



**Australian Government**

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

# **Teaching and Learning Languages: A Guide**

**Program example**

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**Japanese senior years**



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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

<b>Language</b>	Japanese
<b>Level</b>	Year 11 – 12
<b>Example</b>	Social issues Long-term program
<b>Annotations</b>	In text End of text
<b>To be added</b>	

### Annotation on Japanese Year 11/12 Program Example

Note:

1. Annotation on Japanese texts is given only on *Resource 1b 'Then and Now: my family' speech by Kenich Miyashita – Japanese perspective* and is limited to the linguistic features (comments on content and the layout of the texts are found in the commentary). Since very similar linguistic features are present in all texts written by the same author, annotating the remaining texts would not have shed any new light on this material.

## CONTEXT

### School Context

The school, in Sydney, Australia, is a K–12 secular, independent, coeducational environment. It is 22 years old, and was founded by a university professor with the support of a group of parents dedicated to providing their children with an education featuring both language immersion and musical education. The school also has a preschool kindergarten. A bilingual partial immersion program starts at this level.

**Comment [A1]:** Considers teaching context as a starting point for programming

The school's Principal writes on the school website: '*(the school) was proudly founded with a mandate for bilingual education from Preschool to Year 12 ... In the world, appreciating multiple languages is undeniably a vehicle for human sharing and interaction, as well as part of our cultural identity.*'

The school's ethical framework is grounded in the social values of acceptance of difference, individual and social responsibility, and respect for self and others. The school is secular, and inclusive of people from all backgrounds.

The students and families demographics are diverse. The student population is 1000 (August 2006). The staff is also diverse, with a number of different national backgrounds represented. Forty percent of staff has a second language. The attitudes towards languages in the broader school community are positive. The language staff (7 French, 5 German, 6 Italian, 5 Japanese, 2 Spanish, 1 Chinese) frequently speak their native languages in corridors and in the staff lunch room and this is accepted by non-language staff. Sixty percent of the language teachers have been at the school 5 years or more. As an indication of attitude, one of the school's non-language teachers was recently featured in a study of teachers and students, *Teachers Who Change Lives* (Metcalfe & Game 2006). She stated 'I believe that a celebration of cultural diversity is a basic role of schooling' (Metcalfe & Game 2006, p.xxvi). Fourteen language staff members have raised or currently are raising their own child or children bilingually and seven of these have them enrolled at the school.

### School's Language Program Policy

Children are placed (on entry into the preschool or in Kindergarten) into a second language stream in Japanese, French, German or French. In Years K–6, students spend 80 minutes every day working in their second language. Units of the primary curriculum are completed in the second language. Students acquire a natural fluency and a broad vocabulary, although they sometimes come through to secondary level with stronger speaking and listening skills, but weaker writing skills, and with entrenched errors. The second language is compulsory until Year 10. In addition, all students start a further language in Year 7, called the third language program, currently either Chinese or Spanish. This is compulsory in Years 7 and 8 and then becomes an elective choice.

### Period allocation

Secondary school second language: 5 x 40 – minute periods per week  
Third language: 4 x 40 – minute periods per week

Many students continue to Year 12 with their second or third language, or both. In Year 11 the school offers HSC Beginner Courses (2 years study) in Chinese and Spanish.  
6 x 40 minute periods per week

In Historical Context, A Year 9 history course, Bishops and Barbarians, teaches some Latin in the context of inscriptions of artefacts.

The school has reciprocal relationships with schools in Germany, France, Italy, Spain and Japan, whereby annual exchange visits can be made.

### Students and Teachers

Students: The Year 12 class that undertook this unit was an unusual group of only three. They were all 'accelerants'.

John: male, Year 10 student, Anglo-Australian  
Jessica: female, Year 11 student, Italian background  
Joo Kyung: female, Year 11 student, Korean

Jessica and Joo Kyung were accelerated in Year 10 into the Year 11 Japanese class, as they were working beyond the outcomes of the Stage 5 syllabus.

Jessica, 17, started her Japanese in the school's partial immersion program at kindergarten. Jessica is from an Italian family. She speaks Italian at home with her mother and grandmother, and English with her siblings and friends. As her speech shows, she is very connected with her family structure, and defends values of family allegiance.

Joo Kyung, 17, came to the school in Year 5 and quickly caught up with her peers. She lives with her aunt and uncle in Sydney. She speaks Korean with all family members and Korean friends, and English with school friends. She speaks Japanese occasionally with friends. As a young Korean, she was critical of some aspects of Japanese society, their economic downturn, and her perception of NEETO (young people not in education or employment) and *furiita* (part-time worker) is that they are 'lazy'.

John, 16, spent some years in Japan as a small child (aged 2-10), attending an international school but acquiring very good fluency and literacy in Japanese. His mother and father are both Australian. He projects the impression that he still retains a feeling of connectedness with Japan, socially and culturally. He speaks Japanese with some friends inside and outside school. Although he was young when he left, and his immediate knowledge is getting out-of-date, he still has good personal knowledge of and positive attitude to Japanese society and behaviour.

### Robyn Maloney (teacher/program writer)

Robyn is an Anglo-Australian. Robyn studied French and German in her undergraduate degree and taught French and German in high schools in the early part of her career. She learnt Japanese as an adult, out of interest, doing HSC Japanese and then returning to university Japanese study for one year. This coincided with the growth of Japanese in schools, so she returned to schools as a Japanese teacher. She has been to Japan eight times, for teacher language courses, travel and accompanying school groups. She would describe her adult spoken fluency level as good, but literacy (kanji knowledge) (around 300) as low, in Japanese terms.

Robyn was the subject of a research study and doctoral thesis in identity slippage amongst Japanese learner/teachers. She is married to an Anglo-Australian, and only speaks Japanese at school, or with friends, very occasionally, outside school.

**Comment [A2]:** Considers experiences learners bring to the class as a starting point for programming

**Comment [A3]:** Considers teacher's own positioning as a teacher of Japanese and her experiences of language

**Kenichi Miyashita** (author of articles)

Kenichi is 23, from Tokyo. He is a 2005 graduate from Aoyama Gakuin University in Tokyo, where he studied literature and linguistics, English and some Spanish. He came to Australia in January 2006, and is studying Education at UTS, hoping to graduate as a Japanese language teacher.

Kenichi is a single child. His home is a large apartment in the Saitama area outside Tokyo. His father is a businessman who checks on restaurant chains; his mother is a housewife, but does part-time work in the post office. They speak Japanese at home. Unusually, his father does quite a few domestic tasks, such as washing the dishes late at night.

Kenichi spent 6 months in the USA in senior high school Year 2. His English is of a good general standard. He feels comfortable and confident speaking English, but is sometimes hesitant about context and appropriateness. He used movies a lot to improve his English, and finds repetition of phrases a useful technique for himself. He has a small number of English-speaking friends in Tokyo, with whom he speaks English. He also sometimes acts as an English-speaking tour guide in Tokyo.

He says being in Australia has helped to expand his world greatly, and has made him think a lot about his own background and perceptions. Amongst his perceptions of Australia: compared to Japan, Australians are very spontaneous, say what they think, without as many social rules. He notices there are very few social 'labels' in Australia, or class issues.

He feels his behaviour has undergone a significant shift in Australia in 9 months, that he is 'less Japanese' than he used to be. He feels a sense of freedom, as though he doesn't have to belong to any fixed group here. He characterised general differences in social behaviour between Australia and Japan as: Japanese are 'passive', Australians are 'active'. There are many perceptions about his family in Resource 1.

Please also see Kenichi's personal intercultural reflection piece.

## NSW Board of Studies Syllabus

The following is an extract from the Japanese Continuers: NSW Board of Studies Stage 6 Syllabus. Underlining represents aspect of the syllabus addressed in this intercultural unit.

**Comment [A4]:** External planning documents influence how program is planned

The aims of the syllabus are to develop students':

- ability to use Japanese to communicate with others;
- understanding and appreciation of the cultural contexts in which Japanese is used;
- ability to reflect on their own culture(s) through the study of other cultures;
- understanding of language as a system;
- ability to make connections between Japanese and English, and/or other languages
- cognitive, learning and social skills; and
- potential to apply Japanese to work, further study, training or leisure.

### Objectives

Students should be able to achieve the following objectives:

Objective 1: to exchange information, opinions and experiences in Japanese.

Objective 2: to express ideas through the production of original texts in Japanese.

Objective 3: to analyse, process and respond to texts that are in Japanese.

Objective 4: to understand aspects of the language and culture of Japanese-speaking communities.

Meeting these objectives will involve using the skills of listening, speaking, reading and writing, either individually or in combination, and being able to move between Japanese and English.

### Course Structure

The Preliminary Course (120 indicative hours) (Year 11)

The Preliminary course has, as its organisational focus, themes and associated topics. Students' skills in, and knowledge and understanding of, Japanese will be developed through tasks associated with a range of texts and text types that reflect the themes and topics. Students will also gain an insight into the culture and the language of Japanese-speaking communities through the study of a range of texts.

The HSC Course (120 indicative hours) (Year 12)

The HSC course focuses on the three prescribed themes and associated topics. Students will gain a broader and deeper understanding of Japanese and will extend and refine their communication skills in the language. As they expand the range of tasks, texts and text types studied, students' knowledge and understanding of the culture and the language of Japanese-speaking communities will develop further.



## Objectives and Outcomes

The outcomes listed below represent the knowledge, skills and understanding that students will achieve by the end of the HSC course, based on this syllabus.

The student will:

1. Exchange information, opinions and experiences in Japanese.
  - 1.1 Uses a range of strategies to maintain communication.
  - 1.2 Conveys information appropriate to context, purpose and audience.
  - 1.3 Exchanges and justifies opinions and ideas on known topics.
  - 1.4 Reflects on aspects of past, present and future experience.
2. Express ideas through the production of original texts in Japanese.
  - 2.1 Applies knowledge of language structures to create original texts.
  - 2.2 Describes, narrates and reflects on real or imaginary experience in the past, present or future.
  - 2.3 Structures and sequences ideas and information.
3. Analyse, process and respond to texts that are in Japanese.
  - 3.1 Identifies and conveys the gist, main points, supporting points and detailed items of specific information.
  - 3.2 Summarises, interprets and evaluates information.
4. Understand aspects of the language and culture of Japanese speaking communities.
  - 4.1 Recognises and employs language appropriate to different social contexts.
  - 4.2 Identifies values, attitudes and beliefs of cultural significance.
  - 4.3 Reflects upon significant aspects of language and culture.

