2022

BE INSPIRED, BE INSPIRING

NATIONAL SYMPOSIUM ON JAPANESE LANGUAGE EDUCATION
PROCEEDINGS

EDITED BY
ROWENA WARD

NATIONAL SYMPOSIUM
ON JAPANESE LANGUAGE
EDUCATION

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FOREWORD

YUKIHIRO OHIRA

Welcome to the fifth volume of proceedings of the National Symposium on Japanese Language Education (NSJLE).

After a two-year postponement due to the COVID 19 pandemic, the fifth symposium, hosted by the Monash Japanese Language Education Centre, was held on November 4-5, 2022 at State Library Victoria. From its inception in 2012, the biennial NSJLE has consistently provided a platform for Japanese language educators to gather and exchange innovative teaching methods and insights and addressing evolving challenges in the field.

Under the theme '**Be Inspired, Be Inspiring**', this volume of proceedings encapsulates the community's ongoing commitment to fostering Japanese language learning. I'd like to thank each author for their time and expertise in contributing to this volume. I would also like to give thanks to Dr. Rowena Ward, the chief editor; peer reviewers (in alphabetical order) Dr. William Armour, Dr. Karen Daly, Anne de Kretser, Dr. Barbara Hartley, Dr. Kayoko Hashimoto, Emeritus Prof. Vera Mackie; text editors Paul Allatson, Satomi Kawaguchi, and to Yukiko Menda and Ben Trumbull for their invaluable effort and support in bringing this volume to fruition.

I trust that you will enjoy and find inspiration from these papers.

Yukihiro Ohira
Director
The Japan Foundation, Sydney
July 2024

INTRODUCTION

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The theme for the 2022 National Symposium for Japanese language Education was 'Be Inspired! Be Inspiring!'. The theme reflects the importance of ongoing innovation in teaching practices and being a good role model to students across the education sector. This theme also recognises the need for new and innovative ways of teaching that resulted from the onset of the COVID-19 pandemic in 2020 and the consequential switch to online learning. Importantly, as discussed by a number of presenters at the Symposium, the sudden shift online did not prevent innovative collaborative projects between education institutions in Australia and Japan from continuing albeit perhaps in a different format to what was originally envisaged.

Japanese language education and research on Japan has a long history in Australia. The University of Sydney offered the first Japanese language classes in 1917. Since then, Japanese language education has spread across Australia and to all levels of the education system. This situation is clear from The Japan Foundation's 'Survey Report on Japanese-Language Education Abroad 2021' which shows that Australia, with 415,348 Japanese language learners, ranked fourth in the world for Japanese language learners (2023: 13).[1] An interesting anomaly continues to be the high number of learners (258,811) in primary schools (2023: 40). Unfortunately, the same survey showed a fall in teacher numbers since the previous survey in 2018 which while disconcerting, is not unsurprising in the light of the ongoing nation-wide shortage of language teachers. The breadth of learners across all levels of the education system is reflected in the range of articles in these Proceedings of the '2022 National Symposium of Japanese Language Education'.

This volume is divided into three sections. The first – *Inclusive Practices* - includes an updated version of Professor Claire Maree's keynote on *Beyond Inclusion: Facilitating LGBTIQA+ Affirmative Japanese Language Learning.* As Maree writes, there is a growth in Japanese language learners who are 'eager to explore issues of equity and discrimination around gender and sexuality as they relate to Japanese society, culture and language' (page 10). Importantly, this growth occurs at all levels of the education system: primary, secondary and tertiary. The second article in the section – by Victoria Poulos - outlines how differentiation in teaching practices can serve to include, and motivate, gifted learners to continue in their language studies.

The second section - *Teaching Practices* - includes articles by Oldmeadow et al which discusses the successful implementation of a whole-school Japanese language program at Mernda Central College on Melbourne's northern outskirts. The section also includes articles by Nathan Lane and one by Okumura Shinji and Uekusa Masae on the integration of innovative teaching practices into the classroom. Both articles introduce useful examples of their respective practices which can be expanded and / or modified for other classroom settings. The last two articles in this section address how practices used in Japan can be adapted for the Australian classroom or vice versa. In their article on a trial implementation of the Dialogic Language Assessment for Japanese as a Second Language (DLA) in a bilingual school in Australia, Kadowaki and Morita show how after the implementation, the Japanese language teacher in the Australian school modified her teaching practice to encourage students to speak more in Japanese in class. In contrast, Okumura Keiko discusses how she utilises the principles and practices of Community Language Education which she acquired while teaching in Australia in her teaching practice in a university in Japan. The authors of both articles recommend further trials into the implementation of the practices they introduce.

The third section – *Japanese as heritage/community language* – includes two articles. The first by Hashimoto et al notes the increasing diversity among Japanese heritage learners in Australia and some of the problems which they face in local schools. Importantly, they also recommend one solution to some of these issues in the form of the *Watashi-go Portfolio* and explain how it can be used. The second article – by Matsui Miyako – discusses the Japanese language maintenance

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among children of intermarriage marriages. Matsui also explores the experiences of a small number of older children of similar marriages to give an indication of how the situation has changed over time and their reflections on their childhood experiences as adults.

All articles in this volume are inspirational and mirror the range of practices and research into Japanese language education in Australia. They also illustrate the ongoing innovations which are a feature of the teaching of Japanese in the Australian education system. I trust that readers are as similarly inspired as I am.

I would like to express my thanks to all contributors and reviewers for their submissions and assistance. Similarly, I would like for thank the staff of The Japan Foundation, Sydney, for the opportunity to edit this volume and for their assistance in its production. I am especially grateful to Ben Trumbull for his assistance and patience.

SECTION 1

INCLUSIVE PRACTICES

BEYOND INCLUSION: FACILITATING LGBTIQA+ AFFIRMATIVE JAPANESE LANGUAGE LEARNING

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ABSTRACT

While there is increasing interest in exploring issues of equity and discrimination around gender and sexuality as it relates to Japanese society, culture and language, there is still a perception that discussion of sexual orientation and gender identity is taboo. How can Japanese language professionals facilitate learning and exploration around sexual orientation, gender identity, expression and sex characteristics (SOGIESC) in Japanese? I turn to work by Knisely & Paiz (2021) which advocates for "locally relevant" LGBTIQA+ inclusive pedagogies. I present a brief overview of developments in education policy, shifts in public attitudes and recent guidelines for inclusive language. I also introduce some of the creative ways in which Japanese speakers navigate gendered language norms. The paper concludes by an invitation to consider how Japanese language professionals might collaborate to create and maintain learning spaces which not only include a diversity of SOGIESC, but also affirm LGBTIQA+ students and teachers.

INTRODUCTION

There is growing recognition that Japanese language learners in Australia are eager to explore issues of equity and discrimination around gender and sexuality as they relate to Japanese society, culture and language. One indicator of this is the request I received to deliver a keynote on that topic at the National Symposium on Japanese Language Education (NSJLE) 2022[1] and the comments I received following the talk. Colleagues teaching at primary, junior and senior high schools approached me to share their experiences of teaching trans[2] and non-binary[3] youth. They spoke of students who were keen to explore ways in which they can express their own diverse gender identities and ways to refer to trans and non-binary family and loved ones in and through Japanese. In the "'Be Inspired Be Inspiring'—Creating affirmative and supportive learning environments for LGBTIQA+[4] teachers and learners of Japanese" later the same day,[5] we discussed what terminology or linguistic strategies might be appropriate for different levels of Japanese Language Education (JLE) in Australia. Colleagues mentioned the entrenched view that any discussion of sexual orientation was taboo in Japanese language and culture. This viewpoint often makes it difficult to respond to the needs of sexuality and gender diverse students as well as of staff. This is complicated by anti-gender, anti-LGBTIQA+ discourse, which circulates globally.

Within a climate where there is inquisitiveness, but also caution, how can language professionals facilitate learning and exploration around sexual orientation, gender identity, expression and sex characteristics (SOGIESC)[6] in Japanese? How might we do this at time where there is an increasingly vocal anti-gender backlash playing out across the globe? Contemporary research into LGBTIQA+ affirmative language teaching (Knisely 2023; Knisley and Paiz 2021; Paiz and Coda 2021), seeks to explore those questions in relation to a diversity of languages (see, for example, Paiz and Coda 2021).

Looking towards Japanese language education (JLE), previous research has pointed to the lack of representation of sexuality and gender diverse individuals in textbooks and other teaching materials (Arimori 2017; 2020; Maree 1998; 2011; 2020b; Moore 2019; Sall Vesselényi 2019; Yoshida 2023) and the difficulties in incorporating queer perspectives into JLE (de Vincenti, Giovanangeli and Ward 2007; Maree 2020b; Yoshida 2023). Less attention has been paid to approaches that incorporate trans-affirming pedagogies and gender inclusivity.

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1   Many thanks to NJSLE for inviting me to present a keynote on this topic in Melbourne, and to all who shared their experiences and thoughts.

2   Trans and transgender are umbrella terms used for those whose gender identity differs from the one they were assigned at birth. *The Oxford English Dictionary* (Revised 2018) defines transgender thus: "Designating a person whose sense of personal identity and gender does not correspond to that person's sex at birth, or which does not otherwise conform to conventional notions of sex and gender."

