt my program in order to teach the ILTLP lesson was problematic but at the same time highly exciting. The Prep–Year 1 students now have an understanding of the nature of groups and their own membership of various groups. They also understand how language is used to indicate gender groups. Students were very engaged with their language learning and were able to articulate language-learning strategies.

I was tidying up at the end of the lesson when a very quiet Prep boy walked past my table with all the teaching materials spread everywhere. He pointed to the Prep sign 

S: That says Prep.

T: *Hai*. How do you know that *~kun*?

S: It's got the circles.

T: *Hai*. That's how you make new sounds in Japanese. *Mite*.
The *fu* フ changes to *pu* when you add the *maru*, the circle プ.

The brighter students' learning illuminated the way for the less academic students.

When teaching *chan* and *kun* ending for young girls' and boys' names a Prep girl who was out the front started giving hints to the class, saying 'ch ... , ch ... , ch ... no not *kun* – that's for boys!'

'I remember that *boku* starts with the "b" sound like in "boys".' Other students nod their heads in agreement.

Comment [A10]: Frames planning in terms of a limited program.

Comment [A11]: An example of an unplanned, unexpected out-of-class evidence of learning.

Comment [A12]: Clear evidence of learning as well as meta-learning awareness, articulated by a student unexpectedly in class interaction.

Talking in pairs is effective when a student with a sound understanding is paired with a student needing more exposure to the ideas and language.

The gifted student in Year 1 made connections to another language. The student wrote *boku* in hiragana then drew the kanji for 'man' before finally adding the scientific symbols for male and female:

♀ ♂

The aural discrimination is difficult for those students with a speech problem, but they too made pleasing progress. I do not use peer tutors to improve pronunciation because of the self-esteem issues. Instead we play with the sounds as a whole group.

I find using movement also helps students to acquire new language. We have the playground just outside our door so we often go out and slide down the slide screaming new words and phrases that we are learning.

The use of signs was most helpful for adjusting instruction and assessing. It made the children's thinking explicit. I could now see the invisible! In the second lesson I made it clear to students that if they stood under a particular sign they had to be prepared to say why they chose to go to that sign. In this way I was able to provide some guiding questions or use other students to model appropriate responses to scaffold the learning for those students with an emerging understanding of the concepts and language.

As I start to think about my Japanese teaching for next year, I am going to take another concept from ILL as my starting point for planning. Next, I will see in what ways the Japanese language supports this concept. I will then look at how I can map this over the range of my classes from Prep to Year 6.

From our shared learning experience my Prep–Year 1 students and I have a strong foundation on which to build further understandings of groups within cultures as well as considering how this is manifest in the Japanese language. Human beings need this knowledge of self as a cultural being as a stepping-off point for engaging with different groups, not only within their own culture, but with other world cultures. ILL is a very worthwhile way of building bridges of understanding and respect for different ways of conceptualising the world.

ILL concepts

Students need to develop a sophisticated understanding of themselves as cultural beings. Knowing who and what we are allows us to explore the diverse worlds of others. This long-term plan focuses on learning about self in relation to others. This is not done through superficial comparisons but through an engaging process of noticing, comparing and reflecting on the target language culture as manifest in the language.

In order to undertake this journey, I have designed a long-term plan that focuses on one dimension of intercultural learning – groups within cultures and how language creates, sustains and refines groups within a social context. The enduring understandings for students are that they have membership of groups and that they move between them. The enduring understandings I want students to take away from this learning experience is that they belong to gender groups and that this is reflected in the Japanese language but not in their own language. This understanding can be built on in subsequent years of schooling. Such understanding can be transferred to communications with not only the target language cultural groups but with groups within their own Australian society.

In the table below I have mapped a Prep–Year 10 long-term plan for intercultural learning that aims to develop in students a sophisticated understanding of sub-cultural groups over several years of schooling. This is not a definitive framework, but rather a suggested way to plan in for the long term with an ILL focus. The target language proficiency outcomes can

Comment [A13]: Another unplanned example of learning evidence. This, as the teacher points out, has a potential to work as a scaffold for other students.

Comment [A14]: A rationale for the method the teacher uses for pronunciation practice.

Comment [A15]: An example of connecting language learning with 'whole body' while having fun.

Comment [A16]: An example of students consciously constructing knowledge and taking responsibility for their own learning and actions.

Comment [A17]: An example of effective questioning which makes students articulate their thinking and at the same time works as peer scaffolding opportunities as part of social interactions.

Comment [A18]: The ultimate aim of intercultural language learning is conceptualised as a long-term plan.

Comment [A19]: Uses concepts as a basis for planning, not just language structures.

Comment [A20]: This paragraph summarises the teacher's long-term plans for connecting culture, language and intercultural learning.

also be accommodated within this framework. For this project, I have restricted the framework to the ILL focus, learning experience, and enduring understandings for each composite year group. For teachers coming to ILL for the first time, the various ILL foci can be used at any stage as entry points to ILL.

Prep–Year 10 Scope of Learning Table

Year Group	ILL Focus	Learning Experience	Enduring Understanding
Prep–Year 1	Membership of groups. Movement between groups.	Introducing yourself. Introducing others. Groups in my classroom.	Students have membership of multiple groups (e.g. gender, school classes). Students move between groups. Language can be gender-based (inclusive and exclusive).
Years 2–3	Variability within groups.	Family celebrations such as birthdays or Easter.	A family is a group. Language shows shared membership (last names/surnames). Family groups often celebrate the same activities but not all family groups do so in the same way.
Years 4–5	Place and identity Stereotypes and groups.	Students create a brochure/homepage for visiting Japanese tourists to the area.	How place influences personal identity. Is anyone typical? Are stereotypes useful? How can I represent my culture to another cultural group?
Years 6–7–8	How subcultural groups contribute to national identity.	What evidence of other cultural groups can be seen in our Australian way of life? Is a quilt a suitable metaphor to describe Australia’s culture? Is this the same for Japan? Interview Japanese visitors to find out how they see Australian culture.	Elements of many subcultures contribute to our national Australian identity. Is this true for other countries/nations?
Years 9–10	Is youth culture a global culture?	Explore youth culture through multimedia (e.g. magazines, websites, music videos, fashion with a focus on Australia and Japan). Am I really so different from you? What makes us the same?	Language reflects culture. How a shared language is used to include and exclude people from groups. How group culture can transcend physical and political boundaries. How does youth culture play out on a world stage, and what does it mean for the individual?