There is an emphasis on written or spoken texts created by students incorporating their own ideas.

**Comment [A5]:** These objectives focus on cultural learning but not on intercultural learning.

## Content of Japanese Preliminary and HSC Courses

Themes, Topics and Sub-topics

There are three prescribed themes:

- the individual;
- Japanese-speaking communities; and
- the changing world

Each theme has a number of prescribed topics and suggested sub-topics with which students will engage in their study of Japanese. The placement of the topics under one or more of the three themes is intended to provide a particular perspective or perspectives for each of the topics. The suggested sub-topics are provided to guide students and teachers as to how the topics may be treated.

The theme, the individual, enables students to explore aspects of their personal world, for example, sense of self, aspirations for the future, personal values, opinions, ideas, and relationships with others. At the same time, this theme also enables the student to study topics from the perspective of other individuals.

The theme, Japanese-speaking communities, explores topics from the perspective of groups within those communities or the communities as a whole and encourages students to reflect on their own and other cultures.

The theme, the changing world, enables students to explore change as it affects aspects of the world of work and other topics such as current issues.

The Changing World subtopics are:

- Technology.
- Youth issues.
- Current issues.
- Traditional culture.
- Contemporary culture.
- World of work.

**PROGRAM**

**YEAR 12 Japanese Continuers Intercultural Unit: Social Issues**

**Theme: The changing world – social issues**

**Texts: various**

**OUTCOMES:** At the end of this unit/term the students will be able to:

- Talk about social and youth issues, showing intercultural understanding of change in cultural values in Japan and Australia.
- Discuss similarities/differences between Japan/Australian generational change, social change, values.
- Discuss in Japanese differences within Australian families, due to multicultural make-up.
- Demonstrate reflective understanding in interpretive written responses to reading passages.

Activities, Resources	Text types	Intercultural Focus
<p>1. Oral brainstorm activity: Australia – <a href="http://www.culture.gov.au">www.culture.gov.au</a> What are the stereotypes? Do you relate to them? Who is an Australian? What do you value? (What do you spend money and/or time on?) What might you want to do in your future?</p> <p>2. My family, its values, its cultural background.</p> <p>3. Listening to explanation of generational change in Japan, using worksheet.</p> <p>4. Response: summarise text in English.</p> <p>5. Speaking: compose 1 – minute speech on generational change of values in your family.</p>	<p>Resource 1(a) Generational change worksheet.</p> <p>Resource 1(b) generational change 'My Family' by Kenichi Watashita.</p> <p>Resource 1(c) 'My Family' – Australian Italian (student speech).</p> <p>Resource 1(d) Australian perspective of Japanese issues (student speech).</p>	<p>1. Australian lifestyle and values: – What are they? What do young people want out of life – plans? What values are inherent in these choices? How my values shape my perspective.</p> <p>2. My family, seen as unique, and as shaping my perspective.</p> <p>3. Kenichi's family, how it shapes his values.</p> <p>4. Extended versus nuclear family: – generational change in Japan and Australia.</p> <p>5. Group versus the individual: past/present in Japan. (But see Kenichi's reflection – the group still rules.)</p> <p>6. Kenichi as the author/voice of the issue articles – his profile – how would his background have affected his perspective? Would an older person have viewed these issues differently?</p> <p>7. Group versus the individual: where does my focus lie?</p>

**Comment [A6]:** Planning for resources and how they will be used

**Comment [A7]:** Explicit planning of intercultural focus

**Comment [A8]:** The questions and their sequence provide learners with opportunities to construct their own learning by observing, discovering, and comparing what they know (own family, environment) with new (Japanese culture) and also by trying to understand the practices and values from others' perspectives.

**Comment [A10]:** An example of connecting the issue to learner's own context (country)

**Comment [A9]:** Texts provide a range of perspectives

**Comment [A11]:** An example of connecting the issues further (from national level as in A3) to students' own life = personalising the issue.

Activities/ Resources	Text types	Intercultural Focus
<p><b>Social Issue 1 : NEETO</b></p> <p>Discuss pictures in Japanese.</p> <p>Read passage, discuss stimulus questions supplied in resource. Write detailed reflective answers.</p> <p>Compare Japan/Australia.</p> <p>Complete language worksheet using vocabulary and structures.</p> <p>ROLEPLAY: An Australian student on exchange interviews a NEETO.</p> <p>ROLEPLAY: NEETO and family member.</p>	<p>Resource</p> <p>2(a)Website pictures</p> <p>2(b)article</p> <p>2(c) questions for discussion</p> <p>2(d) language worksheet</p> <p>Role-play interviews</p>	<ol style="list-style-type: none"> <li>1. NEETO – young people not in education or employment – as recluses. How do they feel/ think? How would a NEETO feel about group versus individual?</li> <li>2. What possible social situation has caused this response?</li> <li>3. Are there NEETO in Australia? Do they have a label?</li> <li>4. Could you become a NEETO?</li> <li>5. What involvement could NEETO have in the social issues that follow?</li> </ol>
<p><b>Social Issue 2: Ageing society</b></p> <p>Discuss pictures in Japanese</p> <p>Read passage; discuss stimulus questions supplied in resource. Write detailed reflective answers.</p> <p>Compare Japan/AUSTRALIA.</p> <p>Complete language worksheet using vocabulary and structures.</p> <p>ROLEPLAY: hypothetical family – what to do with grandma – older son living in Tokyo; younger daughter living overseas, older relative, grandma.</p>	<p>Resource 3(a) website pictures – discussion</p> <p>3(b) article – ageing society</p> <p>3(c) questions for discussion, written answers</p> <p>3(d) language worksheet</p>	<ol style="list-style-type: none"> <li>1. Japanese respect and responsibility for the elderly (Confucian influence) in extended family. Opposing social and economic forces which make this difficult today. Limited government support for care of elderly, contradiction in values? How does group versus individual affect this issue?</li> <li>2. Australia and my family – attitudes, solutions to care of elderly. Values expressed on this issue in Australia at personal and government level?</li> </ol>

**Comment [A12]:** Encourages students to make connections in a variety of ways with a variety of combinations in cause-effect analysis. An example of providing students with deep, wide and logical critiquing (i.e. exploration).

**Comment [A13]:** An example of connecting the issue to students themselves to encourage decentring from their own culture-based assumptions in order to modify existing identity for a renewed intercultural identity.

**Comment [A14]:** A good example of content and sequence of questions, through (a) providing a piece of knowledge (cultural) followed by (b) problematising that knowledge to make it 'intercultural', thus making students explore the issue accepting a variety of answers.

**Comment [A15]:** An example of 'the intercultural'. Examine the issue in student's own culture, compare, contrast and then formulate personal revised ways of dealing with the situation.

<p><b>Social Issue 3: Recycling /Lack of group cooperation</b> Discuss pictures in Japanese. Read passage; discuss stimulus questions as supplied in resource. Write detailed reflective answers. Compare Japan/Australia. Complete language worksheet using vocabulary and structures. ROLEPLAY: Conversation in the street, about rubbish.</p>	<p>Resource 4(a) website pictures for discussion 4(b) article 4(c) questions for discussion, answers</p>	<ol style="list-style-type: none"> <li>1. Geographical/ demographic need for recycling (size of Japan / population).</li> <li>2. Consumerism in Japan, production and disposal of goods.</li> <li>3. Early community recycling efforts very strong, ahead of Australia.</li> <li>4. What is happening now and why? <b>What is Kenichi's perspective in his article?</b></li> <li>5. What is my attitude/my family's attitude to cooperating with recycling?</li> </ol>
<p><b>Social Issue 4 : Volunteering</b> Discuss pictures in Japanese. Read passage, discuss stimulus questions as supplied in resource. Write detailed reflective answers. Compare Japan/ Australia. Complete language worksheet using vocabulary and structures. <b>ROLEPLAY:</b> for a Japanese TV SHOW – Identify what volunteer work done in Australia would be interesting to a <i>Japanese audience</i> (e.g. wildlife rescue)? Host interviews people doing volunteer work in Australia.</p>	<p>Resource 5(a) Volunteering pictures – discussion 5(b) article 5(c) questions for discussion 5(d) worksheet</p>	<ol style="list-style-type: none"> <li>1. What are the values inherent in the concept of volunteering? Would they be different in Japan? What kind of volunteer programs are there in Australia? For what age? What kind of volunteer <b>work</b> do you do now, or might you do in the future? Why? How does group versus individual affect this issue?</li> <li>2. Would an Australian write an article about a 'volunteer movement' in <b>Australia?</b></li> <li>3. How might this topic intersect with NEETO?</li> </ol>

**Comment [A16]:** Critical literacy focus: moves beyond comprehension to reflection and interpretation.

**Comment [A18]:** Lets students notice, compare and contrast, and guides them to consider their own (personal) values, position and solution.

**Comment [A19]:** Task connects Australian and Japanese views of the same phenomenon.

**Comment [A17]:** An example of assessment in the target language that provides students with an opportunity to articulate newly created identity as an intercultural mediator.