3   Non-binary is an umbrella term for those who do not identify as men or women. *The Oxford English Dictionary* (Revised 2018) defines non-binary as: "Of a person: not identifying as male or female; having a gender identity that does not conform to traditional binary notions of gender (according to which all individuals are exclusively either male or female). Also: designating such a gender identity; of or relating to (people with) such a gender identity."

4   In this article I use the acronym LGBTIQA+ (Lesbian, Gay, Bisexual, Transgender, Intersex, Queer, Asexual, plus) except in instances where alternatives, such as LGBT and/or LGBTQ are used in Japanese. The "+" is used to express other identities that may not be expressed by this acronym.

5   "'Be Inspired Be Inspiring'—Creating affirmative and supportive learning environments for LGBTIQA+ teachers and learners of Japanese" was coordinated by the International Network for Gender and Sexuality in Japanese Language Education (INGS-J) and featured Claire Maree and Maki Yoshida as presenters and workshop leaders. Many thanks to all participants.

6   The acronym SOGIESC is used widely, including within the United Nations.

Acknowledging that the legal, social and cultural circumstances of LGBTIQA+ people differ significantly across the globe, I turn to work by Knisely and Paiz (2021, 29), which advocates for "locally relevant, culturally responsive pedagogies." Trans-affirming queer-inquiry based pedagogies, or TAQIBPs (2021, 31), critique heteronormativity[7] and also focus on the "(de) construction of gender and *cisnormativity*" (2021, 29) as it operates in the language classroom and language more broadly. Cisnormativity is a mechanism of oppression that privileges cisgender[8] individuals and sets cisgender as the norm on which social, legal and cultural structures are formulated and operate. The TAQIBPs toolkit commences with "a self-inventory for instructors to investigate their knowledge, practices, and positionality" (Knisely and Paiz 2021, 31). Provoked by the prompt to "investigate knowledge" in the target language, and aware that developments in education policy and shifts in public attitudes in Japan towards LGBTIQA+ people and SOGIESC issues are not widely known to Japanese language educators, I first present a brief overview of activism-led change. I then introduce recent guidelines for inclusive language and, building on Japanese language research, touch on creative ways in which Japanese speakers navigate gendered language norms. Finally, in conclusion I invite us to think about how we can aim to build and/or maintain learning spaces that not only include a diversity of SOGIESC, but also affirm LGBTIQA+ students and teachers. At all points, I am mindful of the constraints of local teaching and learning environments and advocate for collaborative networking to offer support across the profession.

CIVIC ACTIVISM AND EDUCATIONAL CHANGE

In Japan, civic activism around sexual orientation, gender identity, expression and sex characteristics has had some impact on educational policies. One of the earliest examples is the removal of the reference to "homosexuality" (同性愛*dōsei'ai*) as "sexual perversion delinquency" (倒錯型性非行*tōsakugata seihikō*) in the Ministry of Education's *Basic document about problem behaviour of students* (生徒の問題行動に関する基礎資料　Seito no mondai kōdō ni kansuru kiso shiryō, 1979) from 1993. The legal case that gay and lesbian peer support and activist group OCCUR filed against the Tokyo Municipal Government (TMG) in 1991 was the catalyst for this change. After lodging a complaint about discriminatory behaviour experienced by members of OCCUR whilst using the Fuchū Youth Center Facilities, which were under the management of the TMG (Watanabe 2017; for an overview of the case see Nakagawa 2019), the TMG refused the group permission to use the facilities again. As part of their defense, the TMG cited the *Basic document about problem behaviour of students* as well as dictionary definitions of "homosexuality" as evidence of a "lack of consensus" around homosexuality in Japanese society at the time. OCCUR went on to win the case at the High Court level in 1997.

The passing of the Gender Identity Disorder (GID) Special Cases Act (commonly known as the GID Act) in 2003, effective in 2004 (for an overview of the law see, Nohno 2004) has also impacted on support offered to trans and gender non-conforming students at primary and secondary schools. Under the GID Act, individuals who meet specific conditions[9] can alter their gender on official government documents. As GID, or *seidōitsusei shōgai,*(性同一性障害), is classified as a "disorder" (障害*shōgai*) and therefore a treatable medical condition, education institutions were duty-bound to establish policies for GID students who could not yet alter their legal gender (Watanabe 2017; Mitsunari 2017). It wasn't until 2010, however, that the Ministry of Education, Culture, Sports, Science and Technology (MEXT) issued a "notice" (通知*tsūchi*) outlining the necessity of schools to "take into consideration" (配慮する*hairyosuru*) children with GID.

As Watanabe (2017) notes, Japan's National Cabinet formally endorsed human rights policies in 2002, which means public schools offering compulsory education are also duty-bound to include provisions to counteract anti-homosexual discrimination. It wasn't until 2017, however, that direct reference to "homosexuality" (同性愛*dōsei'ai*) appeared as part of the MEXT Act for the Measures to Prevent Bullying (MEXT 2017) in a clause that calls for schools to adopt appropriate

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7   As Wieringa notes, "(h)eteronormativity refers to a system in which sexual conduct and kinship relations are organized in such a way that a specific form of heterosexuality becomes the culturally accepted 'natural' order. Thus biological sex, sexuality, gender identity and expression and normative gender roles are aligned in such a way that a dominant view on sexual and gender relations, identities, and expressions is produced" (2014, 210).

8   The term cisgender "can be used to describe individuals who possess, from birth and into adulthood, the male or female reproductive organs (sex) typical of the social category of man or woman (gender) to which that individual was assigned at birth" (Aultman 2014, 60).

9   The individuals must be unmarried, not have children who are minors, have a diagnosis of GID and have completed sex affirmation surgery (referred to as sex reassignment in the laws). These conditions represent severe incursions on human rights and have been contested by UN Human Rights experts. A recent case brought to the Japanese courts has resulted in a 2023 ruling that the condition of forced sterilization, one part of required surgical interventions, is unconstitutional.

measures to strengthen teachers' "correct understanding" of "gender dysphoria" (the term used in Japanese legalese), "sexual orientation and gender identity" as a counter measure for bullying.

RAISING AWARENESS OF THE NEEDS OF LGBTIQA+ STUDENTS AT THE TERTIARY LEVEL

Since the 1990s, students have created communities and organised LGBTIQA+ peer support events on Japanese university campuses. The formation of an intercollege sexual minorities network called Rainbow College in 2006 saw support grow across Japan. Since the mid-2010s, too, university initiatives framed around discourses of diversity and inclusion have complemented student led clubs. The tragic suicide in 2015 of a graduate university student who was a victim of outing has been a catalyst for further change. A survey conducted by Kawashima (2017), however, indicates that in 2017 university campuses in Japan lagged behind secondary schools in regard to support for, and initiatives aimed at increasing awareness of, the needs of LGBTIQA+ students.

Kawashima (2017, 220–231) lists ten problematic areas in relation to SOGIESC at universities and suggests countermeasures for the tertiary sector. These include making systematic changes to awareness raising training for staff and students and increasing the expertise of university counselling services. In an updated examination of the state of support for LGBTIQA+ students and staff, and SOGIESC related measures, Kawashima (2020) notes that more student support services include reference to LGBT students through diversity initiatives and that the number of universities who issue guidelines on "gender/sexual diversity" (性の多様性 *sei no tayōsei*) has increased. Students can use their preferred name at an increasing number of universities, and some do not require a diagnosis of GID to do so. An increasing number of women's universities accept or have plans to accept trans students: Ochanomizu University and Nara Women's University (2020 ~), Miyagi Gakuin Women's University (2021 ~), Notre Dame Seishin University (2023 ~), Japan's Women's University (2024 ~) and Tsuda College (2025 ~). On some campuses trained psychologists can coordinate with the student affairs office to offer aid to students. Support for job hunting and career development is available using information from community organizations such as Work with Pride.

PUBLIC OPINION

Advocacy, activism and lobbying have raised public awareness of the issues LGBTIQA+ individuals face in Japan in regard to partnership rights and discrimination in the job market. The most recent surveys indicate that over the past decade, the Japanese public has come to demonstrate more positive attitudes towards LGBTIQA+ people (Ikuta et al. 2018; Kamano et al. 2020; PEW 2020). As of June 2023, 328 local governments had enacted same-sex partnership ordinances by which couples can register their partnerships locally (Nijibridge, 2023). The partnership certificates do not offer the same rights as legal marriage, and a campaign for marriage equality is currently being orchestrated through a series of civil court cases across the country (see the Marriage for All website for more details).

Looking to the workplace we find that, although figures decreased between 2018 and 2020, over 38% of LGBT workers in Japan report experiencing harassment and/or discriminatory behaviour (Muraki, Hiramori, Mikami and Yamawaki 2021, 8). Lobbying by civic sector groups to raise awareness around "SOGI Harassment" (ソジハラスメント *sojiharasumento*) led to the inclusion of reference to sexual orientation and gender identity in amendments pertaining to power harassment in the workplace under the Act on Comprehensive Promotion of Labor Measures and Stabilization of Employment of Employees and Enrichment of Their Working Lives, Etc. (the "Labor Measures Comprehensive Promotion Act") (2021). Employers are now required to implement measures to prevent workplace harassment, including breaches of privacy.