Comment [A21]: Specific intercultural focus in shaping learning.

Comment [A22]: Focus on learning experiences rather than on texts and resources.

Comment [A23]: As alluded to earlier in D1 and D6, the scope and connections are planned as an 11-year-long program.

Comment [A24]: Uses very simple language to introduce intercultural concepts.

Comment [A25]: A question focusing on the intercultural learning, i.e. reflecting on the issue as learner’s own sense of self and place in the world.

Comment [A26]: Considers the conceptual learning students will take away from their learning of Japanese.

Weekly lesson plan

As part of the Prep–Year 10 ILL framework, I have designed the following program with an ILL focus for a Prep–Year 1 class of Japanese learners. The intercultural focus is the concept of groups within a culture. It is a semester plan for ten weeks of learning. Students will build an understanding of how people belong to different groups and move between groups; and that the language of a culture creates groups within it. Students will explore their membership of subcultural groups as manifest in nationality, school classes and house groups, as well as gender and family groups.

Week	Lesson	ILL Focus	Language Focus	Japanese Language
1	My country, Your country!	<ul style="list-style-type: none"> • Belonging to a large group of people called Australians • <i>I live in Bothwell, Tasmania, Australia</i> • Another group of people live in a country called Japan and they are Japanese people. 	<ul style="list-style-type: none"> • Australia, Japan • Australian, Japanese 	<ul style="list-style-type: none"> • オーストラリア、日本 • オーストラリア人、日本人
2	What's in a name?	<ul style="list-style-type: none"> • Names indicate family groups and the way society views the individual within the culture. • <i>How is my family name the same but different from your family name?</i> 	<ul style="list-style-type: none"> • Word order is reversed in Japan, with the family name coming first • Use of kanji and what it tells us about family names • Introducing oneself 	<ul style="list-style-type: none"> • すずき けんじ • John Smith • 本田 ほんだ • わたし は (for girl) • ぼく は (for boys)
3	How can we tell each other who we are?	<ul style="list-style-type: none"> • Gender groups • <i>What do I know about this person from what they say?</i> 	<ul style="list-style-type: none"> • Introducing self 	<ul style="list-style-type: none"> • わたし、ぼく

Comment [A27]: Each lesson has an intercultural and a language focus.

Comment [A28]: Begins with katakana and kanji very early, together with hiragana.

4	How can I use the language? (scenario for a role-play)	<ul style="list-style-type: none"> Gender groups <i>You and your sister are choosing a video at the video shop. You meet some friends from school with their brother. Introduce yourself and your sister to your friend. Your friends then introduce each other.</i> OR <i>You are playing in the park with your brother and sister when a new friend from school comes up to you with her mother. You need to introduce yourself to your friend's mother and introduce your brother and sister also. You all go off to play together. A bit later your mother comes to collect you to take you home. Introduce your new friend to your mother.</i> 	<ul style="list-style-type: none"> Introducing self Introducing others 	<ul style="list-style-type: none"> わたし、ぼく こちら は(name) さんです。 こちら は(name) ちゃんです。 こちら は(name) くんです。
5 3 March 三月	My culture, your culture, our culture	<ul style="list-style-type: none"> Gender celebrations <i>What do we do in Australia to celebrate girls and boys?</i> <i>What things do kids like to do when they celebrate?</i> 	<ul style="list-style-type: none"> <i>Hinamatsuri</i> as a celebration for girls. Do we have similar celebrations for girls in Australia? Why do you think Japanese people have this celebration? 	<ul style="list-style-type: none"> ひなまつり の こぼた for recognition and copying.

Comment [A31]: Words in this section are simple but culturally loaded (gender, age, politeness, formality). Questions and scenarios ensure that these cultural aspects are part of learning.

Comment [A29]: An example of a rich, well-rounded assessment task, that is, it demands connecting Japanese culture manifest in language with students' personal situation, and applying this learning to a novel situation using the target language.

Comment [A30]: Uses a role-play to allow students to display awareness in a performance.

Comment [A34]: Distinguishes between language that will be used actively and language for recognition.

Comment [A32]: Compares Australian and Japanese celebrations.

Comment [A33]: A question to make students infer the 'other's' perspectives and reasoning.

6	What do these kanji mean for me?	<p><i>Which group do I belong to?</i></p> <p><i>What is my kanji for being a boy or a girl?</i></p> <p><i>What do I like to do?</i></p> <p>Use a Venn diagram to map activities and interests of groups of boys and girls in the class. Put the kanji for each gender above the appropriate circle.</p> <p><i>Are there some things that only boys do?</i></p> <p><i>Are there things that girls do that boys don't?</i></p> <p><i>Is this the same for Japanese children?</i></p>	<ul style="list-style-type: none"> • Male • Female • Boy • Girl • Child • Kanji for each 	<ul style="list-style-type: none"> • おとこ 男 • おんな 女 • おとこのこ 男の子 • おんな 女の子 • こどもの 子ども
7	A new way to write and say my name	<ul style="list-style-type: none"> • Gender groups and national groups according to how we write our names • <i>How does how I write and say my name tell other people who I am?</i> 	<ul style="list-style-type: none"> • Focus on katakana • Endings for boys' names in Japan • Endings for girls' names in Japan • Is this also the case in Australia? 	<ul style="list-style-type: none"> • katakana symbols • ~ろう (いちろう、じろう、たろう) <i>roo</i> means 'son' • ~こ <i>ko</i> means 'child' • かんじ for names
8	My family, your family	<ul style="list-style-type: none"> • Concept of <i>uchi</i> (humble) and <i>soto</i> (polite) • <i>Do I use different words for Mum and Dad?</i> • <i>Is this the same for other people?</i> 	<ul style="list-style-type: none"> • Family • Father • Mother 	<ul style="list-style-type: none"> • かぞく • おとうさん (honorific, <i>uchi</i>) • ちち (humble, <i>soto</i>) • おかあさん (honorific, <i>uchi</i>) • はは (humble, <i>soto</i>) • Title shows respect within the family • Order of saying 'mother and father' – 'father and mother' in Japan and the reverse in Australia.