<p><b>Social issue 5: Furiita</b> Discuss pictures in Japanese. Read passage, discuss stimulus questions as supplied in resource. Write detailed reflective answers. Compare Japan/Australia. Complete language worksheet using vocabulary and structures. INTERVIEW 1. (either real or role-play) Field work – working holiday office. Interview a Japanese youth on a working holiday in Australia, about his/her attitudes to part-time work.</p>	<p>Resource 6(a) website pictures for discussion 6(b) article 6(c) questions for discussion, analysis (to be done as Reading and Responding assessment)</p>	<ol style="list-style-type: none"> <li>1. The company system in Japan and what it offers and demands. The company system in Australia. Are there differences? In different industries/professions? Working for the man. Group versus individual in this context.</li> <li>2. Unemployment and rise of part-time work. Negative labels – why? Values?</li> <li>3. How is part-time work viewed in Australia? Does it have a label?</li> <li>4. What kind of part-time work might I do in future?</li> </ol>
<p><b>Conclusion</b> <b>Student evaluation</b> Written Tasks: 1. Foreign Correspondent – you are reporting on aspects of life in Japan, from an Australian perspective, for an Australian audience. JOURNALISM – foreign correspondent: Write about aspects of Australian issues that would be interesting to a Japanese audience.</p>		<ol style="list-style-type: none"> <li>1. Map the relationship between the issues, and review the underlying values.</li> <li>2. Draw out and identify/summarise the cumulative knowledge and reflections. What I have learnt in this unit about myself, my family, and Japan. This content is to be reflected in cumulative assessment writing tasks.</li> </ol>

**Comment [A20]:** Develops a comparative dimension.

**Comment [A21]:** Making connections on various levels and spectrums (i.e. across different social phenomena, gender, age, social status, effects (of the issue) on individual, community, national and international scales and how these are expressed linguistically). This is also an example of focusing on the relationship between language and culture (i.e. a new word is created in order to articulate a social phenomenon, and this newly created word in turn labels a category of people). The label forms a perception in the user's mind.

**Comment [A22]:** Assessment is organised according to macro skills.

<p><b>Assessment</b></p> <ul style="list-style-type: none"> <li>• Speaking Task: speech about family change, Australian perspective of Japan issues</li> <li>• Listening: eight items (on CD) testing recall and understanding of issues covered. Answer interpretive questions, demonstrating understanding.</li> <li>• Reading and Responding: <i>Furiita</i> – answer questions in English showing depth of understanding.</li> <li>• Writing: You are on exchange in Japan for 6 months. Write a letter to your Japanese teacher in Australia about your impressions of young people's lives in Japan.</li> </ul>
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### End-of-Term Evaluation

1. Were the order of subtopic, level of difficulty and time allocation sufficient?

All the topics and subtopics were appropriate and handled well by the students. The level of difficulty was occasionally a problem in reading passages which were written beyond the scope of the syllabus. Time allocation was sufficient.

2. Were the teaching methods appropriate and effective?

The teaching methods were appropriate and effective. We did a lot of reading, noticing and recording good model sentences, use of structures, and complex ideas simply expressed, so as to scaffold better writing and understanding.

3. Were the resources suitable and adequate?

As above, some reading passages from Wakatta and other resources were too hard, which was discouraging for one student.

4. Were there any problems with assessment setting, conducting or marking?

No problems. Assessments were well conceived and well done by students.

5. Student response to teaching learning and assessment experiences

6. Additions and modifications

**Level of understanding/proficiency achieved on topics:**

**Teaching strategies found to be effective:**

**Additional comments re class, differentiation etc:**

Teacher's signature:      Date:

**Comment [A23]:** Teacher reflects on the way the module went as a way of evaluating the program.

## TEACHING NOTES: Intercultural Unit: Year 11/12 Japanese

### Current Social Issues in Japan/Australia

#### 1. Assumed knowledge – language:

This unit is placed at the summation of student's acquisition of all prescribed language structures for the HSC Syllabus. Therefore there is little explicit grammar or language construction, apart from the short worksheet that is part of each subtopic. The unit assumes knowledge of a range of complex language structures and vocabulary. It represents a summative point where students grasp that structures are tools to express ideas. The articles are written to suit the language structures and vocabulary of the NSW HSC Stage 6 syllabus Japanese Continuers Course.

**Comment [A24]:** Clarifies assumed knowledge before starting the unit

#### 2. Assumed knowledge – culture:

It would be preferable for students to have background knowledge of traditional values of Japanese society. If this were not the case, more time could be spent with Resource 1(a) and (b) drawing out the assumed knowledge about the historical social significance of the group (family, company, neighbourhood) and the degree of social breakdown of this, and subsequent dysfunctional outcomes. It cannot be assumed that students will have thought critically, or be informed about social structure or change in Australia.

The focus of the unit is to enable students to engage with these issues in Japan (syllabus goal), not treating them as Japanese exotica or weird dysfunctions, but to engage as thinking young Australians (of different backgrounds) who are engaged themselves in a society in change. This means explicitly structuring time to help them develop their own critical understanding of their own families and Australian society. This needs to be handled with some sensitivity and awareness of personal issues, and avoidance of value judgments in fellow class mates and negativity.

#### 3. Teaching the unit

(a) Skills: The timing of the unit was as the last teaching unit before students left to do HSC exams (university entrance). Therefore, in addition to the intercultural learning, it was designed to specifically enhance high-level skills required for final examinations, including:

- Listening skills, particularly interpretive answers.
- Reading and responding, particularly interpretive answers in English, demonstrating wide understanding of issues.
- Writing skills.
- Speaking skills (at this point the HSC speaking exam was already completed).

(b) Structure: The unit as it stands may appear to be of a repetitive nature, with a series of similar tasks. Teachers may choose to break these up with other lighter activities (see below). The idea was that students would progressively build up an understanding of the connected nature of these issues, and how the same social change and values were driving all of them. Even recycling is affected, in that group cooperation is now much weaker, so the Japanese perceived capacity for carrying out a project that requires group collective work is much lower. There is an accumulative knowledge and many links can be drawn progressively between units.

Also, most importantly, for each issue, time is to be spent exploring whether the issues exists in Australia, what it looks like, what attitudes exist, does it have a negative label? How does it relate to the student? Are there other issues in Australia that need to be represented?



## Additional

There are many other resources in this area that could be used to introduce or illustrate the topic, if time allowed. The beautiful film *Musuko* (My son) would be a rich resource to complement this topic, as it portrays many of the issues of this unit: rural/urban, extended family/nuclear, ageing society responsibilities, *furiita* (part time worker), group/individual.

**Comment [A25]:** Considers other ways of working with the same topic/theme

Japanese rap and hip hop is also an excellent resource, as both the message and the language (half Japanese, half English) portray social change. This is a good resource to show public face – reach out, making a public statement about the issues.

If time allowed, given the models supplied, a creative assessment opportunity would be for students to research a further social issue in either Japan or Australia on websites and develop their own PowerPoint presentation. .

Asked what else could be done with this material, students suggested painting issues slogans on white T-shirts. This is also a great opportunity to involve and to enact this language and these issues.

**Comment [A26]:** Considers student perspectives on the topic/theme

Students also reflected on how Japanese people makes up labels for social types (e.g. NEETO, *furiita*) and they wondered what aspects of life, or social 'types' in Australia could be categorised to a 'tag', in katakana. They offered to make up new katakana words for the Japanese to use about Australia.

## Brief Translation Profile of English Content of Articles and Resources

### Resource 1a

Introduction to Unit – first lessons

Demonstrates different values and mode of thinking in Japan between 'Then' and 'Now':

- (a) Then – the subservience of the individual to the three major organising group structures of society – the family, the neighbourhood and the company

On the right-hand side are listed some aspects and examples of each structure

Family:	extended family living together; taking care of generations
Neighbourhood:	speak to people, communications (e.g. doing radio exercises together, carrying out activities)
Company:	long working hours, social drinking, group tourism, company sports carnivals

- (b) Now – the dominance of the individual over the social structures (underneath)

Examples:

Family:	separate living, no care
Neighbourhood:	don't communicate, no greetings, no activities together
Company:	part-time work, unemployment, NEETO, no more company group travel or sports

### Resource 1b

This is a long but powerful and interesting personal account by Kenichi, in simple language, of the generational difference and important changes in values and lifestyle between his grandparents, his parents and himself.

### Resource 1c

Student Jessica – speech about generational values in her Italian family

### Resource 1d

John – a young Australian's perception of Japan

### Resource 2b

NEETO are young people who are educated but drop out, exist on generosity of parents, are recluses. NEET – acronym for 'not in employment, education or training'

### Resource 3b

Ageing society

Better health is leading to longevity. Young people move to cities, elderly are on their own. In Japan there are few retirement care facilities or old people's homes, and what there are, are expensive, beyond many people's finances. Old people living alone have pets as

companions. There is a growth of robot pets requiring no care. Also, Kenichi told students about growth of younger generation putting video cameras in elderly parents' home, so that the younger generation can check on their palm pilot what the old parent is doing in the country home, from the office in Tokyo.

#### **Resource 4b**

Recycling

This is coverage of the everyday recycling practices in Japan to save the environment. However, it also includes towards the end a description of how the picture is not quite as successful as it appears, as group cooperation is breaking down, people dump lots of rubbish in fields or on the street, rather than pay the fee to the council to have it properly disposed of.

#### **Resource 5b**

Volunteering

The volunteer movement is strong in Japan. Senior students in public senior schools do compulsory community service. Retired people use their skills to contribute to a developing country. They are also exercising a type of freedom of choice, having escaped their 40 years of the company system.

#### **Resource 6b**

*Furiita* – part time workers

This *furiita* article sums up many of the themes of the unit. *Furiita* are (mostly) young people, who are either unable to get a company position (economic downturn) or who choose not to join the company system and do not make long-term future plans. The article discusses the social prejudice against *furiita*, the difficulty they have at a later stage of getting a good job. The website pictures give excellent examples, different perspectives, and data as to their long-term very reduced income and opportunities.

This unit generated the most and best-focused intercultural discussion. Students compared *furiita* with the status of part-time work in Australia, and the social values involved. They discussed their own possible pathways into work.

The *furiita* reading questions were done as an assessment task.

#### **Resource 7**

Listening assessment (CD made)

This consists of seven items, all related to the social issues in the unit. Questions were designed to be fully answered using reflective comment, and accumulated knowledge of unit. The marking guideline indicates depth of understanding of the issue.