Legislative changes and changes to public opinion, however, occur within an emerging backlash of anti-LGBT, anti-trans rhetoric. Most recently this has occurred alongside public debate surrounding the term "gender identity" in relation to legislation to "Promote public understanding of diversity of sexual orientation and gender identity" (性的指向及びジェンダーアイデンティティの多様性に関する国民の理解の増進に関する法律 *seiteki shikō oyobi jendā aidentiti no tayōsei*) that was passed in 2023. Three expressions are commonly used for *gender identity* in Japanese: *Jendā aidentiti* （ジェンダーアイデンティティ） in the katakana script, *seijinin* (性自認) and *seidōitsusei* (性同一性). *Seijinin* (性自認), is comprised of

the character *sei* (sex/gender) and *jinin* (self-acknowledgement). *Seidōitsusei* (性同一性) is comprised of *sei* (sex/gender) and *dōitsusei* (identity/oneness). The use of *dōitsusei* （同一性) as a term for identity can be traced to the translation of Erikson's *ego identity* (自我同一性 *jigadōitsusei*) and this makes the latter more commonly used in medical and psychological discourses, hence its use in the GID Law (see above). Conservatives argued that the term *seijinin* (性自認) was inappropriate as jinin (self-acknowledgement) had connotations of self-determination. After heated debate with a transphobic thrust, *jendā aidentītī* (gender identity) was adopted making the "SOGI understanding Bill" one of the few to use a loan word rendered in *katakana* for a central concept contained in the legislation.

FACILITATING LGBTIQA+ AFFIRMATIVE JAPANESE LANGUAGE LEARNING

The developments in Japanese education and legislation outlined above provide evidence that counteracting discrimination, and enacting inclusive and affirmative practices in the Japanese language sector, are relevant concerns for the teaching profession. Research in applied linguistics and second language pedagogy, too, argues that we must go beyond the "inclusion" of LGBTIQA+ language learners towards "affirmation." Indeed, the limitations of token inclusivity are central to discussions of critical applied linguistics (Pennycook 2001; 2022) and queer approaches to language teaching and learning (Nelson 2006; 2009; Moore 2019). Token inclusivity, which relegates discussion of SOGIESC to only one lesson, may reinforce the notion that LGBTIQA+ events and issues are "controversial" or relate to the "special interests of a small group" (Knisely and Paiz 2021, 30). To avoid this and move towards affirmation, in recent approaches educators are encouraged to adopt an "early and often" approach (Knisely and Paiz 2021, 30) whereby LGBTIQA+ language and peoples are fully integrated into the curriculum from as early as possible.

The way in which facilitating LGBTIQA+ affirmative Japanese language learning may be achieved will differ for each learning environment. Any approach must be relevant for the level at which the language is being taught, and the context within which it is being taught. Knisely and Paiz's TAQIBPs encourages respectful engagement. The aim of respectful engagement is to "raise students' awareness of LGBTQ+ lives and how they are mediated and constrained through language" (Knisely and Paiz 2021, 29). Through respectful engagement, students become empowered to "not only perform gender and sexual identities in locally relevant, linguistically fitting ways that render them understandable to socially significant others, but also to advocate for themselves and others" (29). Note here, the emphasis is on the "locally relevant" and "linguistically fit"—that is it must be "fit" for the local learning environment, and "fit" for the target language.

One pathway to building respectful engagement is to "draw student's attention to the queer world around them" and to bring "local LGBTQ+ content into the classroom instead of relying on often problematic, mass-produced representation" (Knisely and Paiz 2021, 29). Within the Australian JLE context, it may be possible to incorporate local LGBTQIA+ celebrations such as the Sydney Gay and Lesbian Mardi Gras and/or local Pride festivals into teaching and learning activities, especially as reported on Japanese language media such as SBS Japanese. This can be one way of offsetting representations of LGBTIQA+ people and individuals in Japanese mainstream media, which continue to be somewhat problematic, as suggested by guidelines such as those prepared by the Japan Alliance for LGBT Legislation (2022) and Pride House Tokyo, in association with GLAAD and Athlete Ally (2021).

MISGENDERING

Going beyond inclusion to practice affirmation of LGBTIQA+ in the classroom begins with creating an atmosphere in which lived experiences, when shared, are not negated. This includes *not* engaging in misgendering. The Japan Alliance for LGBT Legislation produced media guide defines misgendering as using "incorrect language" such as honorific address terms and pronouns that "do not respect the individual's gender identity" (本人の性自認を尊重せず *honnin no seijinin o sonchō sezu*) (2021, 13).

In Japanese, pronouns form part of a complex network of self and other address terms that relate not only to gender, but also social hierarchies and the formality of the language setting. Queer and trans speakers adopt different strategies to negotiate the complex pronoun system. In Maree's (2007) work on queer Japanese speakers, for example, a lesbian woman discusses how she uses the hyperfeminine first-person pronoun あたし (*atashi*) so that she can have it understood that "I'm a woman." Another lesbian speaker spoke of being "stunned" when they were told not to use (informal first pronoun) ぼく (*boku*), but (formal first-person pronoun) わたし (*watashi*) when they entered primary school. It is not only LGBTIQA+ Japanese language users who negotiate these norms. We only have to turn to autobiographical writings and

popular culture to find a variety of writers recounting their personal experiences of navigating Japanese self-reference. Japanese users (that is, those who use Japanese, Japanese speakers) negotiate self-referencing and pronouns in their everyday language use. Not everyone uses the **same** self-reference term in **all** interactions. The same individual might use ぼく(*boku* I/me), おれ (*ore* I/me), わたくし (*watakushi* I/me), パパ (*papa* Dad/me), or わし (*washi* I/me) to refer to themselves over the course of a single day.

Well-known studies by Miyazaki (2004; 2023) note how linguistic repertoires in friendship groups in a high-school homeroom class vary significantly due to the power dynamics within the group, and their positionality viz-a-viz localised gender norms. Within their friendship groups, students used a range of terms from ぼく(*boku* I/me), おれ (*ore* I/me), あたし (*atashi* I/me), and would even avoid pronouns all together due to bullying. As Miyazaki explains some groups of girls used *ore*, which they evaluated as being "cool," "powerful," "independent," and "assertive" (2023). Not all pronouns and/or address terms might be deemed appropriate for the local classroom context. However, rather than offering an account of pronoun usage as a grammatical "rule" bound to cisnormative gender binaries, it may be possible to demonstrate the richness of Japanese self- and other-references as one pathway to encouraging respectful engagement and affirmation in the classroom.

In the language classroom, exercises focused on discussing oneself and one's family and friends are common. In these contexts, students may wish to avoid misgendering their siblings. Indeed this is one concern that educators—from primary school to tertiary level—have often voiced to me in conversations. Japanese kinship terms, which mark both gender and age, may be a challenge here if we adhere to textbook patterns. However, just as English has the alternative gender neutral term sibling, the term *kyōdai* （きょうだい）can be used in a similar manner. While *kyōdai* can be written in a combination of characters that indicate gender （兄弟・兄妹）, writing it in the *hiragana* script （きょうだい）removes the visual reference to gender. Along the same lines, to refer to a non-binary older or younger sibling in Japanese, using alternatives to indicate relative age and not gender, is also a possibility (see Table 1).

Table 1
ALTERNATIVES FOR REFERENCING OTHERS

Expressions	Gendered terms	Alternatives
Referring to family	きょうだい きょうだい しまい 兄弟 , 兄妹, 姉妹 あね あに いもうと おとうと 姉, 兄, 妹, 弟	きょうだい 年上のきょうだい , 年下のきょうだい
Referring to others	〜ちゃん, 〜くん	〜さん

As noted above, introducing inclusive alternatives to the JLE classroom may be met with resistance from other teachers and/or colleagues. To counteract this, it can be strategically useful to indicate that such initiatives emerge from Japan. For, as well as the media guidelines mentioned above, many local governments have guidelines on how to avoid cisheteronormative assumptions about gender and/or sexual orientation in dealings with the public.

Table 2 shows some alternative phrasings used in the Chiyoda Wards LGBTs pamphlet. The term *pātonā* (パートナー partner) is given as an alternative to gendered terms such as *danna-sama* (旦那様your husband) and *oku-sama* (奥様your wife). *Hogosha no kata* (保護者guardian) or *go-kazoku no kata* (ご家族の方family member) are offered as alternatives for mother and/or father. Note, too, the suggestion to avoid phrases such as *otoko rashii* (男らしいmanly/masculine) or *onna rashii* (女らしいwomanly/feminine). The suggestion is to replace the *otoko* (男man) and/or *onna* (女woman) with the referent's name and the address suffix *san* (さん). The resultant phrase *~san rashii* (〜さんらしい) does not translate well into English but could be rendered as "*name*-like," "very *name*" to describe some aspect of the referents behaviour and so on.

Table 2
ALTERNATIVE TERMS INCLUDED IN LOCAL GOVERNMENT GUIDELINES

Gendered terms	Alternatives
だんなさま おくさま 旦那様、奥様	パートナー
おとこ おんな 男らしい、女らしい	○○さんらしい

Gendered terms	Alternatives
とう かあ お父さん、お母さん	ほごしゃ かた かぞく かた 保護者の方、ご家族の方

Recent research into LGBTIQA+ affirmative language classrooms promotes the use of examples from the target language yet also cautions care when bringing examples to the local context. A wide range of resources is available via the internet; however, it may be difficult to ascertain the most appropriate materials for the age group language level and local context. To that end, it may be useful to explore materials available on local government websites that have official relations in the city or state in which the classroom is located. For example, Osaka, which has a long-standing relationship with Melbourne, has a comprehensive handbook for employees as well as posters with public service messages around SOGIESC and a range of other resources. This includes a pamphlet for children and their guardians titled *LGBT*ってなんやろ (*LGBT tte nan yaro* I wonder what LGBT is), which has suggestions for further reading.

