# Understanding the interrelationship of the intracultural with the intercultural

**Stream B: Module 10**

**Understanding the interrelationship of the intracultural with the intercultural**

10.2

### *Pre-reading*

Papademetre, L. (2005). Intra-cultural considerations for intercultural teacher education. *Australian Language & Literacy Matters,* 2(1) 5-10, 30

Liddicoat, A.J., Papademetre, L., Scarino, A., Kohler, M. (2003). *Report on intercultural language learning.* Canberra: Commonwealth of Australia Department of Education, Science and Training. Retrieved from http://www.curriculum.edu.au/nalsas/pdf/intercultural.pdf.

**NOTES**

**Module overview**

- This module will enable teachers to understand how the ways a teacher has come to conceptualise the dynamic inter-relationship of language and culture influences teaching and learning practice, in relation to the *Standards*

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**Module overview**

- Using the *questions for reflection* associated with the *Standards*, the focus in this module is for teachers to engage with:
  - self-reflecting on the *intra*-cultural dimension of their enculturation, which constructs their own linguistic, social and cultural, and educational identity in an on-going development of professional and personal identity
  - applying *intra*-cultural self-reflection to their own professional practice in intercultural language teaching and learning

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**Module sections**

- Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning
- Section 2: Investigating the *intra*-cultural in one's own enculturation in relation to the standards
- Section 3: Applying *intra*-cultural self-reflection in intercultural teaching and learning practice

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**Session objectives**

- In this module you will:
  - engage with ways of self-reflecting on how the *intra*-cultural dimension in your enculturation (i.e. your upbringing and education) has implications for your teaching
  - begin to apply this engagement in your intercultural teaching and learning practice

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## *Module 10:*
## Understanding the interrelationship of the intracultural with the intercultural

### *Overview*

This module will enable you to understand how the ways an individual teacher has come to conceptualise the dynamic interrelationship between language and culture influences his or her teaching and learning practice. By focusing on the questions posed in the *Standards*, we will engage with:

(a) self-reflecting on the *intra*-cultural dimension of our own enculturation (i.e. upbringing and education) which constructs our individual linguistic, social and cultural, and educational identity in an ongoing development of professional and personal identity (e.g. continuous enculturation); and

(b) applying intracultural self-reflection to our own professional practice in intercultural language teaching and learning.

The module is divided into three sections:

1.  Building on previous knowledge and educational orientation: the intracultural dimension in intercultural language teaching and learning

2.  Investigating the intracultural in our enculturation and in relation to the *Standards*

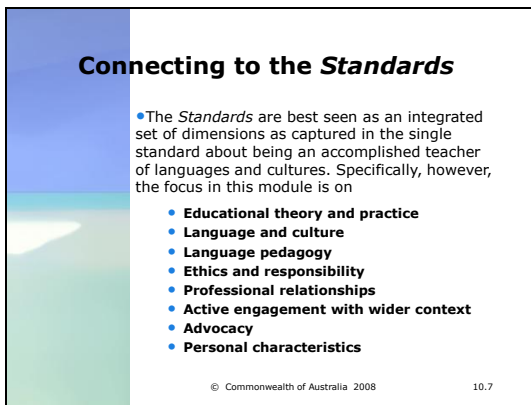3.  Applying intracultural self-reflection in intercultural teaching and learning practice.

For each of these sections, we will engage in understanding the *intra*-cultural dimension in our own intercultural practice through personal reflection, discussion and tasks associated with the *Standards*. The emphasis will be on tasks, which will provide opportunities to explore how our understanding of the dynamic interrelationship of the *intra*- with the *inter*-cultural in language learning and teaching reflects our enculturated identity. In doing so, we will constantly connect and compare the interplay of that identity against the background of the standards.

### *Objectives*

In this module you will:

*   engage with ways of reflecting on how the *intra*-cultural dimension in your enculturation (i.e. your upbringing and education) has implications for your teaching

*   begin to apply this engagement in your intercultural teaching and learning practices.

**NOTES**

### Connecting to the *Standards*

•The *Standards* are best seen as an integrated set of dimensions as captured in the single standard about being an accomplished teacher of languages and cultures. Specifically, however, the focus in this module is on

- **Educational theory and practice**
- **Language and culture**
- **Language pedagogy**
- **Ethics and responsibility**
- **Professional relationships**
- **Active engagement with wider context**
- **Advocacy**
- **Personal characteristics**

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**NOTES**
*Section 1:* **Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- Teachers need to engage with self-reflecting on the *intra*-cultural dimension of their enculturation which constructs their own linguistic, social and cultural, and educational identity
- This self-reflecting is an on-going development of professional and personal identity (i.e. continuous enculturation), applicable to own professional practice

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**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- **Whole group task:** Connect and compare your reflection on your *intra*-cultural dimension with the **Educational theory and practice** standard, in relation to the question
  - *How comprehensively do you understand the discipline, traditions and debates in language and culture teaching?*