#### **Resource 9**

Sample answers to Writing assessment

Sample 1 – Jessica

Sample 2 – John

## RESOURCE 1a

**むかし** ..... は、このようなかんがえがありました。

かぞく：

- みんないっしょにすむ
- みんなのせわをする

きんじょ：

- きんじょのひととはなす
- ラジオたいそうをする
- いっしょにかつどうをする

かいしゃ：

- まいにち、おそくまではたらく
- しごとのあと、のみにいかなければならない、かえりたいのにかえれない
- しゃいんりょこう
- かいしゃのうんどうかい

**いま**..... たくさんのわかいひとたちは、せいよう（てき）なかんがえをもっています。

かぞく：

- みんなべつべつにすむ
- みんなのせわをしない

きんじょ：

- きんじょのひととはなさない
- あいさつをしない
- だれもしらない
- いっしょにかつどうをしない

かいしゃ：

- アルバイトだけする（フリーター）
- はたらかないわかいひと（ニート）
- あまりはたらかない
- しゃいんりょこうに行かない
- うんどうかいなどが無い

## RESOURCE 1b

'Then and Now: my family' speech by Kenichi Miyashita – Japanese perspective

今とむかしについてのスピーチ

By けんいち

にほんのいまとむかしのちがいについて、話したいとおもいます。

わたしのそふぼは、かぞくをととてもたいせつにしました。かぞくはみんないっしょに住んで、おじいさんとおばあさんのせわをしました。もし、べつべつに住んでいても、まいとし、かぞくのひとたちは、おじいさんとおばあさんのいえに行きました。私がちいさいときも、まいとしなつに、ほっかいどうに行きました。

むかしのひとたちは、きんじょ (コミュニティ) もとてもたいせつにしました。きんじょのひとたちをみんなしっていて、どこにだれが住んでいるかをしっていました。私のそふぼは、きんじょにたくさんのもだちがいました。たとえば、いっしょにごはんを食べたり、おちゃをのんではなしたりしました。

むかしのにほんでは、おとこの人がそとではたらき、おんなの人がいえにいる、というのがいっばんでした。私のそふぼはそとでしごとをして、そぼはいつもいえにいました。そぼはしごとをしないで、いえのせわをしていました。

**Comment [A27]:** An example of very 'natural-sounding' expression using familiar lexical items (beyond 'textbook' expressions)

わたしのりょうしん (ちちとはは) は、すこしだけがぞくをたいせつにします。私のりょうしんは、ときどきほっかいどうのかぞくにあいます。しかし、じかんがないときは、ほっかいどうに行きません。おしょうがつには、りょうしんは、かぞくのみんがいえにいるべきだと思います。私も、おしょうがつにはいえにいて、かぞくといっしょにじかんをすごします。しかし、おしょうがつのほかには、かぞくといっしょにじかんをすごすきかいは、あまりありません。

**Comment [A28]:** An example of somewhat 'non-natural sounding' expression

わたしのははは、きんじょにすこしともだちがいます。しかし、となりにすんでいる人はしりません。ちちは、きんじょにともだちがいません。へいじつはいつもとうきょうではたらいっているので、きんじょのひとたちとはなすきかいはありません。

私のちちは、いつもはたらいしています。ほとんどまいにちのよる、ちちはかいしゃのひとたちとごはんたべたり、のみにいかなければなりません。なので、まいにちいえにおそくかえります。ははは、アルバイトをしています。とうきょうなどの大きいまちに住めば、たくさんのおかねがかかります。なので、ははもアルバイトをして、すこしおかねをためなければなりません。しかし、いなかに住めば、アルバイトはひつようないかもしれせん。

**Comment [A29]:** An example of over-use (over-generalised) of a sentence structure not sounding natural

**Comment [A30]:** An example of semi-colloquial, natural-sounding expression

わたしは、かぞくはあまりたいせつではありません。りょうしんが好きですが、じぶんのしたいことが1ばんたいせつだと思います。ほとんどのおしょうがつは、りょうしんとじかんをすごしますが、ときどき、ともだちとあそんだりします。かぞくはとてもたいせつであることはしていますが、じぶんのすきなことをしたいのが、しょうじきないけんです。

**Comment [A31]:** Very natural-sounding sentence (over, beyond 'textbook' expressions)

わたしは、きんじょにともだちは一人しかいません。わたしのほかのともだちは、みんなとうきょうなどに住んでいます。わたしはしりつちゅうがっこうとこうこうに行ったので、わたしのともだちは、みんなとおいばしょに住んでいます。わたしは、きんじょのひとたちとのコミュニケーションはたいせつだと思いません。知らない人と話すことは、ひつようじゃないと思います。

さいきんは、いっしょうけんめいはたらかないわかものがふえています。せいしゃいんにならないで、フリーターとして、アルバイトをすこしだけする人がふえています。また、アルバイトもしないで、いつもいえにいるニートというわかもものもきゆうに (Rapidly) ふえています。フリーターの方は、たくさんのじゆうなじかんがほしいようです。ニートの人は、きぼうがぜんぜんなくて、何をすればいいのかわからないようです。

また、せいしゃいんになっても、いろいろなもんだいがあるようです。たとえば、としようえのひととのコミュニケーションがしにくいとか感じるわかものがふえています。なので、すくにしごとをやめるわかもものかずもふえています。私も、ときどき、としようえの人とはなすのが好きじゃないときがあります。

**Comment [A32]:** Could students' comprehension be facilitated if written as 年上の人?

**Comment [A33]:** An example of non-natural sounding sentence

そふぼ、りょうしん、そして私の3つのせだいをとおして (Through)、人々のかんがえはとてもかわりました。私は、今の日本人のかんがえは、もっとせいようてきになったと思います。グループをあまりたいせつにしないで、じぶんをいちばんたいせつにするかんがえかた、わかいひとたちはまんぞく (Satisfy) しているようですが、おとなたちは、わかもものたちのかんがえかたのギャップ (Gap) に、すこしこまっている (Confused) みたいです。

## RESOURCE 1c

### 'My family' Italian Australian perspective – student speech

#### Jessica's speech

むかし、イタリアのちかくでせんそうがあったので、そふぼのせだいは、せんそうのえいきょうをうけています。そふぼのせだいにとっては、食べ物とかぞくとファッションとくるまはとてもたいせつです。イタリア人またはヨーロッパのひとたちのせいかつは、オーストラリア人のせいかつとはちがいます。ひるねをしたり、おそいばんごはんをたべたりします。せいかつでいちばんとくべつなものはかぞくなので、まいしゅうにちようびに、かぞくのみんなはいっしょにひるごはんをたべたりします。でんとうてきなイタリアのかていでは、女の人はそうじをしたり、りょうりをつくったりしなければなりません。男の人ははたらいて、おかねをかせぎます。

さいきん、わたしのせだいは、パーティーに行っておさけを飲んだりします。これは、わたしのせだいにとって、とてもたいせつなことです。わたしのせだいのひとたちは、どくりつしたいと思っています。かぞくは、あまりとくべつじゃないみたいです。今のせだいのひとたちのほとんどは、だいがくに行きたいと思っています。今は、女の人もキャリアをもちたいと思っています。

## RESOURCE 1d

### Australian perspective of change in Japan – student speech

#### John's speech

日本のしゃかいは、むかしよりだんだんかわっています。むかしには、日本人はまわりのひととすぐちかくに住んでいて、かぞくといっしょに住んでいました。かいがいりょこうに行くときも、にんずうの人といくのがふつうでした。でも、さいきん日本では、グループよりこじんがもっとたいせつになってしまっています。

いなかに住んでいる人は、こうこうをそつぎょうしたら、すぐ家をでてもっと大きなまちに行く人がおおくなっています。子どもが家をでたら、りょうしんのせわをする人がいなくなってしまう、こまっています。としよりのひとだけではなく、このしゃかいのへんかは、せいしょうねんにいちばんえいきょうしています。さいきんは、ニートやひきこもりのもんだいがはっせいしています。ニートたちは、ながいあいだじぶんのへやからでなく、だれとも話さないで、コミュニケーションりょくがよわくなってしまう、げんだいしゃかいにはいれなくなっています。

今のせだいのひとたちは、じぶんかってで、かぞくやともだちよりじぶんのやりたいことだけをかんがえています。



**RESOURCE 2a**

**NEETO – pictures (the pictures cannot be reproduced here for copyright reasons)**

Resource 2a-1  
<http://blog.skeptic.jp/item/432>

Resource 2a-2  
[http://maken56.sakura.ne.jp/log\\_200505.shtml](http://maken56.sakura.ne.jp/log_200505.shtml)

## RESOURCE 2b

### NEETO article

「ニート」

(ニートは英語で NEET です。NEET は Not in Employment, Education or Training という  
みです。)

**1** さいきん日本では、ニートとよばれる人たちがふえています。**2** ニートとは、イギリスで生まれたことばで、しごとをしていなく、学校にも行かないで、しごとまたは学校のためのかつどうをしていない人のことをいみます。**3** いっぱんに、ニートとは 15 才から 34 才までのけっこんしていない人のことをいみするそうです。**4** こうこうをそつぎようしても、だいがくに行かないでほかに何もしなかったり、だいがくをそつぎようした後、しごとをさがさないでずっと家にいる人もふえています。**5** ニートたちはしごとにきょうみがなくて、きぼうもありません。**6** ニートのかずがふえているいちばんのりゆうは、日本のけいざいがわるくなっていることです。**7** また、日本のしゃかいもかわっているようです。

**8** ニートたちは何かをしなればならないとわかっているのに、何をすればいいのかわかりません。**9** ちょうさによると、ニートたちがしゃかいへもどるためには、カウンセリングがとてみたいせつだそうです。**10** カウンセリングのほかにも、かぞくとのコミュニケーションもたいせつだそうです。**11** おおくのニートは、ほかの人たちとのコミュニケーションがへたなので、いつもじぶんのへやにいます。**12** はじめに、ニートたちのいけんをそんけいして、もんだいについてゆつくり話すのがいちばんかもしれせん。

Question 1: What are the characteristics of NEET?

Question 2: Why do you think the number of NEET is increasing very quickly?

Question 3: Why do you think NEET are a problem for Japanese society?

Question 4: What do you think could be done to help out NEET people?

Discussion: What might be the differences between the situation, and the perception, of an unemployed person, or a person who chooses not to work, in Australia and in Japan?

Kenichi Miyashita

**Comment [A34]:** Questions move beyond information retrieval to reflection.

RESOURCE 2d

NEET worksheet

名前

Completing ニート-related sentences using senior structures

★ Choose a correct senior structure to complete a sentence.

Write down the completed sentences below.

There may be more than one correct structure to choose from.