Comment [A35]: Uses vocabulary as a starting point for reflection.

Comment [A36]: Introduces complex cultural concepts in early learning with a focus on how the concept influences language

9	My family, your family	<ul style="list-style-type: none"> • Links to gender • <i>How do I say 'brother' and 'sister'?</i> • <i>What's the same for me and you?</i> 	<p>Titles for</p> <ul style="list-style-type: none"> • Brother • Sister • Titles are substituted for older 	<ul style="list-style-type: none"> • おにいさん • おねえさん • おとうと • いもうと • Younger siblings
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		<ul style="list-style-type: none"> • What's <i>different</i>? 	<p>siblings' names but this is not done for younger siblings.</p>	<p>call older siblings by their title to show respect for elders.</p> <ul style="list-style-type: none"> • Older siblings call younger brother and sisters by their given names.
10	Celebration and evaluation	<ul style="list-style-type: none"> • Teacher draws or shows a picture of an unknown person to the class and adds details about the person in Japanese. Teacher introduces him/herself and then his/her new friend. • Using A3 paper students draw their new friend and add details in Japanese using reference list / word banks (e.g. names in katakana, school year, school houses, gender) by drawing kanji or choosing the appropriate kanji sticker, family title, and nationality. • Students introduce themselves and their new friend in Japanese. <p>Reflection questions:</p> <ul style="list-style-type: none"> • What things can I do in Japanese? • What groups do I belong to? • How do I know I belong to a group? • How do Japanese people <i>write</i>? 		<ul style="list-style-type: none"> • わたし、ぼく • こちらは (name) さん です。 • こちらは (name) ちゃんです。 • こちらは (name) くん です。 <ul style="list-style-type: none"> • わたし・ぼくの ともだちです。

Comment [A37]: Explicit focus on comparison.

Comment [A38]: Applying the knowledge to a novel situation.

Comment [A39]: Reflection questions cover language learning and intercultural concepts.

Assessment

Summative assessment for Prep–Year 1 (but also formative assessment for when student is in Year 6)

Demonstrates intercultural learning by:

Tasks 5, 7

Use of the appropriate gender-based words when introducing others (Week 4)

Task 1

Showing an understanding of the concept of 'group' in a variety of tasks (Week 3)

Comment [A40]: Assessment focuses on small components of intercultural language learning

Tasks 1, 2, 3, 4, 5, 6

Showing an understanding of the various groups a student can belong to based on:

- nationality (Week 1)
- school class (Week 3 Tasks 2, 6)
- name (Week 2)
- gender (Week 2 Tasks 4, 5, 6, 7, 8, 9)
- reflective piece of writing:

What things have I learnt about groups?

What things have I learnt about the language that Japanese people speak?

What have I learnt about the way people in Japan write?

Use of the appropriate gender-based word when introducing oneself (Week 3)

What have I learnt about how we say and write things in Australia?

Comment [A41]: Each task is designed to elicit a range of different learning

Demonstrating linguistic proficiency by recognising and using the correct vocabulary for:

- introducing self (Tasks 5, 7)
- introducing others (Task 8)
- family titles (Weeks 2, 8, 9)
- kanji for male, female, child, boy, girl (Week 3 Tasks 4, 6 + Week 6)
- name(s) in katakana (Week 7)
- identifying the different Japanese kana (hiragana, katakana, kanji, and romaji) (Weeks 1–10)

(These language outcomes can be assessed using the Tasmanian LOTE Proficiency Outcomes and probably against other state and territory assessment outcomes. See www.education.tas.gov.au/lotte.)

Japanese language:

- わたし、ぼく
- こちらは (name) さん です。
- こちらは (name) ちゃんです。
- こちらは (name) くん です。

Tasmanian Language Proficiency Outcomes

Foundation level

	Lower	Middle	Upper
Oral Interaction	Interacts in simple social exchange and structures learning situations using single words and formulaic expressions.	Interacts in predictable social exchange and structures learning situations using phrases or short sentences that contain familiar language patterns.	Interacts in predictable social learning situations incorporating new language items into well-rehearsed language patterns.
Reading and Responding	Reads short sentences and identifies letters, characters, or words.	Reads short sentences containing familiar language and identifies single items of information.	Reads short texts of several linked sentences containing familiar language and identifies main ideas and some supporting information.
Writing	Writes letters, characters, or words using a small repertoire of well-rehearsed language.	Writes phrases or short sentences containing familiar language using well-rehearsed language to convey simple information.	Writes two or three linked sentences using well-rehearsed language to convey simple information.

Task Descriptions and Evaluation (Including Student Responses)

These are the tasks I taught in Weeks 3 and 4 of the 10-week semester plan. Student responses are underlined.