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*Key ideas / learning*
**Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

| *Interaction / tasks / questions* | *Supporting resources* |
|---|---|
| **Facilitator presentation**<br><br>**Self-reflecting on the intracultural dimension**<br><br>Educators and researchers are increasingly aware that, for communication and interaction on a global level, it is necessary to mediate knowledge and skills for communicating in an interculturally sensitive manner that allows interactants to negotiate meanings across languages and cultures. Therefore:<br><br>• As teachers we need to reflect on the intracultural dimension of our own enculturation (i.e. upbringing and education), because this constructs our linguistic, social and cultural, and educational identities.<br><br>• Such self-reflection is part of an ongoing development of professional and personal identity (e.g. continuous enculturation), applicable to own professional practices.<br><br>**Whole group task**<br><br>Connect and compare this self-reflection with the **Educational theory and practice** standard in relation to the question:<br><br>*How comprehensively do you understand the discipline, traditions and debates in language and culture teaching?*<br><br><br><br>Anticipated time: 20 minutes | PowerPoint slides 10.8 - 10.9 |

## NOTES
*Section 1:* **Building on previous knowledge and educational orientation: the** *intra-***cultural dimension in intercultural language teaching and learning**

**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- Self reflection engages us with our *intra*-cultural dimension, based on the values and beliefs system upon which our identity has been constructed

- **Whole group task**: Connect and compare this idea with the **Ethics and responsibility, Language and culture** and **Personal characteristics** standards...

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**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

e.g. **Personal Characteristics***:*

*Accomplished teachers adopt a critical stance on their own work and to themselves as mediators of languages and cultures, which they demonstrate through reflection, questioning, inquiry and/or research into their practices, values and beliefs*

- Consider: How do you demonstrate a critical stance through reflection, questioning, inquiry and/or research into your practices, values and beliefs?

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**Engaging with the intracultural dimension of others**

The need to self-reflect on the intracultural dimension, obvious as it may be in the world of languages and cultures education, has implications beyond educational institutions, as it is evident in the professional arena of world affairs.

However, the corollary is not always recognised in skills provision to students: namely, the global importance for learning to engage with critical interpretation and multi-perspective discourse on how meaning is constructed among people with variable cultural, linguistic, and educational upbringings.

In other words, educating for lifelong learning requires teachers and learners to reflect on the intracultural dimension of an(other) person's worldview, values and beliefs system, upon which his or her identity has been constructed and is being maintained.
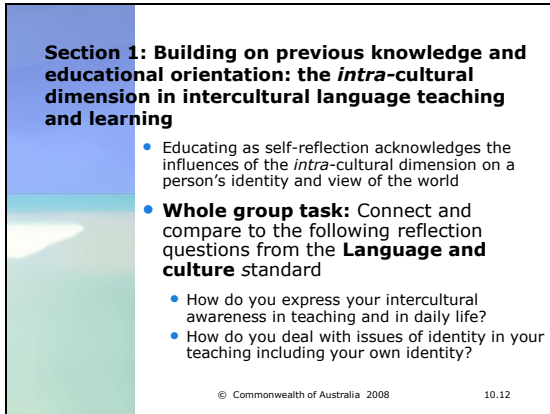
*Key ideas / learning*

**Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

| | |
|---|---|
| **Facilitator presentation**<br><br>The facilitator presents the idea of engaging with the intracultural dimension of others.<br><br><br>**Whole group task**<br><br>Connect and compare this idea with the **Ethics and responsibility**, **Language and culture** and, especially, the **Personal characteristics** standards, which suggests<br><br>*[Accomplished teachers] … adopt a critical stance on their own work and to themselves as mediators of languages and cultures, which they demonstrate through reflection, questioning, inquiry and /or research into their practices, values and beliefs.*<br><br>**Consider**: How do you demonstrate a critical stance through reflection, questioning, inquiry and/or research into your practices and beliefs? How do you use this stance in understanding the intracultural dimension of others?<br><br><br><br>Anticipated time: 20 minutes | PowerPoint slides<br>10.10 – 10.11 |

**NOTES**
*Section 1:* **Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- Educating as self-reflection acknowledges the influences of the *intra*-cultural dimension on a person's identity and view of the world

- **Whole group task:** Connect and compare to the following reflection questions from the **Language and culture** *s*tandard

  - How do you express your intercultural awareness in teaching and in daily life?
  - How do you deal with issues of identity in your teaching including your own identity?

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*Key ideas / learning*

**Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

| | |
|---|---|
| **Facilitator presentation** | PowerPoint slide 10.12 |
| **Acknowledging the intracultural in becoming a sensitive learner** | |
| Educating as self-reflecting acknowledges the influences of the *intra*-cultural dimension on a person's identity and view of the world. It provides a mutually respectful forum for teaching and learning that aspires to signposting pathways, principles, and standards in becoming a sensitive listener and speaker (reader and writer), in all contexts of *intra*- and/or *inter*-cultural communication and interaction. | |
| **Whole group task** | |
| Connect and compare these ideas with the following reflection questions from the **Language and culture** *s*tandard: | |
| *How do you express your intercultural awareness in teaching and in daily life?* | |
| *How do you deal with issues of identity in your teaching, including your own identity?* | |
| Anticipated time: 20 minutes | |

## NOTES
### *Section 1:* Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning

**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- Through variable orientation of teaching and learning, intercultural educators develop and apply many of the aspects invoked in the *Standards*, because they continuously negotiate the *intra*-culturally constructed meaning(s) present in each classroom