Another resource that may be useful is NPO ReBit's Ally *Teacher's Tool Kits*, which are available online. The tagline for the Tool Kits is "すべての学校をセクシュアルマイノリティの子どもにとってもすごしやすい場所に" or "Please be a Teacher Ally who makes school a comfortable place for sexual minority children." The term *sugoshiyasui* 過ごしやすい– literally "comfortable to be in" aligns with notions of safe(r) space. ReBit uses a cute *arai-guma* (アライグマraccoon) to promote the concept of allyship. Mascots are commonly used in Japanese culture to promote public awareness campaigns and local government initiatives (see for example, Occhi 2021). The racoon figure plays on the Japanese pronunciation of ally (アライ *arai*) which is a homophone of *arai* （あらい）in *arai-guma* （浣熊 raccoon）. ReBit explains the concept of "ally" as "a term meaning" supporter [lit. a person who understands], which "refers to people who think "I know about LGBT things!" Rebit's LGBT tool kit for primary school includes a lesson plan, teachers' and students' worksheets, a list of recommended books and audiovisual materials available via YouTube.

TERMS FOR SEXUAL ORIENTATION AND GENDER IDENTITY IN JAPANESE

As well as concerns around self-determination and misgendering, Japanese language learners may want to use a variety of terms to reflect their own personal identities, or those of their loved ones. As terms for sexual orientation, gender identity, expression and sex characteristics are constantly in flux, contemporary audiovisual content can be instructive here to demonstrate the range of terms in use. One YouTuber by the name Kazue-chan has produced short videos for Coming out Day (October 21)[10] for the past few years. Available via the internet, the videos feature people from LGBTIQA+ communities who introduce themselves using a variety of different Japanese terms. The terms used by those who appear in Kazue-chan's 2022 video demonstrate the wide range of terms currently in use in Japanese to refer to sexual orientations, gender identities and/or SOGIESC (Table 3).

Table 3
SOGIESC TERMS USED IN CONTEMPORARY YOUTUBE VIDEOS

Sexual orientations	パンセクシュアルジニセクシュアル, バイセクシュアル, ポリアモリー, アセクシュアル,	pansexual, gynesexual, bisexual, polyamory, asexual
Gender identities	FTM, Xジェンダー, トランスジェンダー, ノンバイナリー, FTX, 無性別, トランスジェンダーMTF, MTF, FTM寄りFTX, トランスジェンダー・FTM, 男性でも女性でもない	FTM [female-to-male transgender], X-gender, transgender, nonbinary, FTX [female-to-x], no-sex/gender, transgender MTF [male-to-female], male-to-female, FTM leaning FTX, transgender FTM, neither man nor woman[11]
Sexual orientation and/or gender identity	ゲイ, レズビアン, ゲイ寄りバイセクシュアル, アロマンティックセクシュアル, クィア, Q（決めなくていいと思います）	gay, lesbian, gay leaning bisexual, aromantic asexual, queer, Q (no need to decide)

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10   National Coming Out Day originated in the USA but has spread to many regions and countries globally.

11   FTM (female-to-male) and MTF (male-to-female) are not widely used in contemporary Australia as they are considered inaccurate representations of lived experiences.

Table 3 contains terms that have entered Japanese over decades of interaction with international and/or global communities. Many of these "loan words" have undergone processes of semantic change. That is, the terms are used within communities at different times with slightly different meanings. In contemporary Japanese, the term "gay" is used predominantly by men as a self-reference term. However, as McLelland (2004) notes, the term "gay" can be traced back to what he calls an "original gay boom" in occupation Japan when it was a slang term that played on the English "gay" and Japanese *"gei"* (芸 art/artistic skill). Table 3 also contains terms that have emerged from the sociopolitical and cultural context of Japan. The term x-gender, for example, emerges from the Kansai area of Japan. As Dale (2014, 270) notes, *X-jendā* "can be taken to signify that one's gender is neither female nor male but 'x.'" X-gender is not commonly used in "cultural contexts outside Japan" and Dale goes on to explain that many *x-jendā* people "frame their identity using terms such as FTX (female to X), MTX (male to X), or XTX (used by intersex individuals or those who say that they have never identified as a specific gender)." Within contemporary English language discourse, this framing is often labelled as "obsolete" or "out of date" because it suggests a transition from "sex assigned at birth" rather than centring the lived experience of many transgender people.

A key component of the discussion of terms used by LGBTIQA+ individuals in reference to their SOGIESC, therefore, must also touch on the potential derogatory and/or pejorative force that terms may carry when used to refer to others, especially by individuals who are not part of the LGBTIQA+ community, and for how meanings change as terms are adopted into Japanese. Depending on the context of the specific classroom and/or learning environment, these issues may be linked to content-based approaches that encourage students to explore loan words and/or reflect on their own education around SOGIESC.

The many terms used by Japanese users in Kazue-chan's Coming out Day 2022 video gives an indication of the variety currently in use. Not all of these terms will be relevant and/or appropriate for each age-group or each classroom context; however, turning to resources such as this facilitates awareness of the ways in which language associated with SOGIESC is in constant flux and change. This awareness is, I venture, key to the self-reflection required to build inclusive and affirmative teaching and learning spaces.

BEYOND INCLUSION

Building and maintaining inclusive and affirmative teaching and learning spaces requires reflection and flexibility. It is no easy task. It can rarely be done alone. It is also constrained by local politics and discriminatory structures. We must, therefore, be mindful to proactively plan for resistance (Knisely and Paiz 2021) and have strategies for managing any transphobic and or homophobic discourse that may emerge in our local contexts. Identifying allies who will offer support and encouragement is key to going beyond inclusion and moving to affirmative practices within local contexts. The International Network for Gender and Sexuality in Japanese Language Education (INGS-J), formed in 2020, and coordinated by JLE practitioners in Canada, the USA and Australia, is one such initiative that aims to offer support and work towards change. As well as facilitating workshops and online seminars, the network supports the sharing of resources through publications and the online portal.

Building on research into LGBTIQA+ inclusive and affirmative language teaching that advocate for self-reflection on the state of the target language and culture, in this short article I have presented a brief overview of how activism and advocacy have impacted on the representations of LGBTIQA+ people in educational contexts and contemporary measure being adopted in schools and universities. I have also provided concrete examples of inclusive language that is used at the local government level in Japan, and drawn readers' attention to the vast diversity of identity terms that are used by LGBTIQA+ individuals in Japan. It is hoped this may aid JLE professionals in navigating any perceptions that LGBTIQA+ inclusion and affirmation is not relevant to the Japanese language classroom as they move beyond inclusion to facilitate more LGBTIQA+ affirmative Japanese language learning.

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DIFFERENTIATION FOR GIFTED STUDENTS IN THE JAPANESE LANGUAGE CLASS

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ABSTRACT

The purpose of this paper is to share best practice of how to differentiate curriculum for gifted students in the Japanese language classroom. Acknowledging that language classes are diverse in not only ability but background culture, it is important that every student be taught to best support their learning. Knowing the theory is very different to being able to implement differentiated curriculum for gifted students in practice, so this paper aims to address both the theory and practical component using a unit on Family, aligned with the Australian Curriculum.

INTRODUCTION

The education of gifted students has long been a subject of keen interest and debate within the field of educational psychology and pedagogy. Known as a "quiet crisis," countless gifted students attend school where their learning needs are not met (Renzulli and Park 2000). The consequence is lost academic growth, lost ambition, and a loss of their potential contribution to society. Australia's PISA (Programme for International Student Assessment) ratings are declining (Australian Council for Educational Research, 2018), Australia is ranked 39 out of 41 middle income counties for equitable education (Noone and Varadharajan 2022), and underachievement in the gifted student population is skyrocketing (Jackson and Jung 2022). This is cause for alarm.

While the educational community has made significant strides in recognizing and addressing the distinctive learning needs of gifted students, there remains a paucity of research that specifically examines how these needs can be met through the differentiation of instruction in the context of high school Japanese language classes. Lo Bianco's (2013) compelling research on Japanese language learning in Victoria is confronting, suggesting most dropouts of high ability students occur because many language programs lack rigour. To this end, teachers need support in providing gifted students inspiring, engaging lessons and in designing meaningful tasks that are relevant both to their students and to the world in which students live (Theisen 2002).

Gifted students, who often have advanced problem-solving skills and a deep thirst for learning, are a diverse group with unique learning needs. Furthermore, due to myriad language and cultural backgrounds, an abundance of varying interests, and diverse proficiency levels, the Japanese classroom poses a specific set of challenges when it comes to meeting the needs of gifted learners. To ensure that gifted students' potential is nurtured into talent, educators must adapt their instructional methods to provide an intellectually stimulating and enriching learning environment. This educational context demands thoughtful consideration and innovation in pedagogical strategies.