Week 3 Lesson

— *How can we tell each other who we are?*

— *What groups do I belong to?*

Year group: Prep–Year 1 class

Lesson time: 1 x 45-minute lesson

Intercultural focus

Gender groups – *What do I know about a person from what they say?*

Students will understand:

- the concept of a group and groups
- that they are members of various groups (Prep–Year 1 class)
- that these groups are determined by certain shared characteristics (e.g. Prep student, Year 1 student)
- that they move between groups (I am a Year 1 student in Shannon house and I belong to the boy group).
- that they know which groups they belong to through the words they use (e.g. Boys use *boku* to introduce themselves and girls use *watashi*. However, in Australia both genders use 'I' to introduce self.)

Language focus

- Introducing self (わたし、ぼく)
- Class (プレップ ; 一ねんせい)
- House groups (クライド ; シヤノン)
- Words for male and females – 'man', 'woman', 'boy', 'girl', 'child' (男、女、男の子、女の子、子)
- The use of *no* (の) to join kanji to make a new word to describe a concept (*otoko no ko* = man + child = boy 男の子)

Task 1:

Establish the concept of a 'group'

1. Tell students they will be learning about groups today – *Kyoo wa guruupu o benkyou shiteimasu. Guruupu. Nani?*
2. Show students a group of textas (or similar classroom items) in a mixed group of two colours. *Kore wa texta no guruupu desu.* Make a gesture encircling the group.
3. Scratch your head and ask students how they can sort the group of textas into two groups. *Ni guruupu? Doo desu ka.* Students divide the textas into two groups by colour. *Hai, soo desu. Aka no guruupu desu. Midori no guruupu desu. Wakarimashita ka. Te o agete kudasai.*

4. Ask students to create a sentence describing what they just did. Teacher scribes onto an A3 piece of cardboard and places it in a public spot. Read the sentence in English and then in Japanese.

✚ 'We sorted them out so they're the same colours.'
 ✚ 'We made groups.'

Comment [A42]: Formative assessment of learning from the beginning of the unit.

Task 2:

Activate student understanding of the groups they belong to within their classroom

1. Ask the class to stand up and make a group near the whiteboard. *Minasan, tatte kudasai. Guruupu o tsukutte. Koko de. Sore wa guruupu desu. Preppu to ichi nensei no guruupu desu. Sugoi. Tsugi wa ...*
2. Show students two written signs for Prep (*preppu*) and Year 1 (*ichi nensei*). *Mite. Read each sign and ask the class to repeat the names. Ite kudasai. Hold up one sign. Repeat it. Scratch your head and ask what it is. Nani? Preppu? Eto ... nani ... preppu ... hai ... eigo de ... [prep] desu.*
3. Put the sign up on a wall. Ask the Prep students to come to that spot. *Preppu no seito wa koko ni ite kudasai.* Gesture for students to come to you if they do not understand using the Japanese gesture. When the students make the connection that they should go there and form a group, encircle the group with a gesture and say *Kono guruupu wa preppu desu.*
4. Hold up the Year 1 sign. Read it to the students and get them to repeat it back. Post the sign opposite the Prep sign. Ask students in Japanese to move to that spot. Do the same as for the Preps. *Kono guruupu wa ichi nensei desu.*
5. Ask students what they just did. Write it on another card.
6. Ask students how they knew which group they had to go in? Write this up also. Guide students to an understanding that it was the language that told them which group they could belong to, e.g. cognate and numeric cue *preppu* for Prep and kanji for *ichi* which means the number one for Year 1. Add to the other notes posted on the wall.
7. Call students back to the whiteboard. *Minnasan, kokko de. Suwatte kudasai.* Ask students why we have a Prep and a Year 1 group.

✚ 'So we can tell who's in which group.'
 ✚ 'So we don't get mixed up.'

Comment [A43]: Learning strategies (i.e. cognate).

Comment [A44]: An opportunity for students to articulate learning (i.e. constructing).

Task 3:

Enhancing student understanding of how they can belong to more than one group

1. Hold up the names of the school house groups. Say each colour for students. *Shyannon. ao desu. Kuraido. midori desu.*
2. Ask students what they think the signs are. *Minasan, nani?*
3. Place the signs on two opposite walls.
4. Indicate to students that they are sitting in a Prep–Year 1 group. *Kore wa preppu to ichi nensei no guruupu desu. Wakarimashita ka.*
5. Now ask students to go to their school house group.
6. Observe those students needing help with this task. Ask successful students to explain how they knew what to do and where to go.
7. Once in the correct groups, repeat each group's name and have students repeat as well.

8. Select a student and tell the others that this student belongs to the Prep class and is in Shannon house. *Kochira wa Tomu desu. Tomusan no guruupu wa Preppu to Shannon desu.* Repeat with another student.
9. Ask for two or three students to tell the groups they belong to. *Preppu. Shyannon.*
10. Ask students to contribute what they have understood and write up on another card. Add this to the other postings.
 - ✚ [‘We put a coloured dot on ours so we know.’](#)
 - ✚ [‘Can we put a \[coloured\] dot on our hands?’](#)
 - ✚ [‘Why?’ \(teacher\) ‘To show we are in the same group.’](#)

Comment [A45]: Evidence of student's thinking process and understanding.

Task 4:

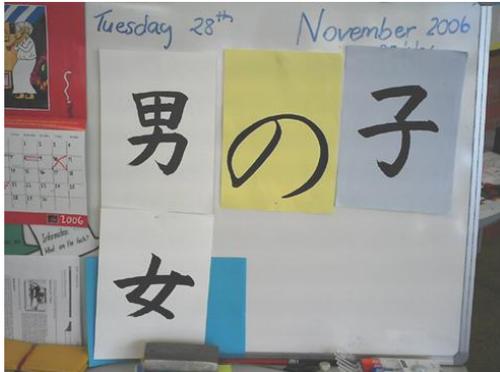
Taking the learning further and making connections with the Japanese language