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**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- They do this by:
  - recognising and developing students' capabilities to integrate the understanding of themselves as located in one or more language(s) and culture(s)
  - realising that such *intra*-cultural understanding about oneself exists in others (including teachers)
  - accepting a person's identity i.e. the individual's linguistic, social and cultural upbringing and education
  - emphasising how this understanding affects and is affected in interaction with others, within one culture and language or across cultures and languages

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**Section 1: Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

- **Whole group task:** connect and compare this idea of variable orientation to the reflection question from the **Educational theory and practice** standard:
  - *What do you know about the individual learners you teach and their capabilities?*
- and from the **Language and culture** standard:
  - *How do you encourage learners to see the world from other cultural perspectives?*

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*Key ideas / learning*

**Building on previous knowledge and educational orientation: the *intra*-cultural dimension in intercultural language teaching and learning**

| **Facilitator presentation** | PowerPoint slides |
|---|---|
| **Variability** | 10.13 – 10.15 |
| Variability is central to intercultural teaching and learning, through acknowledgment of the intracultural involvement of all participants. | |
| **Whole group task** | |
| Connect and compare the idea of variable orientation in relation to the **Language and culture** and **Educational theory and practice** *s*tandards, using the focus questions. | |
| Anticipated time: 20 minutes | |

## NOTES
### *Section 2:* Investigating the *intra*-cultural dimension in our enculturation and in relation to the *Standards*

**Section 2: Investigating the *intra*-cultural dimension in our enculturation**

- A first step in investigating on-going enculturation is to encourage self-reflection on how we have constructed (and maintain) our linguistic; social and cultural; and educational identity
- This helps to bring into focus and articulate that, as teachers, we understand that:
  - an integral part of a teacher's professional journey involves the examination of her/his own linguistic and cultural practices as a member of human society at large
  - a teacher's own values and beliefs, experiences and practices cannot be divorced from the act of teaching and learning (especially when teaching how to communicate interculturally)

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**Section 2: Investigating the *intra*-cultural dimension in our enculturation**

- **Small group task:** work through the series of questions in the notes contained in handout 1 on linguistic and cultural knowledge

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*Key ideas / learning*
**Investigating the *intra*-cultural dimension in our enculturation and in relation to the *Standards***

| | PowerPoint slides |
|---|---|
| **Facilitator presentation** | 10.16 – 10.17 |
| **Investigating our own intracultural enculturation** | |
| A first step in investigating our own ongoing enculturation (own upbringing and continuous education), is to reflect on how we have constructed (and maintain) our own linguistic, social and cultural, and educational identities. This helps to bring into focus and articulate that, as teachers, we understand that: | |
| (a) an integral part of a teacher's professional journey involves the examination of her/his own linguistic and cultural practices as a member of the human society at large; and | |
| (b) our own values and beliefs, experiences and practices cannot be divorced from the act of teaching and learning (especially when teaching how to communicate interculturally). | |
| As teachers of languages and cultures, living and working with intercultural contexts daily, we understand that an integral part of our professional journey involves a comparative presentation and critical examination of the variability in linguistic and cultural practices of members of any given society that includes teachers and students. | |
| **Small group task** | |
| Work through the series of questions in Handout 1: Linguistic and cultural knowledge based on my understanding(s) of the word-concepts 'language' and 'culture' and their dynamic interrelationship. | Handout 1 |
| | Anticipated time: 30 minutes |

**NOTES**
*Section 2:* **Investigating the *intra*-cultural dimension in our enculturation and in relation to the *Standards***

**Section 2: Investigating the *intra*-cultural dimension in our enculturation**

- **Small group task:** Consider the **Language and culture** *standard,* exploring your understanding(s) of the word-concepts 'language' and 'culture' and their dynamic interrelationship, in relation to the focus questions

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Considering 'Where in our world?' is critical, as different locations and contexts influence the variability of understandings and appropriate usage.

**Section 2: Investigating the *intra*-cultural dimension in our enculturation**

- Relate this information to the reflection questions from
- the **Ethics and Responsibility** standard
  - *What ideas and values inform your language teaching? Where do they come from?*
- and from the **Language and Culture** *standard*
  - *What messages do your students take away from their experience of language learning about the relationship between language, culture, and learning?*

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We come to see that the ways we have been taught to understand the dynamic interrelationship and interdependence of language and culture in general, and more specifically, in our target language(s) over time, provide us with the foundations on which we implement this understanding in our teaching and learning practice.

In each standard, 'suggested questions for reflection' are given to probe these foundations. Such reflection leads into the exploration of own enculturation. It is self-reflection on the personal experiences in our primary upbringing, sociocultural conditioning and linguistic and educational influencing that have been continually shaping and re-shaping how each one of us understands language, culture, learning and their interrelationship in our teaching practice.

Self-reflective and self-reflexive investigation underpins an intercultural language teaching-and-learning orientation. It gives impetus to understanding the dynamic interrelationship and interdependence of language and culture and their dynamic relationship with identity formation.

*Key ideas / learning*
**Investigating the *intra*-cultural dimension in our enculturation and in relation to the *Standards***

| | PowerPoint slides |
|---|---|
| **Small group task** | 10.18 – 10.19 |
| Considering the **Language and culture** standard, explore your understanding(s) of the word-concepts 'language' and 'culture' and their dynamic interrelationship: | |

Considering the **Language and culture** standard, explore your understanding(s) of the word-concepts 'language' and 'culture' and their dynamic interrelationship:

- How would you articulate 'the relationship between language and culture and have awareness and understanding of the role of language and culture in human interaction and identity'?