This article provides explicit examples of differentiation as a means to cater to the academic needs of gifted students within the high school Japanese classroom. Furthermore, the article explores the complex interplay between gifted education and the Japanese language curriculum within high school settings. It aims to provide a structure where Tier 2 tasks and outcomes, which are suitable for the majority of learners, are modified for the gifted student, demonstrated in Tier 3. Some tasks also have Tier 1 options for students who need more support. Tier 1 and 2 tasks have been included in this paper as a comparison from which readers can understand the modification process to increase complexity for the gifted student in Tier 3.

BENEFITS OF DIFFERENTIATING CURRICULUM FOR GIFTED STUDENTS

Differentiation stems from the premise that every student should be taught with the intent to support the success of their learning (Tomlinson 2017). This links to Vygotsky's key construct of "the zone of proximal development." This is the space between what the student can do unaided and what they can do with assistance (Billings and Walqui 2017). This symbiotic relationship formed in a stimulating learning environment, helps the gifted student develop intrinsic motivation for learning (Kanevsky 2011). The teacher who differentiates well for gifted students learns to stimulate creative thinking and shifts from being the provider of knowledge, to the facilitator of maximized student learning (Sousa and Tomlinson 2018). Today's gifted students have the potential to be our future leaders, scientists, artists and innovators and need their teachers' support. In order to facilitate students' abilities to transform into outstanding competencies, teachers not only need to have robust differentiated units, but they also need to ensure this intention is matched with students' experience in the classroom. In the next section I will outline differentiation strategies that exemplify best practice in teaching Japanese to gifted students.

PROGRAM

To illustrate this, I introduce the unit on "Family" that was designed to use in a Year 7 class that had been learning beginner Japanese for six months at an independent coeducational school in outer Melbourne (see Table 1 below). To make Japanese meaningful to students, language needs to be linked to real life situations with enjoyable activities designed to reinforce vocabulary and concepts. Moreover, language learning also requires frequent repetition and recall as the effect of repetition reflects a neural learning mechanism essential for language acquisition (Christiansen 2016). Unnecessary repetition, however, should be eliminated (Johnsen et al. 2005).

A differentiation strategy illustrated in the program is curriculum compacting. Curriculum compacting allows teachers to adjust curriculum by replacing content students already know, with new content, enrichment, extension, and acceleration options. These adjustments allow for the discovery of relationships and concepts which is essential for gifted student growth and engagement in their learning (Rimm et al. 2018).

Maker's model of differentiation (1982) has been implemented within this unit to stimulate critical and creative thinking with students' interests and educational needs in mind. Maker's model recommends modifying the content, process, product and learning environment to maximise learning for gifted students. Williams' (1993) model provides a framework for developing activities and questions to stimulate thinking processes. Relevant elements of this model were also utilised to add depth and complexity for the gifted students. Furthermore, Bloom's Taxonomy of Cognitive Processes (2001) has also been incorporated in the unit. There are six levels of cognitive learning, and each level is conceptually different. The six levels are remembering, understanding, applying, analysing, evaluating, and creating. Focusing on student interest in anime the unit aims to be student centred and present content that expands beyond the curriculum. Variable pacing is provided, and group interaction is facilitated in many activities.

Table 1
UNIT ON "THE FAMILY"

Unit: Family	Stage: Year 7	Duration: 5 weeks
Concept Generalisations: All families are different.		
Unit Questions Are there any patterns to saying family members or counting them? How does language link to Japanese culture?		
Inquiry questions What do Japanese families look like? How might the modern Japanese family lifestyle compare with yours? What can be understood about Japanese culture from evaluating the language used for family members?		

General Unit Outcomes
Know:
      • Japanese family names and counters for people.
      • How to write about family in 2 different scripts.
Understand:
      • Interconnected relationship of language and culture.
      • How language and behaviour change according to participants, context and relationship, and how politeness and respect are expressed explicitly
        in Japanese through greetings, vocabulary, formulaic expressions, and actions.
Do:
      • Count and describe family members in Japanese.
      • Adjust language to suit different contexts and situations.		

PRE-ASSESSMENT

The purpose of pre-assessment is to help teachers understand their students' learning needs (Tomlinson and Moon 2013) and to determine their point of entry relative to the outcomes. This is so that instruction can be appropriately targeted to students' varied proficiencies across the content. Gauging students' baseline knowledge ensures value is connected to students' learning. Outcomes have been chosen to allow a high ceiling in this context. Due to the nature of learning a language as a beginner, Tomlinson and Moon (2013) argue that pre-assessment is best done after the first lesson of the unit. The pre-assessment aims to invite students to work with the teacher, to feel empowered to achieve higher level learning, and to feel confident about knowing the next step. To foster metacognition and self-regulation for gifted students, discussions focus on setting learning goals and extended outcomes. Further to this, assistance was given to identify strategies which would support students to achieve these goals and outcomes and to encourage the transformation of ability to talent. An example of pre-assessment is given in Table 2.

Table 2
EXAMPLE OF PRE-ASSESSMENT

After reiterating to students that pre-assessment is a low stakes planning tool to understand their needs, students were asked to:

1) Complete 2 family trees using the template. One is for their families and the other is a fictitious family. Use as many Japanese names as possible in either romaji, hiragana or kanji.
2) Complete a hiragana (script) quiz.
3) Consider why they think there are different terms depending on whose family is being referred to. Consider what this tells them about Japanese culture. Consider a greeting they would say differently to me as their teacher rather than a classmate. Explain.
4) Out of the following areas, tick all the ones that interest them, or add something that they would like to learn about from Japanese culture (anime/kendo-judo/sumo/manga/ food/kimono/baseball/ cosplay/city life/religion/music/other).

FORMATIVE ASSESSMENT

Formative assessment was implemented over the unit in a variety of ways to provide guidance for students to keep moving towards their desired outcomes. Formative assessment occurred using both qualitative and quantitative processes of collecting data that reflect students' mode of learning to create a portfolio of evidence of learning over the unit. Many students enjoy verbally discussing their learning, so conversations with the teacher were recorded and added to students' portfolios as a qualitative measure of data collection. Quizzes, worksheets, and exit cards were utilized as a quantitative measure of data collection. Exit cards are a tool that require students to reflect on what they have learned during the lesson thus enabling teachers to quickly assess students' understanding of a concept. In the following section I will outline a unit of work that was designed specifically to cater for gifted students in a beginner Year 7 Japanese class.

ACTIVITY 1

TEACHING AND LEARNING

The pre-assessment analysis provided critical information specifically about vocabulary recall and script development. Differentiating via tiering was designed to reduce or amplify the complexity according to students' readiness (Tomlinson and Moon 2013), and the content, process and product was adjusted using Maker's Model (1982). Supporting the generalization that all families are different, various photos of Japanese families were presented according to the appeal and interest noted in the pre-assessment. To encourage creative thinking, the SCAMPER[1] model (Gladding and Henderson 2000; Pyryt and Bosetti 2006) was utilised in discussions with students. Students were encouraged to substitute basic scripts with complex scripts, combine ideas, eliminate superfluous information through editing and drafting, and adapt or rearrange how they presented their family tree.

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1   SCAMPER is an acronym for Substitute, Combine, Adapt, Modify/Magnify, Purpose, Eliminate/Minimise and Rearrange/Reverse.

Table 3
SUMMARY OF CORE OUTCOMES FOR ACTIVITY 1

Activity 1 Core Outcomes Know: 　　　• Recognise and understand the relationship between the character-based scripts of hiragana, katakana and kanji (Content Description VCJAU139). 　　　• Know that kanji were brought from China, hiragana was formed by simplifying kanji, katakana was formed using a part of kanji. Understand: 　　　• Understanding that each individual kanji represents meaning as well as sound, such as 日 ("sun," "day"), and that some kanji come from pictographs, for example, 山. Do/Skill: 　　　• Learning to write high-frequency kanji numbers, family members.
Extended Outcomes 　　　• Demonstrate the use of hiragana and kanji accurately while representing social conventions according to Japanese culture, (the difference between the words for their family compares to someone else's family) and describing members in full sentences. Analyse how families are represented through anime.
Resources Photos, family tree template, printed family names, anime how to draw faces/print out anime faces.
Hook A variety of "shichi-go-san" family photos with Japanese children wearing traditional dress were shown to the students. This is a significant cultural celebration for families when their son/daughter turns 3, their son turns 5 or their daughter turns 7 years old. The Imperial Family and anime clips of young teenagers were shown.
Probing questions given to the students What do you notice about the different photos? (Is it culturally inappropriate to smile in formal photographs in Japan?) How do the photos reflect culture different to yours? Using William's (1993) visualisation skills, "Imagine you were one of the children who were 3, 5 or 7 in the traditional dress in the photo, how might you be feeling?" What might you be looking forward to in this celebration? Williams' (1993) "examples of habit" technique was used by asking students to research what traditions are associated with the shichi-go-san celebration.
Differentiation *Gifted students were asked to complete the Tier 3 task.* Tier 1—Design their family tree labelling each member in Japanese, and then create a fictional family tree, drawing anime faces/using cut outs. Tier 2—Design their family tree labelling each member in Japanese drawing anime faces/using cut outs. Write family names in Hiragana and kanji unaided. Research the Imperial Family and evaluate the general similarities and differences with teenagers in the Imperial Family compared to Australian teenagers. Present results of their research in a paragraph or dot points, and either hand-written or typed. Tier 3—After learning how to include pets, writes short sentences in Japanese for each member in her family tree including pets. Research how families are represented in the anime films she enjoys. Negotiate with the teacher on how they would like to present their findings.