1. Post a picture of a boy and a girl on the board. Say their names in Japanese — *Otokonoko desu; Onnanoko desu; boy; girl.*
2. Place a flashcard with the kanji for a man and a woman on the board. Ask the students to talk with the person next to them about what they think they are. *Nani?* Students can share their thoughts.
3. Explain this is a type of writing used by Japanese people and it is called kanji. Students repeat this word. Point to some hiragana writing on one of the signs and explain that this is called hiragana. Do the same for katakana. Ask students what they now know about how Japanese people write. How do we write in Australia? [Why do you think people write in different ways and not in the same way? I wonder if all people write with pencils. What do you think?](#) Explain how kanji are written with brush and ink. *Shudoo, fude de.*
4. Ask students which kanji they think is for a male person and which one is for a female person. *Why did you think that?* Explain which kanji is which to the students.
5. Ask students how we can remember which one is which. Suggest some [learning](#) strategies to students for remembering these kanji, for example the man needs to be strong in the fields (explain the top part of the kanji is た 田 for fields) and the lady is sitting with her ankles crossed (like Queen Elizabeth when she is sitting).
6. Ask students to cross their ankles and say *onnanoko* and then to stand with their [legs](#) like the bottom strokes in the kanji for man and to flex their muscles like a strong man, repeating the word *otokonoko*. Select a student to place a kanji under its correct word. Students vote on whether the choice is correct using *maru* or *batsu*. *Maru? Batsu?*
7. Ask students, if this kanji means a male person/male then how could we write the word for a boy, a little male person? Talk to the person next to you. What did your partner say? Write or draw their suggestions on the board.
8. Show students the flashcard for *ko* 子. What did we say this Japanese writing was called? *Hai.* Kanji *desu*. How do you think this could be used to say ‘boy’? Explain that this kanji means ‘child’ – *ko*.
9. Show students the hiragana の. Ask students to think about this hiragana. How could it be used to make the word for ‘boy’? Share ideas from students. Explain that it is very special because it joins words together to make a new word.
10. Place *no* next to *otoko* and then *ko*. *Let's read the ideas shown here. Yomimashooka. Man and child. This means a child man or a boy.*

Comment [A46]: A question that helps to de-centre students' own practice and accept the existence of variability.

Comment [A47]: An example of teaching how to learn through visual representation.

Comment [A48]: Items 4–9 are examples of effective questions for making connections and sequence of kanji teaching; that is, they encourage students to learn how to learn and guide students' thinking processes so that they can connect new concepts with old knowledge for themselves.



11. Put kanji up on opposite walls and ask students to go to and stand under their kanji.
- ✚ 'How did you know which sign to stand under?'
 - ✚ 'We read the signs.' (Prep student)
 - ✚ 'We know the man sign and the girl sign.' (Year 1 student)



Task 5:

Building understanding around gender-based words and the groups they create

1. Hold up a flashcard with each of the words used to introduce oneself in Japan — *watashi* and *boku*.
2. Ask students do they know what these words are – *Nani?* In the previous lesson students have learnt to introduce themselves using *watashi/boku wa ~ desu* and to recognise and write *watashi* and *boku* according to their gender. Ask students where these words should be put on the board – under *boy* or *girl*? Place signs under the appropriate gender.
3. Remove the signs and place around the room on opposite walls.
4. Ask students to introduce themselves and go and stand under one of the signs.
5. Ask a few students of both genders to introduce themselves in Japanese and then in English. Help students to see that the Japanese words *watashi* and *boku* indicate whether it's a male or a female speaker, whereas in Australia both males and females use the same word.
6. Ask students to reflect on when this is a useful thing. Could we change the language in Australia to do this? How do we know if a person is a man or a woman or a boy or a girl in Australia? (We don't but names help sometimes. Names help sometimes in Japan too as many girls names end in *ko* and many boys names end with *roo*).
7. Ask students what they noticed. Help students to understand that they are now in two groups – a boy group and a girl group – and that they formed these two groups based on the **word** they used to introduce themselves – *watashi* or *boku*.
8. Ask students to help you to write a sentence about what they have learnt. Post this with the other notes.

✚ 'It's got three sounds.' (*wa ta shi*)

✚ 'See ... it's got the girl with the long hair in it.' [*shi* U]

✚ 'Boku has two sounds.'

✚ 'Boku is the boys' word. Watashi is the girls' word.'

Comment [A49]: A question that broadens the scope of learning; that is, it takes learners beyond the assumption to explore areas that they have not thought of before and for which there is no ready-made answer available.

Comment [A50]: Evidence of learning shown in the classroom interaction. It also demonstrates meta-linguistic, as well as meta-cognitive awareness on the learner's part.

Task 6:

Students demonstrate their understanding of the various groups they belong to

1. Three students take it in turn to walk around the classroom pointing to the signs and saying the names of their groups. Choose students who will be able to do this task successfully to model what is expected.
2. Before the other students continue this naming activity, ask students if they think children in Japan have groups like these. *What groups could be the same as your groups, do you think? What's the same about the way Japanese people and Australian people introduce themselves? Can you think of anything different? (Say the questions in Japanese and repeat in English.)*
3. Continue with the naming activity. It is effective to have a reluctant learner follow a more capable student who can model the correct answers. Less able students can choose a buddy to help them go around the room pointing and naming their signs. As students finish they move onto the sticker task.

Comment [A51]: An example of a display but very open question. Students need to think through and connect past knowledge in order to answer this question.

4. Students are given a sheet of paper or use their Japanese books. The task is to draw a self-portrait in the middle of the page. Students then put information around their picture to show other people which groups they belong to.
5. To cater for different abilities and needs within the class, students are offered a variety of options to demonstrate their understanding. Students can choose to add information in the following ways:
 - Select from a range of stickers.
 - Use a mixture of stickers and writing.
 - Use mostly writing, with some stickers.