- Where do the meanings of 'language' and 'culture', their interdependence and interrelationship, come from?

- Who has provided you with these meanings, or definitions?

- In which language(s) and which culture(s)? Where in our world?

- How do you use this knowledge to enhance your teaching?

Relate the information from the above questions to the questions from the **Ethics and responsibility** standard:

*What ideas and values inform your language teaching?*

*Where do these come from?*

and from the **Language and culture** *s*tandard:

*What messages do your students take away from their experience of language learning about the relationship between language, culture, and learning?*

Anticipated time: 30 minutes

**NOTES**
**Section 2: Investigating the *intra*-cultural dimension in our enculturation and in relation to the *Standards***

**Section 2: Investigating the *intra*-cultural dimension in our enculturation**

**My *intra*-cultural profile**

- In investigating your own on-going enculturation i.e. family upbringing and schooling, keep in mind that, in essence, you are profiling your own social and cultural, linguistic and educational identity

- Use the questionnaire in the notes to examine your *intra*-cultural profile

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**Section 2: Investigating the *intra*-cultural dimension in our enculturation**

- Part ii of the *intra*-cultural profile may be useful in prompting you to consider additional aspects that have shaped (and are shaping) your socio-cultural and linguistic identity

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*Key ideas / learning*
**Investigating the *intra*-cultural dimension in our enculturation and in relation to the *Standards***

| | |
|---|---|
| **Intra-cultural reflections as a resource for intercultural teaching and learning** | PowerPoint slides<br><br>10.20 – 10.21 |
| **Take home individual task** | |
| To continue your self-reflection, you may wish to use the questionnaire in Handout 2 to explore your *intra*-cultural profile – personal and professional – as it has been continually forming and constructing the 'linguistic and cultural knowledge' and language-and-culture identity that you bring to your intercultural practice. | Handout 2 |
| In investigating your own ongoing enculturation, keep in mind that, in essence, you are profiling your own social and cultural, linguistic and educational identity. | |
| You are recognising that: | |
| (a) an integral part of a teacher's professional journey involves the examination of her/his own linguistic and cultural practices as an individual member of a given human society | |
| (b) a teacher's own practices cannot be divorced from the act of teaching and learning. (Standards: **Ethics and responsibility**, **Personal characteristics**, **Language pedagogy**). | |
| For the future and over the changing years, keep reflecting on your intra-cultural profile as it continuously changes. Connect and compare it with these professional standards. At the same time, you reassess and re-evaluate their relevance to your teaching practice. | |
| Anticipated time: 15 minutes | |

**NOTES**
*Section 3:* **Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

**Section 3: Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

- In the intercultural classroom, each individual teacher and student exemplifies the *intra*-cultural dimension of enculturation and the continuous development of a person's variable socio-cultural and linguistic identity
- Actively resourcing this variety of multi-perspective identities, the intercultural teacher sets the foundations for engaging the local context of student variability with the 'wider contexts' of personal enculturation
- Such classroom interaction provides a context for navigating 'linguistic and cultural knowledge' through reciprocal comparison and negotiation

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**Section 3: Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

- The **Active engagement with wider contexts** standard states that

  *accomplished teachers are able to connect…the local and the global contexts…(and) how people understand their place in the world*

- How do you connect the local (*intra*-personal dimension) to the global (*inter*-personal) in your classroom? Give examples

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**Section 3: Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

- In engaging your intercultural class with its own *intra*-cultural dimensions, how do you

  - *explore the multiplicity of students' individual understanding of language and culture (see ethnographic questionnaire)?*
  - *provide interactions for critical and respectful discussion about understanding intracultural bias and views of the world?*

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Classroom interaction among individuals with variably conditioned linguistic and cultural identities provides a context for navigating linguistic and cultural knowledge through reciprocal comparison and negotiation. It is a source of continuous development of multiple, varied and variable ways of learning and using world languages and cultures in their dynamic contexts.

Multiple and variable sociocultural and linguistic identities present in the classroom can constantly provide intercultural teachers with dynamic *intra*-cultural contexts that they could utilise in their practice. This applies to teachers (and students) born and educated in different countries; teachers (and students) born but not educated in different countries; and teachers (and students) educated but not born in different countries.

By investigating own intracultural profiles, accomplished intercultural teachers 'foster learners' active engagement with such broader issues and prepare their students to become knowledgeable and responsible adult participants in the global community'.

*Key ideas / learning*
**Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

| | PowerPoint slides |
|---|---|
| **Facilitator presentation** | 10.22 – 10.24 |
| In the intercultural classroom, each individual teacher and student exemplifies the *intra*-cultural dimension of enculturation and the continuous development of a person's variable sociocultural and linguistic identity. | |
| By actively resourcing the variety of multi-perspective identities brought together in the school environment, the intercultural teacher sets the foundations for engaging the local and tangible dimension of student variability with the wider contexts of the *intra*-cultural dimension of personal enculturation. | |
| In turn, engaging with the *intra*-cultural variability of members of one's own language class (school, society, language and culture) provides teachers and learners with a resourceful awareness of how to engage with variable identities in the global contexts of intercultural encounters. | |
| Classroom experience with variable *intra*-cultural dimensions of identity among students and teachers contributes to understanding, through practice, the influence of personal enculturation on how meaning is negotiated. This is achieved by being respectful of each other's socio-cultural identify which in intercultural communication and interaction is in a broader public view. | |
| **Small group task** | |
| The **Active engagement with wider context** standard states that accomplished teachers: | |
| *… are aware of the impact of languages and cultures on the local and the global contexts and on how people understand their place in the world.* | |
| • How do you connect the local [*intra*-personal] to the global [*inter*-personal] in your classroom? Give examples. | |
| In engaging your intercultural class with its own *intra*-cultural dimensions, how do you: | |
| • explore the multiplicity of students' individual understanding of language and culture? (See ethnographic questionnaire) | |
| • provide opportunities for critical and respectful discussion about understanding *intra*-cultural bias and views of the world? | |
| Anticipated time: 20 minutes | |