がんばってください！:)

ニートはほかの人たちと話したくない	たり	言っています。
ニートをたすける	しても	いつも、へやにいます。
ニートはまいにち、ね	ために	食べたりしかしません。
ニートは仕事をしたくない	ので	ニートのかぞくは何かしなければなりません。
高校をそつぎょう	と	はたらきません。

**RESOURCE 3a**

**The ageing society – pictures (pictures cannot be reproduced for copyright reasons)**

RESOURCE 3a-1

[www.okuaizu-style.com/tdrsk/human/](http://www.okuaizu-style.com/tdrsk/human/)

Field Code Changed

RESOURCE 3a-2

[www.chiryuheater.jp/remodel2.html](http://www.chiryuheater.jp/remodel2.html)

RESOURCE 3a-3

[www.toshiba.co.jp/care/benri/illust/syoku/syoku16.htm](http://www.toshiba.co.jp/care/benri/illust/syoku/syoku16.htm)

Field Code Changed

Kenichi Miyashita

## RESOURCE 3b

### The ageing society – article

「[こうれいか](#)しゃかい」

1 日本人はけんこうなせいかつしているので、としよりのかづがふえています。2 むかしは、こどもからそふ、そぼまでのかぞくみんながいっしょに住むのふつうでしたが、さいきんではべつべつに住んでいるかぞくがふえています。3 なぜなら、さいきんのひとたちは、東京やおおさかなどの大きい町に住みたいひとたちがおおいからです。4 なので、たくさんの方は大きい町にひっこすので、おやとべつべつに住まなければなりません。5 さいきんのまごたちは、おじいさんとおばあさんに会うきかいがほとんどありません。

6 一人で住んでいるとしよりがふえているので、としよりたちはじぶんでせいかつしなければなりません。7 としよりたちはじぶんではせいかつにくいので、ヘルパーがとしよりのいえに行つて、としよりをてつだつてくれます。8 お金をたくさんもっているとしよりたちは、[ろうじんホーム](#)に住むこともできます。9 しかし、ほとんどのとしよりたちは[じゅうぶん](#)なお金がないので、自分のいえに住まなければなりません。

10 一人で住んでいるとしよりたちは、ほかにはなすひとがないので、いつもさみしいようです。11 少しきぶんがあかるくなるように、ペットといっしょに住むとしよりたちがふえているようです。12 しかし、ペットのせわをすることができないとしよりもいるので、そのとしよりたちはロボットの犬と住んでいます。13 このロボットの犬は、[コンパニオンアニマル](#)と言います。14 さいきんのロボットの犬は、にんげんにはなすことができるそうです。15 しかし、にんげんがロボットだけとはなすことはとてもかたしい、というけんもあります。

※[こうれいか](#) (高齢化) – aging

※ヘルパー – a helper

※[ろうじんホーム](#) – a care home for としより  
([ろうじん](#) is another word for an elderly person.)

※[じゅうぶん](#) – enough

※[コンパニオンアニマル](#) – companion animal

Question 1: How has the situation of elderly Japanese people changed in Japan?

Question 2: What service / help is available?

Question 3: Why do you think more elderly Japanese people have [コンパニオンアニマル](#)?

Question 4: How do you think the ageing population will affect Japanese society?

Discussion: What is the situation of elderly people in Australia? In different cultural groups within Australia? In your family? Is there the same social trend in country towns, towards younger people moving to big cities? What differences are there from the situation of elderly people in Japan?

Kenichi Miyashita

RESOURCE 3d

The aging society worksheet

名前

Completing Ageing Society-related sentences

Putting words in the correct order

- 1 Put words in the correct order for each sentence.
- 2 Change the form of verbs if necessary.
- 3 Write down each sentence on another answer sheet.

ジューさん、ジェシカさん、ジョンくん、がんばってください! :)

1ばん

- |        |          |          |        |        |
|--------|----------|----------|--------|--------|
| 1. かずが | 2. たべものは | 3. としよりの | 4. 日本の | 5. とても |
| 6. なので | 7. ふえて   | 8. けんこう  | 9. います |        |

2ばん

- |          |         |           |          |        |
|----------|---------|-----------|----------|--------|
| 1. としよりの | 2. 行って  | 3. としよりの  | 4. ヘルパーが | 5. せわを |
| 6. いえに   | 7. まいにち | 8. してくれます |          |        |

3ばん

- |             |         |               |          |      |
|-------------|---------|---------------|----------|------|
| 1. ので       | 2. ように  | 3. としよりたちは    | 4. すんでいる | 5. に |
| 6. さみしくならない | 7. ひとりで | 8. コンパニオンアニマル | 9. はなします |      |

4ばん

- |             |       |           |            |         |
|-------------|-------|-----------|------------|---------|
| 1. もし       | 2. すむ | 3. たくさんの  | 4. としよりたちは | 5. できます |
| 6. ろうじんホームに | 7. ば  | 8. おかねがある | 9. ことが     |         |

5ばん

- |           |          |             |          |        |
|-----------|----------|-------------|----------|--------|
| 1. のに     | 2. される   | 3. としよりたちは  | 4. かぞくは  | 5. せわを |
| 6. 住んでいます | 7. びょうきの | 8. なければならない | 9. べつべつに |        |

名前

**RESOURCE 4a**

**Recycling pictures (pictures cannot be reproduced here for copyright reasons)**

RESOURCE 4a-1

[www.s-coop.net/uji/shop/recycle.html](http://www.s-coop.net/uji/shop/recycle.html)

Field Code Changed

RESOURCE 4a-2

<http://visp.blog5.fc2.com/?cat=10&page=1>

## RESOURCE 4b

### Recycling – article

「リサイクル」

**1**かんきょうをまもるために、リサイクルをすることはとてもたいせつです。**2**げんざい日本では、紙かられいぞうこまでいろいろなものがリサイクルされています。**3**一番リサイクルされているものの一つはペットボトルで、ごみばこにペットボトルをすてる時は、ペットボトルせんようのごみばこにすてなければなりません。**4**たくさんのスーパーマーケットの入口にはリサイクルボックスとよばれる、リサイクルせんようのごみばこがあるので、買い物しながらリサイクルをすることができます。**5**また、今までただだったビニールぶくろが、あるスーパーマーケットではゆうりょうになったそうです。**6**ビニールぶくろがゆうりょうになったので、自分のふくろを使う人がふえるかもしれません。

**7**最近日本では新しいほうりつができて、そだいごみをすてるためには、かならずお金をはらわなければなりません。**8**例えば、パソコンをすてる時は、町にお金をはらわなければなりません。**9**しかし、このほうりつができる前は、ほんたいした人たちがいました。**10**そして、時々町にお金をはらわないで、そだいごみをたんぼなどにすてる人たちもいるみたいです。

**11**日本のかんきょうをほごするためにリサイクルはぜったいにひつようですが、リサイクルをする前に、まず、みんなのきょうりょくが一番たいせつなのかもしれません。**12**けれども、昔の村の生活とくらべると、げんざいの人たちは近所とのコミュニケーションがあまりないので、近所の人たちときょうりょくしにくいのです。

※せんよう—exclusively (for)

※ゆうりょう—not free, have to buy ↔ ただ

※そだいごみ—bulk [large] trash

Question 1: What new efforts are being made in recycling in Japan?

Question 2: How have people been forced to recycle?

Question 3: How do you think the success or failure of recycling may reflect change in Japanese society?

Discussion:

How have the Japanese valued the natural environment in the past – e.g. Shinto religion?

Consider the anime films of Miyazaki (Totoro, Princess Mononoke), which express strong nature values. How does this connect with efforts to recycle? Japanese consumerism: Is there an excess of new goods and an attitude of disposability of old goods? Is there difficulty in getting neighbourhood group cooperation? Where is this coming from? Refer to first lessons. Consider the generational shift between the subservience/dominance of the relationship between the individual and the group. What about the situation in Australia? What does your family do regarding recycling? How do you dispose of large items? Does your family resent recycling obligations?

Kenichi Miyashita

**Comment [A35]:** Makes explicit connections across a sequence of learning.

**Comment [A36]:** Develops a comparative dimension on the basis of the text.



RESOURCE 4d

Recycling worksheet

名前

Completing recycling-related sentences using senior structures

★ Choose a correct senior structure to complete a sentence.

Write down the completed sentences below.

There may be more than one correct structure to choose from.

がんばってください！:)

きんじょのひとたちと	お金をはらう	ことがあります。
ペットボトルは	たんぼなどにすてる	ほうがいいです。
そだいごみを	きょうりょくする	ください。
そだいごみをすてる時は	リサイクルする	にくいです。
れいぞうこを	お金をはらう	なければなりません。

**RESOURCE 5a**

**Volunteer – pictures (pictures cannot be reproduced here for copyright reasons)**

RESOURCE 5a-1

[www.hoshinogakuen.ed.jp/contents/1\\_6seifu.html](http://www.hoshinogakuen.ed.jp/contents/1_6seifu.html)

Field Code Changed

RESOURCE 5a-2

[www.town.chokai.akita.jp/news/020222-2.htm](http://www.town.chokai.akita.jp/news/020222-2.htm)

Field Code Changed

RESOURCE 5a-3

[www.pref.shizuoka.jp/nousei/ns-34/topic/16yuryokoujitouhyoushou.htm](http://www.pref.shizuoka.jp/nousei/ns-34/topic/16yuryokoujitouhyoushou.htm)

Field Code Changed

RESOURCE 5a-4

[www.pref.okinawa.jp/chiji/content7/2004.10/photo\\_04.html](http://www.pref.okinawa.jp/chiji/content7/2004.10/photo_04.html)

Field Code Changed

RESOURCE 5a-5

[www.toandi.co.jp/social2.htm](http://www.toandi.co.jp/social2.htm)

Field Code Changed

Kenichi Miyashita

## RESOURCE 5b Volunteer – article

### 「ボランティア」

1 日本には、たくさんのしゅるいのボランティアがあります。2 ろうじんホームに行つてとしよりをたすけたり、がいこくじんに日本語をおしえたり、パソコンのつかいかたをおしえたりするボランティアがあります。3 むかしは、日本ではボランティアはいっぱいではありませんでしたが、いまは、ボランティアはふつうになりました。4 なので、たくさんの人が、いろいろなことをけいけんすることができます。

5 たとえば、とうきょうのこうりつつの学校に行つているこうこうせいたちは、ぜつたいにボランティアをしなければなりません。6 こうこうせいではいちばんいっばんボランティアかつどうは、ろうじんホームに行つて、としよりにてつたうことです。7 さいきんのこうこうせいたちは、としよりにてつたうとじかんをすごすきかいがあまりないので、ボランティアのほかにも、人とのはなしかたもまなぶことができます。

8 わかいひとたちのほかに、ボランティアをするおとなのかずもふえています。9 おとなとわかいひとのボランティアかつどうのちがいは、おとなは、おしえるしゅるいのボランティアがおおいことです。10 たとえば、おとなたちはきれいな日本語をはなすので、ボランティアで日本語の先生をする人がいます。11 また、さいきんは、がいこくに行つて、じぶんのスキルをボランティアのためにつかう人たちがふえています。12 たとえば、日本でエンジニアのしごとをした人は、たいしよくしたあとに、ベトナムなどのアジアのくにに行つて、エンジニアのスキルをつかひながら、そのくにの人たちにあたらしいスキルをおしえます。13 このしゅるいのボランティアは、ボランティアをしながら、ほかのことばやぶんかをまなべるので、とてもにんきがあるようです。14 さいきんは、40ねんかんのサラリーマンせいかつのあとも、なにかをしたいと言う人たちがふえています。じぶんのスキルをほかの人たちのためにつかう大人たちもいることは、たいへんうれしいことです。

※また(又) – also

※スキル – skills

※たいしよくする – retire

Question 1: What kind of volunteer activities are available in Japan?