The stickers are printed on a computer and feature the following words and kanji:

- プレップ、一ねんせい (class groups)
 - シヤノン、クライド (house groups)
 - わたし (girls' self-introduction)
 - ぼく (boys' self-introduction)
 - 男の子 (*otokonoko* – boy)
 - 女の子 (*onnanoko* – girl)
6. As they are working, walk around the class asking students what groups they belong to. *Guruupu wa nani?* Encourage students to say the words in Japanese.
 - This was very successful. All students opted for stickers – novelty value perhaps! Some had to rush off to a special lunch!
 - The results were interesting:

One Prep student put four stickers for girl on the page, showing her understanding of the kanji.

Most of the Year 1 boys correctly and very quickly added all four stickers to their page. Their visual discrimination skills were working overtime!

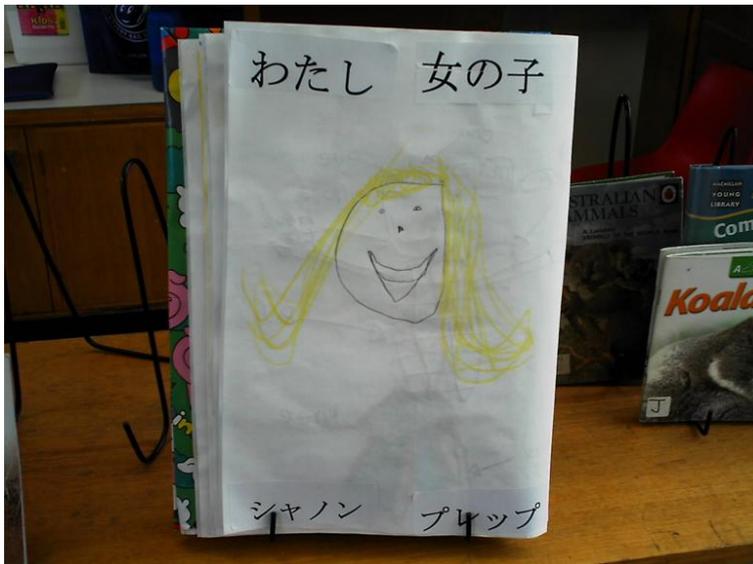
One Prep girl was confused. It was the start of lunchtime, so we worked through the words again and she selected the correct sticker each time.

- T: What do girls say when they introduce themselves?
 S: *Watashi wa.*
 T: *Hai.* Show me the *watashi* sign. How do you know that says *watashi*?
 S: It has the [girl with the] long hair.
 T: Show me.
 S: [Successfully points to *shi* し]
 T: *Hai. Soo desu.* Now ... can you find the *watashi* sticker ~*chan*? *Sugoi!*
Yokudekimashita. Hon de ... hai.
 S: Can I put them in each corner?
 T: *Hai.* Now ... which sign has the word for a girl on it? *Onnanoko desu.*
 S: [Hesitates. Puts finger in her mouth. Thinks. Tentatively points to the correct kanji.]
 T: Why did you pick that one ~*chan*?
 S: The child and the lady's feet. (Ankles are crossed.)
 T: *Hai. Sugoi! Ima, stikkaa. Nani ... Hai soo desu.*
 S: [Puts second sticker in her book]
 T: *Ima. Kuraido? Shyannon no guruupu? Kuraido? Shyannon?*
 S: [thinks] Blue! I'm in blue! [Goes to the sticker with the blue dot.]
 T: *Hai.*
 S: [Already finding sticker and matching it to the wall sign. Puts in her book.]

Comment [A52]: An example of evidence of learning elicited in classroom interaction.

T: *Eto ... ichi nen sei? Preppu?*
 S: [Jumps up and down excitedly.] *Preppu!*
 T: *Hai. Doko?*
 S: [Looks at the *ichi nensei* sign. Moves towards it. Hesitates. Looks to me.]
 T: *Preppu? Which sign did you stand under when we did this one ~chan?*
 S: This one. *Preppu.* [Comes to the desk and quickly chooses the correct sticker and puts it in her book.]
 T: *Sugoi! Yokudekimashita!!*
 S: Do you want me to draw my face in the middle?
 T: No ~chan. It's time to have your lunch. *Hirugohan o tabete kudasai.*
 S: I can draw really quickly! [Goes and speedily completes her drawing and returns her book to me.]
 T: *Doomo arigatoo gozaimashita.*
 S: [Happily goes off to get her lunch.]

Comment [A53]: An example of a child showing enthusiasm (captured in interaction).

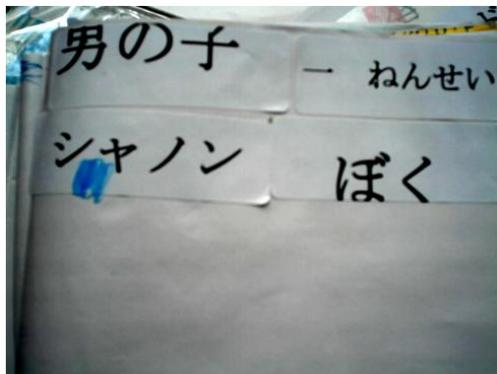


This boy in Year 1 correctly found the stickers for his groups. Reading from top left to right they are: gender (*otokonoko*), house group, year group (Year 1), and self-introduction word (*boku*).