**NOTES**
*Section 3:* **Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

**Section 3: Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

- **Individual task:** based on

  Underwood, G. (2006) *The big red weekend: an Italian tradition,* Clayton, South Vic: Blake Publishing-Education.

- Following the notes, use the themes explored in this resource, drawing on your own/your students' experiences of migration issues, to develop tasks that connect the local to the global for the sub-topics presented:

  - e.g. migration, tradition, origins, recycling, thrift, food properties and other aspects of local/global values and beliefs

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N.B. 'Diaspora' = people living away from their 'native' land, which they consider as the source of their primary culture. Diaspora embraces the concept of dispersal of culture, but with maintenance of links, for example, in the Chinese, Irish, Italian, Greek, and Jewish peoples. This is an important concept in considering people's intracultural identities.
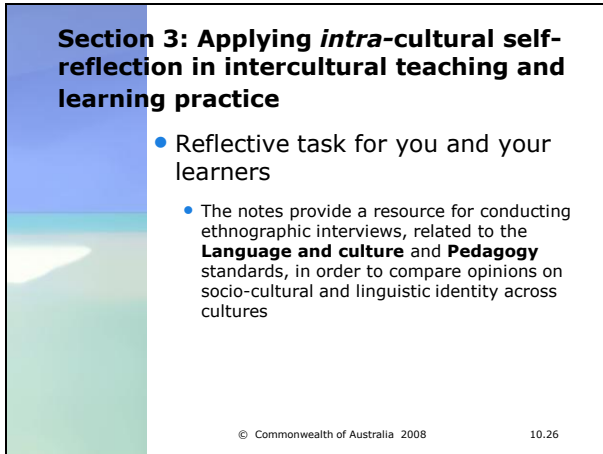
*Key ideas / learning*
**Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

| | |
|---|---|
| **Individual task**<br><br>This task relates to the principle of variability operating locally (within one culture and language) and globally (across cultures and languages).<br><br>The following resource has been used to develop teaching and learning tasks for a class of Italian language and culture:<br><br>    Underwood, G. (2006). *The big red weekend: An Italian tradition.* Clayton South, Vic.: Blake Publishing – Education<br><br>In one topic, 'Making tomato sauce as a cultural norm' in a backyard somewhere in Australia, the 'Italian Diaspora' lives on using English as the common language.<br><br>This resource also includes the following sub-topics:<br><br>  &bull;  Migration<br>  &bull;  Tradition<br>  &bull;  Origins<br>  &bull;  Recycling<br>  &bull;  Thrift<br>  &bull;  Food properties.<br><br>However, further *intra-* and *intercultural connections* are not made or provided. | PowerPoint slide 10.25 |
| **For each presented sub-topic in Handout 3:**<br><br>  &bull;  develop your own intra- and intercultural 'connections using the questions provided as a guide.<br><br>  &bull;  relate the tasks to your own and your students' experiences of these issues, and vary them according to your own context.<br><br><br><br>Anticipated time: 30 minutes | Handout 3 |

**NOTES**
*Section 3:* **Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

**Section 3: Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

- Reflective task for you and your learners
  - The notes provide a resource for conducting ethnographic interviews, related to the **Language and culture** and **Pedagogy** standards, in order to compare opinions on socio-cultural and linguistic identity across cultures

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*Key ideas / learning*
**Applying *intra*-cultural self-reflection in intercultural teaching and learning practice**

| | |
|---|---|
| **Reflective task for you and your learners**<br><br>Handout 4 is an ethnographic interview questionnaire, to allow comparison of sociocultural and linguistic identities, for use in discussions about the intra- and intercultural experiences of your learners. | PowerPoint slide 10.26<br><br>Handout 4 |

# NOTES

### Suggestions for school-based investigations

- Consider profiling yourself, your school and/or your students using the ethnographic interview questionnaire, to better understand the intra- and inter-cultural context of your teaching
- Update your own intracultural profile in relation to a new cohort of students, or recent experiences of your own
- Develop tasks stimulated by ideas from the 'tomato sauce' resource, identifying points of intracultural and intercultural learning and their interrelationship; and how these relate to and further your understanding and uses of the *Standards*

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### References

- Papademetre, L. (2005). Intra-cultural considerations for intercultural teacher education. *Australian Language & Literacy Matters, 2*(1), 5-10, 30.
- Papademetre, L. & Scarino, A. (2000) *Integrating Culture learning in the languages classroom: A multi-perspective conceptual journey for teachers.* Melbourne: Language Australia
- Papademetre, L. & Scarino, A. (2004-2006). Teaching materials for course LANG 5023 Language, Culture, and Second Language Learning. Magill: University of South Australia, Research Centre for Languages and Cultures Education.
- Underwood, G. 2006 *The big red weekend: an Italian tradition,* Clayton, South Vic: Blake Publishing-Education.