Question 2: How do you think the compulsory volunteering helps high school students' development?

Question 3: How do some retired Japanese people contribute to society?

Question 4: What new opportunities do you think volunteer work represents for retired people? What particular value does it have for a retired Japanese company employee?

Discussion:

What are the values expressed here in the volunteer movement? How does this topic relate to the first lessons about the relationship between the individual and the group? What connections may or may not be possible between this topic and NEETO? Is there a volunteer movement or organisations in Australia? What kinds of volunteer do young Australians do? What kind of volunteer work might you be interested in doing in the future?  
Why?

Kenichi Miyashita

Comment [A37]: Continues to explore the comparative dimension.

**RESOURCE 5d**

**Volunteer worksheet**

**1ばん** High school students who go to a public school in Tokyo have to volunteer.

- |           |                |              |          |
|-----------|----------------|--------------|----------|
| 1. がっこうに  | 2. する          | 3. こうりつの     | 4. 行っている |
| 5. とうきょうの | 6. ければなりません    | 7. こうこうせいたちは |          |
|           | 9. ボランティアかつどうを |              |          |

**2ばん** People who do volunteer activities go to Roujin home and teach Japanese.

- |               |             |                  |      |
|---------------|-------------|------------------|------|
| 1. ろうじんホームに行く | 2. たり       | 3. します           | 4. は |
| 5. たり         | 6. 日本語をおしえる | 7. ボランティアをするひとたち |      |

**3ばん** High school students can learn how to talk by helping elderly people.

- |         |          |           |         |      |
|---------|----------|-----------|---------|------|
| 1. てつだう | 2. はなしかた | 3. こうこうせい | 4. も    | 5. が |
| 6. ながら  | 7. よしよりを | 8. まなぶこと  | 9. できます |      |

**4ばん** An increasing number of people go abroad to use their skills after they retire.

- |         |        |            |           |          |
|---------|--------|------------|-----------|----------|
| 1. 行って  | 2. つかう | 3. たいしょくする | 4. スキルを   | 5. ひとたちが |
| 6. じぶんの | 7. あとに | 8. かいがいに   | 9. ふえています |          |

名前

**RESOURCE 6a**

***Furiita* – pictures (pictures cannot be reproduced here for copyright reasons)**

RESOURCE 6a-1

[http://kaitokudo.jp/04present/p1\\_10.html](http://kaitokudo.jp/04present/p1_10.html)

RESOURCE 6a-2

[www.nsktokyo.co.jp/other/nsknews\\_20020331.html](http://www.nsktokyo.co.jp/other/nsknews_20020331.html)

Field Code Changed

RESOURCE 6a-3

<http://plus1.ctv.co.jp/webdoc/focus/0525/001.html>

RESOURCE 6a-4

<http://plus1.ctv.co.jp/webdoc/focus/0525/001.html>

RESOURCE 6a-5

<http://plus1.ctv.co.jp/webdoc/focus/0525/001.html>

RESOURCE 6a-6

<http://plus1.ctv.co.jp/webdoc/focus/0525/001.html>

RESOURCE 6a-7

<http://plus1.ctv.co.jp/webdoc/focus/0525/002.html>

RESOURCE 6a-8

<http://plus1.ctv.co.jp/webdoc/focus/0525/002.html>

RESOURCE 6a-9

<http://plus1.ctv.co.jp/webdoc/focus/0525/005.html>

RESOURCE 6a-10

<http://plus1.ctv.co.jp/webdoc/focus/0525/005.html>

RESOURCE 6a-11

[www.komei.or.jp/news/daily/2004/0409\\_08.html](http://www.komei.or.jp/news/daily/2004/0409_08.html)

Field Code Changed

## RESOURCE 6b

### Furiita – article

#### 「フリーター」

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**1**フリーターは、えいごの Free でつくられた日本語です。**2**フリーターは、アルバイトをしながら、せいかつするひとたちのいみです。**3**みんなはせいしゃいんとして、はたらいたほうがいいのに、たくさんのひとは、フリーターになることをえらびます。**4**たくさんのひとがフリーターになるりゆうは、いろいろあります。

**5**1つめのりゆうは、さいぎんのわかいひとたちは、すきなことをたくさんしたいことです。**6**たくさんのじゆうなじかんがほしいので、アルバイトだけをすれば、じゆうなじかんをつかひながら、すきなしゅみなどをするができます。**7**2つめのりゆうは、せいしゃいんになれないことです。**8**ほとんどのひとは、せいしゃいんとしてはたらきたいのに、さいぎんの日本のけいざいはわるいので、せいしゃいんになりにくいのです。**9**もし、せいしゃいんになれなければ、フリーターとしてはたらなければなりません。

**10**フリーターになれば、おおくのわるいてんがあります。**11**たとえば、たいていフリーター一のきゅうりょうは、せいしゃいんよりすくないので、せいかつがたいへんになります。**12**どうじに、おかねがたくさんあるひとと、おかねがあまりない人のさが、おおきくなります。**13**また、フリーターははたらくことがすきじゃないというステレオタイプがあるので、いちどフリーターになれば、せいしゃいんになるのがとてもむずかしいです。**14**たくさんのおとなたちは、さいぎんのわかいフリーターについて、とてもしんぱいしています。**15**しかし、いまのわかいひとたちは、あまり、しょうらいについてしんぱいしていないようです。**16**すきなことをすることはたいせつですが、しょうらいについてけいかくすることはもつとたいせつです。

※せいしゃいん— employee with a permanent position

※きゅうりょう— salary, income

※どうじに— at the same time

※さ— gap, difference

※ステレオタイプ— stereotype

※いちど— once (as a conjunction)

Question 1: What is フリーター? (1 mark)

Question 2: What are the reasons for the increasing number of フリーター?  
(from paragraph 2) (2 marks)

Question 3: What are the disadvantages of being a フリーター? (3 marks)

Question 4(a): Why are young Japanese attracted to being a フリーター? Demonstrate the knowledge of social change in Japan you have gained *over the course of this unit*. (5 marks)

Question 4(b): Why might there be a special term for this in Japan, compared to the general attitude to part-time work in Australia? (3 marks)

Question 5: How is a フリーター different from / similar to a ニート? (2 marks)

Discussion: What is the attitude to 'taking time out' in Australia? Working part-time rather than full time? What social values shape the attitude to young people's choices, and work, in Australia? How does this topic relate to the first lessons of the unit about group vs individual?

**Comment [A38]:** Reflection on language and its cultural context

**Comment [A39]:** Reflection on assumed cultural values

Kenichi Miyashita

RESOURCE 6d

Furiita worksheet

名前

Completing フリーター- related sentences

Putting words in the correct order

- 1 Put words in the correct order for each sentence.
- 2 Change the form of underlined verbs.
- 3 Write down each sentence on another answer sheet.

ジューさん、ジェシカさん、ジョンくん、がんばってください！



1ばん Even though they'd get better work as a permanent employee, they become a freeter.

1. 一たほうがいい 2. フリーターに 3. わかいひとたちは 4. はたらく  
5. なります。 6. せいしゃいん 7. として  
9. のに

2ばん If you work part-time, you can do what you like using your free time.

1. じゆうなじかんを 2. もしアルバイトをする 3. ながら 4. すきなこ  
とを  
5. することが 6. できます。 7. ば、 8. つかう

3ばん People who cannot become a permanent employee have to work as freeter.

1. せいしゃいんに 2. として 3. なれないひとは 4. はたらく  
6. ければなりません。 7. フリーター



**RESOURCE 7**

**Listening Script**

**2006 Japanese Continuers Listening Assessment Script**

- 1 F : こんにちは。むすこさんのマツさんはげんきですか？
- M : いいえ、とてもおおきなもんだいがあるんです。
- F : どうしたんですか？
- M : 私のむすこ、がっこうにも行かなくて、しごともしないんです。
- F : え？それじゃ、むすこさんはニートなんですか？
- M : はい。まいにちじぶんのへやにいて、はなすきかいがありません。

**Question :**

What is the issue they are talking about?

- 2 M : こんにちは。きのうのよるのニュースばんぐみをみましたか？
- F : はい。みましたよ。さいきんは、ボランティアをするおとなたちがふえているみたいです。
- M : へー、そうなんですか。どんなボランティアかどうをするのですか？
- F : たとえば、がいこくに行って、じぶんのスキルをつかったりするんだそうです。
- M : そうですね。じつは、わたしのちちも、きょねんたいしょくして、今はタイで日本語の先生としてボランティアをしています。

**Question :**

What does the man's father do now?