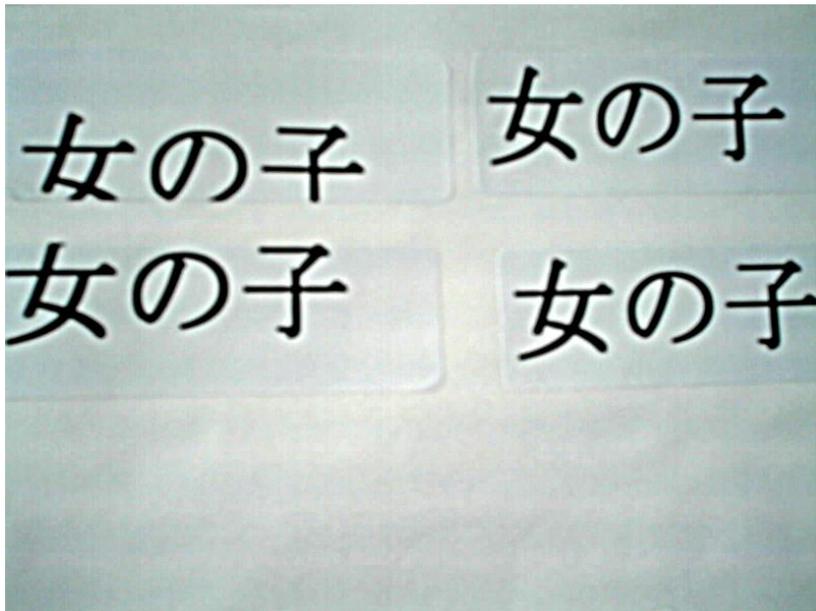
Comment [A54]: A summative assessment done in the target language: student work sample.



This Year 1 boy found his four groups and placed them with the correct orientation. He spent a lot of time looking very closely at the signs on the walls to get them right. From top right to left they show his gender group, year group, house group, and self-introduction word for boys.



This is a Prep student who has difficulty following instructions. It would seem that she has heard the words 'four' and 'stickers', and carried out that instruction perfectly and with the correct orientation. The task was to find a sticker for each student's four groups. The student has chosen the correct kanji for a girl (top left-hand sticker is only partially there due to a printer format error).



Week 4 lesson

Intercultural focus – How language further embeds gender-based cultural norms

Language focus – How can I use the language? (Scenario for a role-play)

- Introducing self (わたし、ぼく)
- Introducing others (こちらは (name) さん/ ちゃん / くんです。)
- Gender groups
- *You and your sister are choosing a video at the video shop. You meet some friends from school with their brother. Introduce yourself and your sister to your friend. Your friends then introduce each other.*
OR
- *You are playing in the park with your brother and sister when a new friend from school comes up to you with her mother. You need to introduce yourself to your friend's mother and to introduce your brother and sister also. You all go off to play together.*
A bit later your mother comes to collect you to take you home. Introduce your new friend to your mother.

Task 1:

Making connections from previous learning

1. Show students a completed page from Task 6 in the previous Week 3 lesson. This was a self-portrait with four stickers denoting the groups each student belonged to. Ask students what they know about this person. Discuss in pairs. *Remember back to last week's lesson on groups. Pairru de.* Ask students to share what they know and how they know this.
 - ✚ [‘The Prep sign has circles on it.’](#)
 - ✚ [‘The girl has the shi sign for long hair.’](#)
 - ✚ [‘The man has to be strong to hold up the field.’](#)
2. Show students the *watashi* and *boku* signs from the previous lesson. Ask students to read them. *Mite. Nani?*
3. Place the two signs on two sections of a wall.
4. Hide the face of a mystery person against your chest. Introduce the person by saying: *Watashi wa Junko desu.; Boku wa Shintaro desu. Nani? Otokonoko desuka. Onnanoka desu ka.*
5. Ask students to go and stand under either the *watashi* or *boku* sign. Tell students you will be asking them why they chose that sign to go to. Teachers can gauge students' understanding by how confidently they make their choice and move towards one sign or the other as well as by their explanation.
6. Do some in English. *I am John/Annie/Kim. How do you know if John/Annie/Kim is a girl or a boy?* Discuss this lack of gender with the use of 'I' by both genders for self-introductions in Australia.

Task 2:

Students build on their understanding of gender groups manifest in the Japanese language

1. Choose a boy and a girl to come to the front of the classroom. Introduce each student to the class. *Kochira wa Sophie chan desu. Kochira wa Michael kun desu.*
2. Repeat the introductions and instruct students to listen to the language and share with a partner what they notice. Repeat a few more times with new students. Again students share with a partner what they notice.
3. Ask if there are any students who have discovered something? Tell them to keep it to themselves and ask if they would like to come out to the front and introduce another person. Explain that you will support them with *some* of the language (i.e. with *kochira* but not *chan* or *kun*).
4. Ask students what they notice. Continue in this way until students identify *chan* and *kun*.
5. Write each word on the board in roomaji and hiragana. Students repeat *chan* five times at normal volume, five times at soft levels into their hands, five times loudly stomping their feet. Erase the roomaji. Do the same with *kun* but whisper into the air and clap loudly instead.
6. Explain to students that *chan* is used for young girls and *kun* for young boys. Ask students how we introduce people to each other in Australia. Ask students to demonstrate this. *This is Laura. This is John.* How can we tell if Laura is a girl or a boy? What if we were speaking on the telephone? How would we know if Laura was a boy or a girl?
7. Students form a circle and introduce the person next to them using *chan* and *kun*. Explain the sentence pattern and support students in their attempts. *Kochira wa Laura chan desu. Kochira wa John kun desu.*
8. Introduce the concept of *san* to students. Show pictures of a young girl, a young boy, an adult female, and an adult male. Introduce them to students and ask them what they notice. Repeat until students identify the word *san*. Ask students to think about what this tells us. How can we tell the difference between adults and children, male and female in Australian language? We use Mr, Mrs, Miss, and Master (rarely these days). Ask students if they know the term Ms. Explain this and ask students to reflect on why someone would want to use this term (indicates gender but not marital status).

Comment [A55]: Learning sequence: consolidate knowledge and then apply in new contexts. This requires working out context and how this affects language use.