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### *Suggestions for school-based investigations*

- Consider profiling yourself, your school and/or your students using the ethnographic interview questionnaire, to better understand the intra and intercultural context of your teaching.

- Update your own intracultural profile in relation to a new cohort of students, or recent experiences of your own.

- Develop tasks stimulated by ideas from the 'tomato sauce' resource, identifying points of intracultural and intercultural learning and their interrelationship; and how these relate to and further your understanding and use of the *Standards*.

### *References and further readings*

**Primary references**

Papademetre, L. (2005). Intra-cultural considerations for intercultural teacher education. *Australian Language & Literacy Matters*, *2*(1), 5-10, 30.

Papademetre, L. & Scarino, A. (2000) *Integrating Culture learning in the languages classroom: A multi-perspective conceptual journey for teachers*. Melbourne: Language Australia

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**NOTES**

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**NOTES**

# **Attachments**

**NOTES**

Question 2 requires particular consideration as it opens up understandings about the variability of language and culture being explored in the remainder of the questionnaire, and in the module.

The Indonesian examples used here show the impact of variable cultural contexts influencing and at play in languages. The word *adab*, for example, with Arab roots, though meaning 'culture', also means 'courtesy' and 'knowing proper behaviour', and therefore is used in different contexts from *sivilisasi*, for example, which comes from the European family of languages 'civilisation' (a Dutch influence in the suffix *asi* denotes what results from the process of the root verb, in this case 'to civilise'); or *budaya,* which means 'culture', but also has a meaning of 'practice' (what is done). Each of these terms would be used in different contexts and even by or for people from different religious or ethnic (cultural) groups, indicating the significance of understanding the intracultural differences of such people in these contexts.

**Linguistic and cultural knowledge based on my understanding(s) of the word-concepts 'language' and 'culture' and their dynamic interrelationship**

Working together in a small group:

1.  Discuss the following questions in English:

    i.   What is 'language'? What is not 'language'?

    ii.  What is 'dialect'? What is 'idiolect'? (Give examples)

    iii. What is 'culture'? What is not 'culture'?

    iv.  What is 'civilisation'? Is it same or different to 'culture'? Why?

2.  Substitute the English word-concepts 'language' and 'culture' with the target languages represented in your group and discuss the same questions.

    In your discussion, try to explore the etymology – historical or cognate relationship – and meaning(s)/definition(s) of these word–concepts in all the languages represented in your group: Are they same? different? related? borrowed? cognate with other words and concepts?

    Here are some examples from a few languages:

    i.   Indo-European family of languages: *culture* and *civilisation* in French; *Kultur* and *Zivilisation* in German; *cultura* and *civillizzazione* in Italian; *cultura* and *civilisación* in Spanish; *koultoura* and *politismos* in Greek.

    ii.  Other world languages:

         *wen hua*　　文化　　　　　　文明　and *wen ming* in Chinese

         　　　　　　　　　　　　and

         *bun-ka*　　文化　　　　　　文明　*bun-mei* in Japanese

         *adab*, *budaya*, *peran*, *sivilisasi*, *peradaban*, *kesopanan*, *kebudayaan* in Indonesian.

3.  What connections (similarities, differences) do you see among these variable word-concepts across world languages and cultures? What common or culture-specific underlying aspects, elements or needs are being expressed? Why?

4.  Where do these meanings come from? Who has provided you with these meanings or definitions? In which 'language(s)' and which 'culture(s)'? Where in our world?

**NOTES**

The questionnaire provides a pathway for examining your intracultural profile so that you can compare it with the standards.

The intracultural profile may also be useful for your students, and for you to use to gain a deeper understanding of them, about aspects about their lives that they are willing to share with you.

## Intracultural profile

Handout 2

### *Context: Profiling the teacher*

The purpose in profiling your identity in regards to its *intra*-cultural dimension is to provide you with a window to your own variability as a result of your lived experiences and in the contexts of intercultural language teaching and learning.

### *Part I*

Name (in English): ……………………………………………………………

Name (in the target language(s)): …………………………………………………..

My name/surname/ family name has (or has not) a specific meaning in (name the language):

…………………………………………………………

Place of birth: …………………………………………………………

Place(s) of upbringing: …………………………………………………

Place(s) of education:

    Primary: …………………………………………………………....

    Secondary: …………………………………………………………

    Tertiary: …………………………………………………………

Languages (or variations) I use for daily communication/interaction (listening & speaking):

…………………………………………………………………

Languages (or variations) I use for daily communication/interaction (reading & writing):

……………………………………………………………………………….

Languages (or variations) I use for teaching:

    Listening & speaking: …………………………………………………

    Reading & writing: …………………………………………………

Other Languages (or variations) I use in my study & research:

  …………………………………………………………………………

Other Languages (or variations) I have used in the past in my studies & research, or for communication and interaction (where & when):

………………………………………………………………………

What is my relationship to:

- 'English' (and its varieties): …………………………………………………………
- The (target) language I teach (and its varieties): …………………………………………..
- 'Australian' culture: …………………………………………………………………
- Additional languages/cultures: ………………………………………………………..