- 3 F : あー、あしたはたぶんいそがしいなー。
- M : どうしたの？あしたはなにがあるの？
- F : あした、ろうじんホームにいかなければならないの。
- M : ろうじんホーム?? どうしてろうじんホームにいかなければならないの？
- F : わたしのこうこうはこうりつだから、みんながろうじんホームに行って、ボランティアかっどうをしなければならないの。
- M : えー、かわいそう。わたしはしりつのこうこうに行っているから、ボランティアをしなくてもいいんだ。ラッキー！

**Question :**

Why is the man happy?

- 4 M : きょうも、ははがげんきそうよかった。
- F : おかあさんにでんわしたの？
- M : いや、このパソコンのがめんで、ははがいま何をしているのかチェックすることができるんだ。ヘルパーをみれば、とてもあんしんするしね。
- F : しんじられないわ。パソコンのがめんでおかあさんをみただけで、あんしんできるの？もしわたしだったら、いえにかえるまでは、あんしんできないわ。ちょっと、あたまがおかしいんじゃないの？

**Question :**

Why is the woman angry?

5 F : おしょうがつに、いえにかえますか？

M : いや。ともだちととうきょうのパーティーに行きます。

F : ダメですよ。おしょうがつはかぞくのためにあるんですよ。おしょうがつにはいえにかえて、かぞくといっしょにじかんをすごさなければなりませんよ。ふゆやすみのときは、じかんがたくさんあるので、かぞくといろいろはなしてください。

M : うーん。しかし、ともだちはパーティーに行くので、ぼくもパーティーに行きたいな。りょうしんとは、いつでもでんわではなせるから、おしょうがつにいえにかえらなくてもいいよ。いえにかえてもつまらないし、ともだちとあそんだほうがおもしろいし。

**Question :**

Compare the views of the female and male speakers.

6 M : あーあー、きのうおおいれいぞうこをすてただけど、まちにたくさんのおかねをはらわなければならなかったんだ。

F : え、ものをすてるために、おかねをはらわなければならないの？

M : そうだよ。あたらしいリサイクルのほうりつができて、そだいごみをすてるときは、おかねをはらなければならないんだよ。

F : えー、わたしもおおきつくえをすてたいんだけど、おかねをはらいたくないなあー。

M : じつは、おかねをはらいたくないの、たんぼとかにごみをすてるひとがおおくて、まちがきたなくなっているんですよ。

**Question :**

Evaluate the negative effect of the new recycling law in this conversation.

7 M : まいにち、かぞくとべつべつにすんで、さみしくありませんか？  
もしさみしいのであれば、あなたのせいかつを、もっとたのしく  
してくれるものがあります。

このペットロボットであるいぬの「たろう」は、いつでもあなたの  
ちかくにいてくれます。「たろう」はあたまがとてもいいので  
おはよう、こんにちは、おげんきですか？などのことばもはなせます。  
まごがいなくても、もし「たろう」がいれば、まいにちがしあわせに  
なります。もし「たろう」にきょうみがあれば、でんわばんごう、  
0120-112にでんわをください。きんようびまでにかえれば、  
20%やすくなります。

**Question :**

Who is the target audience of this advertisement? In your answer, refer to  
the content and language used.

**Comment [A40]:** Critical literacy task: moves  
beyond comprehension to consider effects of  
language.

## RESOURCE 8

### Listening assessment questions and marking criteria

#### Listening Assessment -7 items

名前 ( なまえ ) \_\_\_\_\_ 点数 ( てんすう ) \_\_\_\_\_ 点

Question 1: What is the issue they are talking about?

Question 2: What does the man's father do now?

Question 3: Why is the man happy?

Question 4: Why is the woman angry?

Question 5: Compare the views of the female and male speakers.

Question 6: Evaluate the negative effect of the new recycling law in this conversation.

Question 7: Who is the target audience of this advertisement? In your answer, refer to the content and language used.

**Comment [A41]:** In order to answer this question, learners need to deal with language as both code and social practice. At the same time students are encouraged to develop their meta-linguistic awareness.

Kenichi Miyashita

## RESOURCE 9

### Writing assessment and sample answers

#### Section 1 – Writing in Japanese

名前 ( なまえ ) \_\_\_\_\_ 点数 ( てんすう ) \_\_\_\_\_ 点

Question 1:

Answer the following question on squared paper. Write 280-300 ji in JAPANESE.

-----  
**You are an exchange student studying in Japan. Write a letter to your Japanese teacher in Australia about your experiences and impression of Japan.**

Student sample answer 1:

先生へ。

お元気ですか？今はとてもいそがしいです。日本はとてもきれいでおもしろいところだと思っています。私のホストファミリーはげんだいてきなぞくです。りょうしんとおねえさんのまゆがいます。そふぼは小さな町にすんでいます。ときどきパソコンをつかってそふぼと話すことができます。学校でみんなはしんせつです。

たくさんのもだちをつくりました。日本の学校はオーストラリアの学校よりきょうそうてきだそうです。クラスのおしえかたがちがうみたいです。生とはねたり、けいたいでんわをつかったりします。生とたちは、友だちとパーティーに行つて、おしょうがつをたのしみます。たくさんしゃしんをとるつもりです。へんじをまっています。エマより。八月九日。

Student sample answer 2:

マローニー先生

こうかんりゅう学の二週間めに入って、先生からいつも聞いていたうわさは本当だとなくなりました。ひこうきをおりたとたんに東京は大きくてこわい町といういんしょうがありました。ホストファミリーのたか木さんたちはやさしいですけどすごくしずかです。日本で会った人はオーストラリア人よりとてもしずかですからさいしょはびっくりしました。そしてたか木さんたちは東京のまん中のせまいアパートに住んでいるから、ひろしくんと同じへ屋にねなければならなくさいしょはすこしいやでしたけれど今はかまいません。

でもまだすこしへんだと思うことが一つあります。それはひろしくんの兄は大学をそつぎょうして二十六才なのにまだ家に住んでいて、だれとも話さなく食事も自分のへ屋で食べています。母はニートとよんでなぜしごとがほしくないか分かりません。オーストラリアでこういう人がいたらかい社がこまってしまうと思います。

Kenichi Miyashita

## RESOURCE 10

### Model of Assessment Criteria

#### Reading and Responding

I would develop marking criteria for each question, depending on the complexity, following this type of model. This can be used either globally, to assess performance on a whole task over all, or item by item. If used globally, mark ranges would be wide.

#### Reading and responding

criteria	mark
Demonstrates an excellent critical understanding of the issue(s), showing reflection and broader knowledge.	4/5
Demonstrates a good understanding of the issue(s) showing some reflection.	3
Demonstrates some understanding of the issues(s).	2
Identifies some relevant information.	1

#### Listening and Responding

criteria	mark
Demonstrates an excellent critical understanding of the issue(s), showing reflection and broader knowledge.	4/5
Demonstrates a good understanding of the issue(s) showing some reflection.	3
Demonstrates some understanding of the issues(s).	2
Identifies some relevant information.	1

#### Speaking

criteria	mark
Communicates confidently with correct intonation and pronunciation. Demonstrates critical understanding of the topic, offering opinions and comments showing personal reflection. Uses a high level of grammatical accuracy, breadth and sophistication of vocabulary and a variety of structures to express ideas.	17-20
Communicates effectively with good intonation and pronunciation. Demonstrates good understanding of the topic, offering opinions and comments showing personal reflection. Uses a level of grammatical accuracy, shows variety in vocabulary and a variety of structures to express ideas.	13-16
Communicates adequately, but with some errors. Shows some understanding of the topic. Uses a basic level of grammar, and vocabulary.	8-12
Communicates with frequent errors. Demonstrates simple information relating to topic. Uses a very simple unstructured level of grammar, and vocabulary.	4-7
Uses single words and set formulae.	1-3

**Comment [A42]:** An alternative way of setting up criteria may be to divide the content and the use of language. (Some students may demonstrate excellent use of language but show a poor result on critical understanding of the topic or vice versa.)



Writing

criteria	mark
Demonstrates excellent critical reflection in the treatment of the task through the presentation and development of relevant information, ideas and/or opinions, showing personal reflection. Uses a high level of grammatical accuracy. Shows breadth and sophistication of vocabulary, and a variety of structures to express ideas. Shows command of hiragana, katakana and relevant kanji.	17-20
Demonstrates critical reflection in the treatment of the task through the presentation of relevant information, ideas and/or opinions, showing some personal reflection. Uses a good level of grammatical accuracy, with some errors. Shows variety of vocabulary and structures to express ideas. Shows command of hiragana, katakana and some relevant kanji.	13-16
Presents information relevant to the task, with some opinions, but without reflection. Shows some understanding of the topic. Uses a basic level of grammar, and vocabulary. Shows command of hiragana, katakana and few relevant kanji.	8-12
Presents simple information relevant to the task. Uses a simple unstructured level of grammar, and vocabulary, with errors. Shows command of hiragana, katakana with some errors.	4-7
Presents information using single words and set formulae. Shows incomplete command of hiragana and katakana.	1-3

## RESOURCE 11

### Teacher reflection

#### Robyn Moloney

1. I learnt it was relatively easy, once you have deliberately thought about it, to introduce intercultural reflection into units. There is almost no topic, even the most simple, that does not have inherent cultural or social values of some sort in it which can be made visible, with a bit of planning. Students respond extremely well, and are challenged. Students can become accustomed to having intercultural material 'given value', included in assessment, validating the depth of their reflective answers across all four language skills.
2. The intercultural focus meant very little substantial change, just a shift of perspective, and angle in the tasks. It means shifting what we value in answers to assessment tasks.
3. Impact on student learning: It makes the topic immediately more personal and connected to the student. It heightens motivation and engagement. It demands purposeful use of language, to explain their perspective and opinion. It validates each student's individual personal situation (e.g. Jessica's speech about her Italian family's values).
4. It can become a 'habit of mind' to routinely consider perspective and connection, do overt comparisons with Australia (inclusive of multiple Australian perspectives), and question values inherent in any topic.
5. A simple set of catalyst questions could be generated, to be applied to many topics. This could be a very helpful tool for teachers.
6. This unit could be usefully taught at the beginning of the senior course (beginning of Year 11) with a bit of modification. It would then be established as the 'thinking framework', to refer back to, for the whole 2 years senior course.

#### Kenichi Miyashita

### What kind of thinking have you been doing while putting together this unit?

I have to say that working on this unit made me think about what I am in many aspects.