Task 3:

Applying understandings in a novel situation

9. Use the idea of mystery persons again with pictures of men, women, young girls, and young boys. Ask students to guess which gender each person is? (E.g. *Kochira wa Kyoko san desu; Kochira wa Kenji kun desu; Kochira wa Junko chan desu.*)
10. As a tester, introduce a genderless cartoon/alien-type picture and create a gender for it. Introduce the character and see if students can guess the gender. When they see the picture there are no clues to gender. They have to work it out from the language.
11. Students can prepare role-plays around these scenarios:
You and your sister are choosing a video at the video shop. You meet some friends from school with their brother. Introduce yourself and your sister to your friend. Your friends then introduce each other.

OR

You are playing in the park with your brother and sister when a new friend from school comes up to you with her mother. You need to introduce yourself to your friend's mother and introduce your brother and sister also. You all go off to play together. A bit later your mother comes to collect you to take you home. Introduce your new friend to your mother.

<p>Language, culture and learning What is language? What is culture? Understanding learning Understanding language learning Intercultural language learning</p>	<p>The linguistic focus is on introducing people and identifying various groups to which people belong. In addition to learning the words and sentences in oral–aural modes students also learn to recognise words written in Japanese - hiragana, katakana, kanji, and roomaji. [D2, 5, 8, 13, 24, 28, 29, 31]</p> <p>Cultural focus is on words that are loaded with indicators of gender, politeness and formality such as proper nouns, name suffixes, and terms of address. [D19, 20] The other cultural facts introduced are that (a) Japanese people celebrate boy’s and girl’s festivals separately, (b) the students are members of groups and they move between groups depending of the contexts in which they are taking part (= personalising the concept). [D25, 26]</p>
<p>Teaching and learning Classroom interactions The nature of interactional language Tasks and task-types Student engagement Recognising the diversity of learners and their life-worlds Technology in language teaching and learning</p>	<p>Based on this linguistic and cultural knowledge, students learn that the concept of groups applies to them personally [D4, 7, 18, 19], although the English language has fewer gender-indicating words than Japanese, and Australians do not celebrate gender-based festivals. These differences in two languages and cultures are being compared and reflected upon. [D21] Students are also encouraged to try to see things from the other’s perspective. [D22, 27]</p> <p>In spite of the limited number of lexical items and sentence structures introduced, the unit aims to ensure a wide scope of learning such as:</p> <ol style="list-style-type: none"> a. learning how to learn [D24] b. connecting lexical items to cultural facts (e.g. gender, politeness) [D19] c. recognition of three writing systems (hiragana, katakana and kanji) d. articulation of knowledge construction and learning outcomes (meta-cognitive and meta-linguistic awareness) e. taking student’s thinking beyond the familiar and requiring them to infer [D30, 32] as well as to apply the knowledge to a novel situation [D23]. <p>Strong conscious connections of various aspects are evident in this unit. Language, culture and the intercultural are connected in various activities. [D19] Teaching the language as code (in the context of teaching its meaning and pronunciation, in this particular case) is connected to physical movements. [D12] Learning new lexical items and writing systems is done in tandem with how-to-learn strategies using visual aid [D28, 29, 31], cognates [D24] and old knowledge [D23]. One way of achieving this is to connect the new knowledge and</p>

	<p>experience with the young learners' own situations. The teacher's thinking process of interconnection of culture and language is articulated clearly in D16. The teacher's thinking extends that connection to future language teaching as well.</p> <p>Due to the students' age group, most of that learning takes place in oral, visual and physical (movements) interactions rather than with written materials. The classroom snapshots demonstrate that students create new knowledge and understanding through social interactions. Through peer interactions students learn that there are different ways of thinking from their own. Student-to-teacher interactions range from using questioning to help students take their learning further, to supporting learners to explore and understand new concepts and vocabulary. [D27, 32]</p>
<p>Resourcing and materials Selecting resources The purposes of resources Adapting resources Using resources critically Relating resources to each other Contemporary resources Learners as resources Developing a resource bank</p>	<p>Students' articulation of their own learning as described in (d) above works as unplanned and unexpected scaffolds for less able students while providing the articulator with opportunities to learn to 'teach' or help others (= social corporation and learners as resources. [D9, 10, 13])</p> <p>Most of the resources (flash cards, signs and stickers) are created by the classroom teacher. Target language, although limited to individual words and short sentences, is used by the teacher extensively from the very beginning of the unit through to the end, where students role-play introducing people in Japanese.</p>
<p>Assessing Assessment and learning The assessment cycle Eliciting evidence of students' language learning Judging: considering criteria Validation</p>	<p>The classroom snapshots give a number of examples of scaffolding (even by peers), guiding, and evidence of learning that can only be gathered in classroom interactions. [D3, 9, 10, 14, 34] Some of the questions, including display questions, indicate their effectiveness and strength in terms of both the breadth and depth of thinking that is required of respondents. [D32]</p> <p>A great deal of learning evidence is captured in classroom student–student, teacher–student interactions [D9, 10, 26] as well as unplanned out-of-class interaction [D8]. Learning evidence was further demonstrated by students when they moved and stood under the right sign for the group to which they belonged and could give reasons why they chose that option.</p>
<p>Programming and planning Planning language programs Long-term and short-term planning</p>	<p>This teaching unit is conceptualised and connected to the 11-year curriculum [D16] for students from Prep to Year 10.</p>

<p>Planning for conceptual learning The place of context in planning programs Scoping and sequencing of learning Planning interactions Personalising learning experience</p>	<p>By participating in the classroom discussion focused on these issues, students build a mental map of cultural subgroups; a map they can take with them to enhance future conceptual learning. [D1, 6, 16, 17]</p>
<p>Evaluating language programs Evaluation as an ongoing process Evaluation in context Purpose and scope of evaluation Evaluation as inquiry</p>	<p>As described in 'Rationale', 'Implementation' and 'Teacher Evaluation' (pages 4-6) the concept of evaluation underlies each stage of the cycle of language program, from conceptualisation and articulation of aims through to the choice of resources, classroom activities, interactions, students engagement and assessment. In this particular program, the scope is over several years, across grade levels.</p>