ACTIVITY 2

TEACHING AND LEARNING

Activity 2 was designed and differentiated to include 'attractive' options and encourage student choice (Kanevsky 2016). Using Maker's (1982) framework of thinking, it was student-centred, open, utilised a real audience and encouraged creative thinking. Many students enjoy producing work that allows them to showcase their creativity, so the "Incubation Model of Teaching"[2] of Torrance and Safter (Hines et al. 2018) was implemented as either the primary goal or a thinking process goal to complement conceptual content understandings. Scaffolding, a crucial aspect of the zone of proximal development, was provided to help students engage with the content through reflection, divergent thinking and problem finding. The draft process allowed sophistication in the development of content, and students were supported to include additional sources of information and connect their ideas with their personal experiences. Peer collaboration was offered which allowed the opportunity for peer evaluation and debriefing. Table 4 provides a summary of the core outcomes for Activity 2.

2　　　The model was originally developed by E. Paul Torrance and provides a framework for the development of lessons consisting of three stages: Heightening Anticipation, Deepening Expectations and Extending the Learning.

Table 4
SUMMARY OF CORE OUTCOMES FOR ACTIVITY 2

Activity 2 Core Outcomes
Know:
• Identify language associated with gender, age, social status, or the purpose of interaction, for example, ぼく/わたし, はいゾうん, こんにちは//ハロー, さようなら//バイバイ.
Understand:
• Recognise that Japanese language use varies according to the context and situation of the interaction and the relationship between participants (Content Description VCJAU016), therefore it is essential that students understand and use the variations in language use based on the age, relationship, and level of familiarity between participants. For example, 母はは/お母かあさんand 〜先生/〜さんavoiding あなた when showing politeness.
• Recognise the importance of using appropriate forms of address when interacting with different people, for example, using 〜くん/〜さんwhen communicating with close friends, family members or other young people, and using 〜さん、 〜先生 for adults.
Do/Skill:
• Explore connections between languages and cultures as exemplified in particular words, expressions, and communicative behaviours, noticing how meaning can be culture-specific and difficult to transfer between languages (Content Description VCJAC118).
Extended Outcomes
• Display understanding of how language and culture are connected.
• Design and create a profile using sophisticated and varied language, integrating media, language, and culture.
Resources
YouTube, Obento text.
Hook
Sample student profiles were displayed.
Students watched the pop star, Tomohisa and other young Japanese influencers on YouTube (https://www.youtube.com/watch?v=-pHJdxQPzDY and https://www.japanbuzz.info/the-top-japanese-influencers-for-2021/ which has a range of fun quirky Japanese influencers).
Differentiation
Gifted students were asked to complete the Tier 3 task.
Tier 2—Create a social media profile page in Japanese with their name, age, and family. Include photos of their family and area of interest in Japanese culture. Using speech bubbles, add appropriate language for who/what they are communicating.
Scaffolding may include IT support, and language assistance.
Tier 3—Create a social media profile page in Japanese including pictures their family and Japanese related interests. Include their name, age, nationality, telephone number, pets and further information about themselves and something related to Japanese culture. Demonstrate their understanding of how language varies according to the context in culturally specific expressions.

ACTIVITY 3

TEACHING AND LEARNING

Drawing on Bloom's Taxonomy, the incorporation of cognitive processes and knowledge has been used to add depth to gifted students' learning (Davis et al. 2018). Content and processes were modified according to Maker's Model (1982) to use factual, conceptual, procedural, and metacognitive knowledge across the cognitive processes. Successful completion of Activity 3 for the gifted student relied on students' ability to remember, understand, apply, analyse, and then create a differentiated product. Gifted students showcased their ability in writing Japanese with a high ceiling, open-ended task where they decided on the length, breadth of content, and range of scripts they wanted to incorporate. Table 5 provides a summary of the core outcomes for Activity 3.

Table 5
SUMMARY OF CORE OUTCOMES FOR ACTIVITY 3

Activity 3 Core Outcomes

Know:
    • Family names
Understand:
    • Language conventions that reflect Japanese culture, for example、はじめまして、どうぞよろしく. (Content Description VCJAC008).
Do/Skill:
    • Translate and interpret familiar texts in Japanese and interpret words and expressions encountered in simple Japanese that do not translate easily into English.
    • Locate key points of information in a range of texts and resources and use the information in new ways (Content Description VCJAC004).

Extended Outcomes
    • Collaborate to translate and interpret short texts, noticing and explaining aspects that are similar or different in Japanese and English versions.
    • Plan, develop and create a self-introduction in Japanese using a variety of culturally appropriate language.

Hook Brought in travel brochures, supermarket catalogues, newspaper, children's books, and readers to display a breadth of sources students could recognize language from.
Differentiation *Gifted students were asked to complete the Tier 3 task.* Tier 1—Read the entry about someone's family and follow the prompts to recognise the use of language in the article. Scaffolding: Students are given a glossary and the article is short. Tier 2—Read the entry about someone's family and answer the comprehension questions. Scaffolding: Students may use a hiragana script chart. Tier 3—Write a family introduction on genkoyoshi paper, including as many details as possible and noting culturally appropriate language. Scaffolding: Instruction is given on the conventions of using genkoyoshi paper.

SUMMATIVE ASSESSMENT

The purpose of summative assessment is to assess student growth to determine if essential content has been mastered against the outcomes of instruction (Sousa and Tomlinson 2018). With student learning preferences considered, the assessment should mirror the learning goals, measure the most essential aspects for students to know, understand and do, and align with the cognitive level of learning goals (Tomlinson and Moon 2013). This assessment has been designed to give students a high ceiling opportunity to demonstrate what they know, understand, and can do, and empower them as they recognise their growth against pre-assessment.

RATIONALE FOR THE SUMMATIVE ASSESSMENT

The designed assessment is relevant to gifted students because it supports their learning needs for product adjustments to incorporate evaluating, analysing, creating, and connecting with authentic challenges. Passow (1981) argues that not all students should, could or would want to do the same task, so the Tier 3 activity was designed to specifically match gifted students' learning needs. To increase the complexity of the task, a cross-curricular element was implemented that involved analysing the English language. Metacognition is the process of intentionally thinking about how one thinks and learns and plays a key role in the processes of successful language learning and teaching for gifted students. Gifted students generally possess a high level of awareness of the intricacies of the target language they are trying to master, including how it compares to their mother tongue and other known languages, and the strategies that can be employed for this purpose (Li 2019). A sensitivity to multi-cultural backgrounds was also embedded to reflect the diverse background of many students. Furthermore, Williams' (1993) "examples of change" mode was used to develop creative thinking, encourage access to advanced content, and facilitate independent research skills. Table 6 provides a summary of the summative assessment core outcomes.

Table 6
SUMMARY OF SUMMATIVE CORE OUTCOMES

Summative Assessment Core Outcomes

Know:
    • Recognise and use features of the Japanese sound system, including pitch, accent, rhythm, and intonation (Content Description VCJAU012).
Understand:
    • Reflect on the experience of learning and using Japanese in different contexts, commenting on similarities to and differences from their own usual language use and behaviour (Content Description VCJAC010).
Do/Skill:
    • Demonstrate Japanese ways of communicating that reflect cultural values and practices such as the expression of respect or familiarity, for example, 母, ママand お母さん、〜さん and 〜せんせい.
    • Describe and demonstrate differences in ways of showing consideration for others in Japanese, for example, using particular terms of address, register and body language in greetings, and noticing that a focus on "self" is avoided in Japanese by the minimal use of the pronoun 'I' in interactions.

Extended Outcomes
    • Analyse language and use metacognition to evaluate their own use of native language.
    • Explore relevant experiences and points of view regarding Japanese family structure and influence on society.
    • Evaluate the role of the Imperial family/Analyse the changing make up and role of the contemporary Japanese family.

Differentiation for Summative Assessment *Gifted students were asked to complete the Tier 3 task.* **Tier 2 Part 1** Talk about their family tree they have previously created, or a photo/picture of their family, in Japanese. OR Make a powerpoint using their family tree and do a voice over describing them in Japanese. **Tier 2 Part 2** Talk (in English) about the way family members are described which reflects Japanese culture? **Tier 3 Part 1** Talk about their family tree they previously created, or a photo/picture of their family in Japanese. OR Make a powerpoint using their family tree and do a voice over describing them in Japanese. Then, in English, either written or orally, communicate about the way family members are described which reflects Japanese culture? What parts of the English language/ their native language that reflect their culture? **Tier 3 Part 2** Describe how the family size and roles of family members are changing in Japanese society? Choose how they would like to present their findings. OR Analyse the role of the Imperial family and evaluate the influence on Japanese society today. Use their relative new understanding about the Imperial family, explain how far they think their influence and/or power extends? Choose how they would like to present their findings and thoughts.

PITFALLS

Designing a unit of work reflecting the needs of a gifted learner requires substantial differentiation to enrich their learning experience and to produce high quality curriculum. This requires time, effort and understanding. Furthermore, time management and realistic planning can be an area of weakness for gifted students so providing scaffolding to support real deadlines is crucial for student success.