Tertiary subjects I have studied (and am studying) relevant to my practice:

(place & institution): ……………………………………………………………………

………………………………………………………………………………………..

Employment:

    Present (area[s], subject[s] & where): …………………………………………………

    Past (area[s], subject[s] & where): ……………………………………………..……

**NOTES**

## *Intracultural profile*

### *Part II*

The following self-reflection may help you to identify additional aspects that have shaped (and are shaping) your sociocultural and linguistic identity; that is, your *intra*-cultural dimension in direct relation to standards for intercultural teaching and learning.

**Question:** How do I connect the 'language and cultural knowledge' I associate with the *intra*-cultural dimension of my identity with those I use in my intercultural language teaching-and-learning?

**Answer:** I do it by mapping-out the fundamental domains of my *intra*-cultural profile that are variable, dynamic, and interrelate to my upbringing, my lived-experiences, and the educational–professional experiences and perspectives I have accumulated over time. These are the interrelationships that I believe are always important for my ever-developing sociocultural and linguistic identity. Through this mapping, my intracultural profile can be exemplified as variably constructed, because I have been engaging dynamically with various sociocultural and linguistic memberships in my interactions with others in three social-cultural and linguistic domains of human communication:

- Base culture and language
- Occupation/profession/practice
- Other engagement/involvement.

1. The domain that I consider my base culture and language (or cultures and languages, in cases of poly-linguality, poly-culturality), includes:

   - my family (include every familial relationship you have, and your position in its structure). For example:

     What is my family status? Am I a: mother/grandmother/mother-in-law, father/grandfather/father-in-law, wife, husband, sister/sister-in-law, brother/brother-in-law, cousin, etc..?

   - my attitudes towards family (based on your gender, age, kinship relationship, experiences, values and beliefs):

2. The domain of my occupation/profession/practice (current, over time, in one or many places, and based on your age, gender, education and training, qualifications and status, variable employment histories/experiences, and your attitudes, values, beliefs about your practice):

3. The domain of any 'other' engagement/involvement of mine where I interact and communicate with individuals of similar/dissimilar sociolinguistic and cultural memberships. For example:

   - my additional affiliations, based on my spiritual, institutional, aesthetic, political, or other associations, rituals and practices, and experiences
   - my leisure hobbies, arts, sports
   - my food and attire preferences
   - my overall orientation to 'lifestyle', 'likes/dislikes'
   - or any 'other' particular individualities that I claim to be important for my 'identity'
   - my attitudes, values and beliefs about all of the above.

I continuously evaluate these interrelated and interrelating memberships of mine and their variable domains of interactions in relation to my continuous professional development and accumulating experiences. They constantly contribute to my dynamic and variable understanding of 'my-self' and 'other selves'. I utilise this understanding in my lifelong interaction, communication, and engagement with any individual, and that person's separate intraculturally constructed identity, no matter the place and time around the globe.

Then I examine how this self-reflection can be applied to my current teaching, learning, and assessment program through development of similar self-reflective tasks that facilitate understanding of the *intra*-cultural dimension of my students in their intercultural learning. On the basis of my experiences with the variable identities of my students every year, I update my program accordingly.

I continually question myself: Does my program reflect the professional standards? How? How have they taught me to enrich further myself, my students, my colleagues, and my practice?

(Compare and connect with the following standards: **Personal characteristics**, **Professional relationships**, **Ethics and responsibility, Active engagement with wider context, Advocacy, Language pedagogy, Language and culture**.)

**NOTES**

The 'tomato sauce' story of this resource is intended to stimulate thinking about intercultural ideas that can be explored with your students.

The 'stem' of each question provides the stimulus for the issues that are addressed in the 'trunk' of the questions, where you are asked to develop tasks relevant to your own context and students.

## Development of intra- and intercultural tasks

This exercise uses the following resource:

Underwood, G. (2006). *The big red weekend: An Italian tradition.* Clayton South, Vic.: Blake Publishing – Education.

1. The resource mentions the Italian post-World War II migration to 'other parts of the world', with the implicit (but not discussed) fact that such 'migrations' are common among humans from ancient times in every part of the world.

   *Develop tasks for:*

   (a) Are people still 'migrating' today? Where from, where to? Why?

   (b) Are there any similarities/differences to the 'Italian experience?'

   (c) Abstract the basic elements common and present in all human migration/movements and the values and beliefs attached to them by people moving around the globe.

   (d) Make connections with those humanities/social subject areas your learners are being taught currently.

2. The resource focuses on one 'Italian tradition' ('family making/bottling tomato sauce'), with an implicit fact not discussed: that there are many other 'Italian traditions' exercised by 'diaspora Italians', as it is a fact that 'traditional practices' are maintained by all Diaspora cultures.

   *Develop tasks for:*

   (a) What are the reasons for maintaining 'traditional practices'?

   (b) How important are they to people in any world *culture–language*, indigenous or in 'Diaspora'?

   (c) How does 'tradition' connect to an individual's and a collective's sociocultural-with-linguistic identity?

   (d) Name and discuss 'other traditional practices' in the experiences of the class collective.

   (e) Examine and discuss the shared 'components' of all 'traditional practices' in all human cultures.