Doing this unit made me realise that I am apparently more comfortable living in a western culture, which seems to suit my personality and thinking better than a Japanese culture. I came to realise this as I wrote passages about different topics. Thinking about social issues in Japan while I am in Australia helped me look at my country objectively. The social issues this unit covered, such as *furiita*, NEETO and generational changes are in general considered something negative. In my opinion, these issues themselves are not too negative. What is really negative is the fact that people like to make various labels for everyone in Japan. No matter what I do, I have to belong to one of those labels created by the society. Even though people say a lot more respect is now put on individualism, I do not believe it is

really happening in Japan. Even if I do what I like doing, I would be forced to belong to one labelled group and that would influence my life greatly.

By doing this unit, I found out that I am quite comfortable living in Australia because I do not really have to worry about which group I belong to. There is no one to label me for what I do here. Apparently, pursuing this comfort of not having the society to label me may be partially why I want to be a teacher in Australia while I could just do the same back in Japan.

Also, I strongly believe that the fact I am comfortable living in a western country is a reflection of generational changes in Japan over the last few decades. I always grew up making my own choices. *じぶん* ('self') has played a very significant role in my entire life. Even though a lot of people say most people just care about themselves, I still believe *みんな* (others) takes up most of the Japanese culture. People still want to be the same as others and this is why Japanese people label everyone. For example, I believe NEETO is the social issue involving both *じぶん* (self) and *みんな* (others) aspects. NEETO people do what they want to do, meaning *じぶん* (self) plays a big role in their decisions. Even though they only do whatever they want to do, they suffer from being NEETO because *みんな* (others) labels NEETO people as losers. I feel like the youth in Japan are now struggling to make the *じぶん* (self) aspect stronger and more important than the *みんな* (others) aspect, so the new society where everyone is happy with who they are will be created.

#### **What have you learnt from Australian students' responses?**

What I have learnt most from my students is that people from different countries and cultures focus on different aspects of the same thing. One of my students (John) mentioned that he does not understand why people in Japan say being a *furiita* is bad. He added that they are just taking some extra time to figure out what they want to do with their lives. He admitted that being a *furiita* is not good financially, but he emphasised that *furiita* should be considered as something positive, as well.

This opinion of his made me think a lot and after some consideration about what he said, I came to believe what he said is true. I also believe being a *furiita* is not that bad. Even if he works part-time at McDonald's for a year after he graduates from university, there would be no one in Australia who would label him as a *furiita*. People would just assume he is doing what he wants to do, except some people may worry about his future a little. This fact made me realise that a lot of people in Japan consider being different as being bad. Especially, if someone does something not that common and that is less good in some ways, people automatically would think it is bad. For example, just because a *furiita* makes less money than a full-time permanent worker does, being a *furiita* would be something bad automatically. Again, the *みんな* aspect is involved with this automatic thinking. If they are different from others, what others think about you is very important. A lot of people still choose to gain a sense of being secure in the society. Since the majority of the society still prefers being secure, that is, being in the majority, the minority of the society who emphasise the *じぶん* aspect are left out.

#### **How could you put Australia–Japan comparisons into other units?**

I believe Australia–Japan comparisons could be put no matter what a unit is about. What I believe is important in learning a language is that the language learners are learning is related to themselves in some ways. If they are related to what they are learning, comparisons occur spontaneously. For example, if an Australian high school student is studying Japanese, a unit about Japanese high school students would motivate him or her to learn more Japanese because they want to compare themselves with Japanese students. If learners are Australian adults, what it is like to work in Japan may be interesting for them.

Since they already have the idea of what it is like to work in Australia, they can compare the idea of working in Australia with the idea of working in Japan.

What I also believe is very important is that teachers should know the interests of learners. Therefore, teachers could integrate learners' interests into their units. If units are about something in Japan they find interesting, comparisons would arise automatically. What teachers should make sure to do is that they provide students with some questions to encourage their intercultural thinking.

<p><b>Language, culture and learning</b>          What is language?          What is culture?          Understanding learning          Understanding language learning          Intercultural language learning</p>	<p>The NSW Board of Studies Japanese Continuers Stage 6 syllabus describes the cultural and the intercultural learning as 'student's ability to reflect on their own culture(s) through the study of other cultures'. Neither this statement nor the objectives in the syllabus articulate the aspects of intercultural learning. In contrast, this teacher's example is the manifestation of the intercultural, i.e. students discover cultural phenomena through observation, compare relevant cultural phenomena of Japan with those of Australia, contrast, understand the reasons for Japanese people's perspectives, and then find 'their own places' (belief, value, future actions and directions) at the end of these learning processes.</p>
<p><b>Teaching and learning</b>          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>Target language is used extensively from the very beginning of the unit (as the stimulus that introduces the theme 'generational change') through to the end of the unit where students discuss the issues and express their opinions in simple Japanese. The unit demonstrates that although limited to the HSC syllabus level, the linguistic proficiency of the students is high enough to discuss such abstract concepts as social issues and their relevance to the learner's own situations.</p> <p>Linguistic learning is focused on exposing students to the actual use of the language in the context of social issues. The texts created by a native speaker contain linguistic elements that are beyond what's available in 'textbooks'. Although these elements may be perceived as problematic by some learners (as noted by the teacher herself), they provide students with opportunities to (a) be exposed to natural use of the language and (b) learn to engage with unplanned and unpredictable aspects of language.</p> <p>In the cultural learning, this unit brings students' attention to both familiar (like recycling) and unfamiliar (like <i>freetaa</i>) phenomena. Based on this knowledge, the unit enriches the learning by including the intercultural perspective [A10]. That is, it provides students with opportunities to notice cultural phenomena of both Japan and of their own culture; compare, contrast, understand the basis of a Japanese perspective and the bases of their own perspectives; and try to see what the others think and feel so that students can examine their own position in order to create a new identity for themselves [A4].</p> <p>The activities and questions are designed to ensure that students are not the passive recipients of knowledge transmitted by others but, rather,</p>

	<p>through participating in the social classroom activities they are expected to discover knowledge and make their own decisions about their positions and actions.</p> <p>The intra-unit connections (i.e. that the same underlined social change and values are the driving forces of the changes studied in the unit), are made explicit by their recurrence across units. Overt link-forming between culture and the intercultural is evident in many of the questions [A6] posed that constantly examine the issues in students' own society, reflect on them, and analyse students' own reactions to the issues [A3]. The target language is used in presenting cultural facts [A19] in discussion and for assessment tasks.</p> <p>In searching for cause-and-effect possibilities, students are encouraged to examine the feasibility of a variety of connections [A5], including historical, geographical, financial, social and psychological factors [A11].</p> <p>Rich classroom interactions are designed to exchange concepts, ideas, knowledge, perception and values stimulated by teacher's questions that overtly connect the language, cultural and the intercultural [A2, A7, A8].</p>
<p><b>Resourcing and materials</b>  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>The texts of various lengths produced by Kenichi, a native-speaker student teacher, and by students themselves, are pitched at the students' current linguistic level (prescribed by NSW HSC syllabus) to enable the aim of the unit to be achieved with ease.</p> <p>Cultural phenomena are introduced by photographs found on the Internet, which bring the theme powerfully and realistically to the attention of students.</p> <p>Various inter-related cultural phenomena are introduced and students analyse them from both geographical and historical perspectives.</p> <p>Written texts on the issues expressing a native speaker's perceptions are strengthened by the visual in real peoples' profiles.</p> <p>Prudent maximisation of the native speaker's contribution is demonstrated in the texts that meet the needs of the teacher and students. On the one hand home-made (produced by a native-speaker) texts benefit students by showing native speakers' ways of using the language (although greatly simplified) [A12, A15, A16]. On the other hand, because the texts are produced specifically for the second-language learners, they sound non-authentic with regard to the genre (i.e. purpose and audience), containing some non-natural use of the</p>

	<p>language [A13, A14, A18]. The mismatch of the language level (simplified) and the content (abstract concepts of controversial social issues) is obviously the cause for these non-natural sounding elements. The other noticeable feature of these texts is the minimal use of kanji, which may be intentional on the part of the writer to compensate for the lexicogrammatical difficulty. However, equating more use of kanji to the text's difficulty level may not always be valid, as the annotated example suggests [A17].</p>
<p><b>Assessing</b>  Assessment and learning  The assessment cycle  Eliciting evidence of students' language learning  Judging: considering criteria  Validation</p>	<p>Many assessment tasks are done in the target language and deal with the language as both code and social practice. Some are designed to assess students' meta-linguistic awareness [A19].</p>
<p><b>Programming and planning</b>  Planning language programs  Long-term and short-term planning  Planning for conceptual learning  The place of context in planning programs  Scoping and sequencing of learning  Planning interactions  Personalising learning experience</p>	<p>By successfully completing a unit such as this, students will gain positive attitude, disposition and confidence for continuing to learn the language and culture (personalising learning experiences).</p> <p>For linguistic learning, due to the nature of the unit (review unit, summation and application of past learning), little attention for sequence is necessary.</p> <p>For cultural and intercultural aspects, the intra-unit structure is such that it starts with the concrete examples in Japan (other) and in Australia (own) that are close to students (e.g. own family) and expand beyond (i.e. ageing society, youth, jobs and recycling).</p>
<p><b>Evaluating language programs</b>  Evaluation as an ongoing process  Evaluation in context  Purpose and scope of evaluation  Evaluation as inquiry</p>	<p>The data elicited [A20] will provide an opportunity to evaluate student's achievement in tandem with evaluating the assessment tool and the construct (of what is being assessed) itself (evaluation as inquiry). In [A20] assessing students' language production (i.e. speaking and writing), the five levels are described. In each of the levels, the hybrid of linguistic proficiency and the content presentation is assumed. That is, in the highest bracket of 17-20, for example, the descriptor presumes both the high quality of linguistic use and coverage of the content. The evaluation as inquiry is possible by comparing in two different ways: (a) the current way, and (b) using an alternative method of assessing the student's written piece by assessing the linguistic competence and coverage of content (knowledge) separately in cases where these two aspects demonstrate different performance. For example, a written piece may demonstrate high linguistic proficiency and be poor in treatment of the topic.</p>