CONCLUSION

Units that are proactively planned according to student needs, differences, and similarities in mind, are student centred by nature and lead to increased engagement (Tomlinson 2017). With this as foundational, preassessment was designed to gauge proximity to essential knowledge, skills and understanding that determined how to plan and support students to meet their desired negotiated outcomes. The activities within the unit were tiered according to Bloom's taxonomy and Passow's test of differentiation (1981) and assessments were designed to allow students to demonstrate their learning throughout the unit, encouraging the creative and critical thinking processes through modification of content, process and product based on models by Maker (1982) and Williams (1993).

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TEACHING PRACTICES

LEADING LANGUAGES AT MERNDA CENTRAL COLLEGE

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ABSTRACT

This paper provides an overview for Japanese language teachers and school leaders seeking motivation and inspiration for developing, expanding and reshaping existing Japanese programs. It incorporates strategies to engage whole school communities, including staff, students and parents, in enhancing and enriching a language program to support student learning and engagement. These strategies will be explored along with examples of successful activities and initiatives, in addition to systems and structures established to attain success. This paper will also address the steps taken at vision, structure, system and curriculum levels to develop and expand the nascent language department from the ground up in a Prep to Year 12 setting at Mernda Central College. This paper also explores some of the resulting successes from these initiatives.

INTRODUCTION

The purpose of this paper is to share the strategic leadership, curriculum leadership and structural practices established at Mernda Central College, where a successful Japanese language program has been developed, expanded, and embedded into the fabric of the school at all levels since its establishment in 2017. This article explores how the various levels of leadership at the College have enabled students to achieve success in their language learning, and how this leadership has seen the language program expand its impact both within the College and across schools in the local area. It is hoped that Japanese teachers and school leaders will be able to take inspiration from our success both to implement some of the ideas and practices discussed here into their own settings and to use it to further advocate for language learning.

BACKGROUND

COLLEGE STRUCTURE

At Mernda Central College the student is at the centre of every decision that is made. Teachers actively work to teach each student at their point of need, with the High Impact Teaching Strategies (Department of Education and Training 2020) underpinning effective teacher practice. Our innovative, rich and rigorous curriculum is delivered in a positive, stimulating and challenging learning environment where every student can experience success and develop a life-long love of learning. Our students are encouraged to become deep-thinking, informed, resilient and self-directed learners who are able to be the best they can be and contribute actively to their community.

Mernda Central College's structure is organised around four stages of learning, referred to as sub-schools. The Junior School caters for the learning and developmental needs of students in Prep to Year 4 and is based on laying the foundations for learning. The Middle School caters for students in Years 5 to 7. This sub-school focuses on the needs of the adolescent and aims to foster a learning environment that motivates students to engage and connect to school life through a breadth of curriculum offerings, as well as supporting upper primary students as they transition into secondary school. The Aspire sub-school at Years 8 and 9 actively engages students in new experiences that encourage them to investigate, make discoveries and start to explore future career pathways. The Senior School, Years 10 to 12, aims to use formal studies in the classroom to prepare students for the wider context of everyday life and the world students are navigating towards.

COLLEGE HISTORY

Mernda Central College is a coeducational Prep to Year 12 (P-12) school that opened its doors in 2017. The school is situated to the north of Melbourne, Victoria, and follows the Victorian Curriculum from Foundation (Prep) through to Year 10. Students then typically undertake the Victorian Certificate of Education (VCE) during Years 11 and 12.

Initially the school opened to students from Foundation to Year 7, and by the following year had introduced Japanese as a subject for all Year 7 and Year 8 students. From 2019 students in primary classes have learnt Japanese, and from the very first class the College maintains a focus on ensuring all students who study Japanese can experience success.

Since its inception, the Japanese program has flourished and expanded. By the end of 2022 there were seven Japanese teachers and a language assistant employed at the College, and Japanese is taught from prep to Year 12. With nearly half of all students electing to take the language stream in Year 9, the Japanese program continues to grow.

The College has grown to over 1,600 students and had its first Year 12 cohort graduate at the end of 2022. Japanese teachers from the College have also assisted in the establishment of Japanese programs at a neighbouring primary school. It is an enormous source of pride that the Whittlesea network is benefitting from the program's continual growth at Mernda Central College.

As buildings have been added to the College, they have been assigned a Japanese name to further embed Japanese language and culture into the school. Plans are also in place for the construction of a Japanese Garden for our students. Content Language Integrated Learning (CLIL) classes ran in 2019, connecting Japanese and History through a study of Edo Japan. Our CLIL program continues to evolve each year, with connections now being made with Music and the Performing Arts to establish a Taiko program for students from Years 4 to Year 6. In 2019, 14 students also took the opportunity to participate in our inaugural Japan study tour to our sister school in Japan.

The College aspires to be known for its rich and vibrant Japanese program aimed at inspiring student learning in, and beyond, the language classroom. In 2022 the College established a Japanese Enhancement Program, an opt-in program for Year 7 students, which aims to enhance these students' language learning experiences. It does this by providing opportunities to participate in Japanese cooking sessions and calligraphy classes, and through the provision of an enhanced and enriched curriculum designed to further challenge and motivate these students.

PROGRAM

The Japanese Program at Mernda Central College commenced with a vision that all students at the College have access to a high-quality, well-resourced and innovative Japanese program, that aligns with the College mantra "Learn, Grow, Succeed." The specific aims for the program are:

- To develop students as global citizens with cultural empathy;
- To lead a team of committed and dedicated staff with high quality teaching practice at the centre of what we do;
- To build a program that the school is known for, and that provides students with rich and authentic language learning opportunities;
- To support the network and wider Japanese teaching community through sharing of resources and practice;

To enable the College to achieve these goals, there needed to be a significant time commitment to Japanese across the whole college. In the Junior School (P-4), students have one hour per week of Japanese for the whole academic year. This provides our students with sufficient time to engage with the content and build on skills each year, with a view to continuing Japanese through to VCE should they choose. In Middle School (5–7), students move to two hours per week, to facilitate greater development of their core language skills. They engage in a range of activities, with teacher generated "passports" at the centre of their learning, with activities targeted to students' points of need. For example, a student struggling with script will still be able to access the phrase or structure being taught through scaffolded instructional templates and adjusted language input.

Our Year 8 students continue to learn Japanese as part of the core curriculum for two hours per week. However, Year 9 students may choose a year-long "Japanese Language" elective for two hours per week, or a semester-length "Japanese Culture" elective—also two hours per week. The language elective is aimed at students intending to continue Japanese studies into senior school and focuses heavily on the usage and comprehension of the Japanese language. Culture is both implicitly and explicitly taught alongside this focus. The culture elective blends use of Japanese with a project-based approach that investigates specific themes and topics of Japanese culture. At the Senior School, students can choose Japanese as an elective at Year 10, 11 and 12, and should they do so, they receive four hours per week of instruction throughout the year. The success of these programs is evident though data below:

• 50% of students in Year 9 choose the language stream for the whole year;
• In 2022 and 2023 there were two Year 10 Japanese classes, with student numbers over 35 in 2023;
• Regular viable classes of VCE Japanese, with 15–20 students selecting Japanese each year it has been on offer;
• CLIL programs are well supported with both iterations attracting enrolments of around 20 students.

With such a large number of staff and Japanese language learners, it became essential to ensure each area of the College has effective curriculum leadership, and a presence at relevant meetings at each sub-school (Junior, Middle, Aspire or Senior) to advocate for language learning. At these meetings, Japanese curriculum leaders can explore cross-curricular opportunities, such as letter writing in English classes and Japanese-themed projects in Design and Technology classes, with leaders of other curriculum areas.

Accordingly, curriculum leaders have been appointed for both Middle School and Senior School Japanese, with a coordinator appointed to the Aspire sub-school (8–9) in 2023. These leaders are responsible for ensuring the planning, documentation and delivery of an innovative curriculum that meets students at their point of need, while ensuring students can also experience success in their language learning.

To enable opportunities for effective collaboration and differentiation, where possible classes are timetabled next to another Japanese class of the same year level. This facilitates flexibility of instruction and team-teaching where practical. Care is taken to ensure students have Japanese timetabled on multiple days in Secondary (7–12) classes, ensuring they speak Japanese on as many separate occasions as practicable to increase retention of key knowledge and skills.

In 2022, the College created a Japanese Enhancement Program whereby students enrolling in Year 7 can apply by submitting a formal written application. Successful students are provided an enriched curriculum, with access to further language structures and vocabulary, in addition to co-curricular opportunities. Students in this class have a high level of engagement with their Japanese language studies and are constantly seeking further opportunities to use their language beyond the classroom. The Japanese Enhancement Program has received interest from students across all feeder schools and will continue to drive success in language learning into the future, including higher participation in co-curricular Japanese programs, and increased numbers of students in VCE Japanese classes.

Underpinning all of the above is a constant stream of advocacy at all levels of College life, and the unwavering commitment of a dedicated group of Japanese teaching staff. From the day-to-day work of the subject teachers in classes, through curriculum leaders to instructional leaders and principal-class staff, there is a consistent narrative about the importance of learning Japanese. This can range from conversations with students, to strategic discussions around the construction of a Japanese-style garden or mandating the subject at various year levels. At all times, Japanese is considered an integral part of the College curriculum, and it is attractive to enrolling students and families as they see a clear pathway for language learning through all years of schooling.