   (f) Abstract the basic elements common and present in human cultural–linguistic behaviour(s), and the values and beliefs attached to them by people exhibiting such behaviour(s).

   (g) Make connections with those humanities/social subject areas ('people and society') your learners are being taught currently.

3. The resource discusses that 'tomatoes originated in Peru where they were grown by the Aztecs, with the implicit fact not discussed: that potatoes (tobacco, chocolate, etc., staple foods in many cultures) were also brought to European cultures (and later to Asian cultures) from the Americas and subsequently cultivated by many people around the globe.

   *Develop tasks for:*

   (a) What other foods, in the experiences of the class collective, 'come from somewhere else'?

   (b) What did these importing people eat before they had tomatoes, potatoes, etc?

   (c) What are the agri-cultural (economic, political, social, cultural) implications of such 'global spread' of staple foods for the indigenous peoples? Have they benefited from it? How and why?

   (d) Abstract the basic elements common and present in human BUT do not repeat agricultural practices and the economic and political dimensions of such practice(s).

   (e) Make connections with those subject areas (geography, natural history, biology, economics, etc.) your learners are being taught currently.

**NOTES**

4. The resource explains that the bottles – 'cleaned very thoroughly before being used' for bottling the tomato sauce – 'have been collected over many years ('it's a family tradition not to throw out a good bottle, we collect the lids too'), with the implicit fact (not mentioned) that recycling resources is valued because being resourceful and thrifty is a value for people in many cultures.

   *Develop tasks for:*

   (a) What other forms of re-cycling does the class collective experience daily?

   (b) How does this contribute to their community's health-hygiene, waste management, clean environment, healthy foods, etc.?

   (c) Abstract the basic elements common/present in re-cycling practices and the socioeconomic and political dimensions of such practice(s).

   (d) Make connections with those subject areas (health, chemistry, biology, economics, glass manufacturing, etc.) your learners are being taught currently.

5. The resource explains that the tomatoes are combined with basil (a herb, 'a native plant of India where it is used in religious ceremonies') and that 'they are grown by the family in their 'own vegetable garden', with the implicit fact (not mentioned) that such food combinations occur in every culture where people are 'traditionally' aware of the therapeutic or medicinal, and spiritual properties of plants for human life.

   *Develop tasks for:*

   (a) Examining the chemical interaction of acidity (tomatoes) vs. alkalinity (basil) of plants. Why is a chemical balance in foodstuffs important for a healthy diet in any human culture?

   (b) In the collective's experiences, are there any other chemical combinations (food or otherwise) important in maintaining good health?

   (c) In the collective's experiences, do you know people who grow their own foods? (E.g. 'own' eggs, 'own' fruit for making marmalades/jams, etc.)

   (d) Abstract the basic elements common and present in food-chemistry combinations and the socioeconomic and health/medical dimensions of practising such combinations.

   (e) Make connections with those subject areas (chemistry, health care, biology, economics, subsistence/export farming, etc.) your learners are being taught currently.

6. Continue exploring your chosen resource(s) thoroughly in order to draw intra-and-intercultural interconnections with various human endeavours in our world to enrich your and your learners' individual intracultural dimension, which in turn contributes to enculturation. Continue reviewing your own enactment of your individual responsibility for developing and nurturing intercultural teaching and learning that fosters communication and interaction and your role in this.

**NOTES**

## Ethnographic interviews

Compare opinions on sociocultural and linguistic identity:

1*.* Choose three individuals to interview with similar characteristics in a target culture and language you are familiar with.

(a) Interview one individual born, brought up, and educated (primary and secondary) in the target culture and language in its home-land(s).

(b) Interview another individual born, brought up, and educated (primary and secondary) in Australia, who has been taught the target language and culture in Australia but has the target cultural background, because her/his family are migrants to Australia.

(c) Interview another individual born, brought up, and educated in a different (non-target) cultural environment in Australia, who has been taught this target language and culture in Australia.

*2.* Use the questionnaire below (adjust it if necessary). Compare and discuss your three interviewees. What similarities and/or differences do you observe? Can you offer an analysis and/or explanation for the results, in comparison to what you know from your studies about this target culture and language*?*

The following is a sample questionnaire for interviews used in ethnographic studies. It needs to be adjusted appropriately for each person interviewed (*and if used as a class assignment*). Write the name of your target culture in the blanks.

## Sample questionnaire (for ethnographic interviews)

1. In your opinion, what are the determining aspects/features of ………............... culture?

2. Do these aspects/features distinguish ……………………… culture from other cultures?

3. Do these aspects/features characterise the '…………………-ness' of ………………… culture?

4. Do these aspects/features make someone 'culturally acceptable' in the ………………...culture?

5. What aspects/features of ………………………..culture do you maintain in your cultural identity?

6. How do you rank them in terms of importance to your identity?

7. Is following (or acting upon) these aspects/features essential for maintaining your cultural identity?

8. Without these aspects/features is it possible for anyone to claim the same ……………… cultural identity as you claim for yourself? Why?

9. How important to you is the daily use of …………..……… language for the maintenance of ………………… culture? Why?

10. In travelling to the home-land(s) of …………………………. culture, have you experienced any differences or similarities between the cultural practices and language use in that home-land(s) and those practised and used in Australia (by those who have experience with the ………………………culture and language)?

11. Add your own relevant questions here.