BENEFITS AND CHALLENGES

BENEFITS

Many and varied benefits have come from the Language Leadership at Mernda Central College. The main benefit lies in the ability to broaden students' global perspectives, their empathy and their respect. The strong correlation between the College's value of respect with that of the language and culture students are studying, has allowed students and teachers to explore deeper-level conversations about core values and attitudes. This in turn has led to a change in attitudes and perceptions about life in everyday Japan, and high-stakes discussions about what is important in both Australian and Japanese societies including the differing responsibilities given to students in Japan and Australia, and environmental issues and concerns.

The program has also led to increased interest in the College, and a greater profile for the teaching and learning of Japanese in the northern suburbs of Victoria. Students selecting Japanese at non-compulsory levels are continuing to rise, and there are many families enquiring specifically about the Japanese program on enrolment. Furthermore, extra-curricular opportunities, such as *taiko* drumming, Japanese cooking and lunchtime origami and language clubs, have attracted high participation rates that reflect students' engagement in the program. A Japan Study Tour offered in 2019 also attracted a high level of interest.

Despite the challenges posed by COVID-19 in 2020 and 2021, the College was still able to conduct virtual lessons with the sister school Shoyoukan Junior High School in Kitakyushu, Japan. These classes further solidified the connection between the two schools and the sharing of language and culture. Additionally, while teaching staff in some subjects found it difficult to engage students in remote learning, the Japanese team found new and engaging methods to maintain student learning. This included the creation of videos that modelled appropriate language usage. These methods received positive feedback from students and their families as they were all able to engage collectively in Japanese language learning.

Furthermore, these videos have since become a valuable resource at the school when staff have been absent. A Casual Relief Teacher (CRT) or the covering staff member has access to a bank of readymade and recorded lessons, ensuring the continued viability of the program even when the Japanese teacher is absent.

This language program has also led to student success at Victorian Certificate of Education (VCE) level for our Year 11 and Year 12 students. In the first graduating cohort of 2022, student results in Japanese led to outstanding Australian Tertiary Admissions Rankings (ATARs) received by students in the class, including the College Dux who received a study score for Japanese of 45 (the highest possible score being 50). This placed the student in the top 2% of students across the state who took Japanese. The VCE results vindicated the support and commitment of the College to the Japanese program, and more importantly led to fantastic university and career opportunities for the students. Moreover, the experience of learning Japanese left an indelible mark on all the students in the class, as they left the College with a life-long passion and interest in Japan and Japanese culture. With the program now established, we hope that many more students will experience similar levels of success in the future.

CHALLENGES

As the College has grown, one of the challenges we have faced has been securing and retaining teaching staff, and ensuring that employed staff "buy-in" to the culture and norms we have established. The Japanese program is unique, and Mernda employs more Japanese teachers than most schools in the state. This means we provide opportunities for greater collaboration and planning between staff, but we still have problems retaining staff. The levels of collaboration and planning on offer benefit new teaching staff and provide them with high levels of mentoring and support. The teaching team has also fostered a very strong culture within itself that is not limited to curriculum support, yet the retention of staff remains an issue.

Another challenge the team has had to overcome is the range of student knowledge at Year 7. While not dissimilar to any secondary school, the fact that students coming through from Grade 6 at Mernda Central College have had access to Japanese classes from Prep makes for an even greater disparity between students coming from other feeder schools. Enrolments from these feeder schools account for approximately 60% of students in Year 7 each year. To limit this impact, the college has taken active steps to engage with feeder schools, which has resulted in one of our larger primary feeder schools introducing Japanese classes.

CONCLUSION

This article has discussed the importance of the strategic leadership, curriculum leadership and structural practices established at Mernda Central College, where consistent advocacy and the unifying and imperative value of respect has driven the success of the Japanese program. The article has explored the methods employed by the College to ensure the relevance and value of the program is paramount. These methods include curriculum approaches and lesson planning so that all students can achieve success. The article has also noted some of the challenges that can affect a nascent program, and some of the ways in which a College can support and enhance their language program. By seeking opportunities, communicating, advocating, and committing to build the best and most sought-after Japanese program on offer, Mernda Central College has established a fully integrated program that will continue to support student learning in, and beyond, the classroom for many years to come.

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POSTSCRIPT

In July 2023, Mernda Central College officially opened its Japanese Garden. The garden was opened by Mr Junji Shimada, Consul-General of Japan in Melbourne, with Federal and State members of parliament in attendance. Anne de Kretser, Director of the Monash Japanese Language Education Centre, also attended. This development was a significant milestone for the Japanese program at the College as it set in stone the presence of Japanese language and culture at the College. The garden provides a peaceful location for students and staff to sit, reflect and appreciate the beauty of nature and the message of the garden—that of fall seven times, rise eight—as it encourages resilience in the students of Mernda Central College. Like our Japanese program, the plants in this garden are now taking root, and with nourishment, care, time and patience will grow into an important part of the lives of each student who comes into the College.

ENGAGING STUDENTS IN THEIR JAPANESE LEARNING THROUGH PROJECT BASED LEARNING (PBL)

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ABSTRACT

This paper outlines an approach to engage students in their learning of Japanese through the Project Based Learning (PBL) pedagogy. The way the High Impact Teaching Strategies (HITS) and an instructional model for explicit teaching were incorporated in the Project Based Learning framework will also be outlined.

INTRODUCTION

There is a lot of information online and in a variety of books published about Project Based Learning (PBL). However, to my knowledge little has been written about how PBL can be used as a contemporary pedagogy for teaching and learning Japanese. The purpose of this paper is to outline how PBL can be a vehicle for engaging students in their study of Japanese at a secondary school level.

A search on the internet provides many reasons about the importance of incorporating PBL into the curriculum. For instance, Edutopia provides a comprehensive rationale for PBL:

> PBL Helps Students Develop Skills for Living in a Knowledge-Based, Highly Technological Society. The old-school model of passively learning facts and reciting them out of context is no longer sufficient to prepare students to survive in today's world. Solving highly complex problems requires that students have both fundamental skills (reading, writing, and math) and 21st century skills (teamwork, problem solving, research gathering, time management, information synthesizing, utilizing high tech tools). With this combination of skills, students become directors and managers of their learning process, guided and mentored by a skilled teacher. (Edutopia 2007)

There are a number of misconceptions and myths around PBL. The most common myth is that PBL is not rigorous, there is no explicit teaching, and it is all about group work. To address these misconceptions, teachers can access PBL frameworks that provide some structure and sequence to the creation of engaging units of work. One useful framework is available on the Magnify Learning website (see Figure 1 below). This framework provides a useful structure for teachers to follow from the beginning to the end of a PBL unit of work.

The challenge for Japanese teachers embedding PBL into their programs is how to create authentic PBL experiences without forcing the pedagogy into a unit of work.

The key features of this framework are:
- A driving question or a question to which students are unable to do a simple search online to find out the answer. Rather this question needs to be open-ended and thought provoking; and it needs to spark interest.
- Entry event—an activity to spark the student's interest in the unit.
- Scaffolding—this is where a model of explicit instruction can be incorporated, and addresses the misconception that there is no explicit teaching in PBL. This issue will be discussed further below.
- Benchmark tasks—these are formative assessment tasks students complete as they progress through the unit.
- Presentation—or an opportunity for students to present their knowledge to the class, to another class or to people outside of the school, either individually or in groups.
- Reflection—regular opportunities for students to reflect individually or with others on what they are learning and how they are learning.

Figure 1 Traditional Unit vs. PBL Unit

(Source: Magnify Learning (N.d.): https://www.magnifylearningin.org/planning-a-project-based-learning-unit)
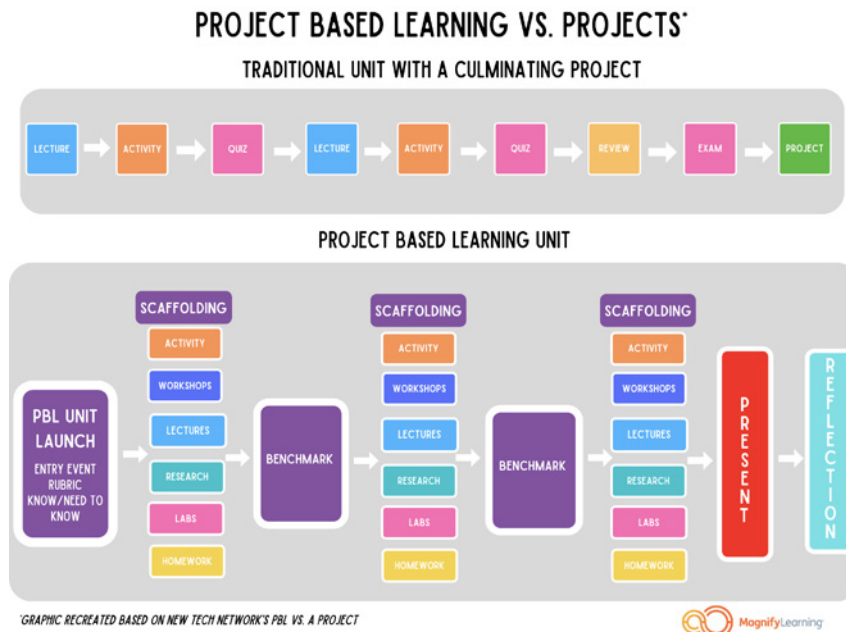
MODEL OF EXPLICIT INSTRUCTION

The scaffolding component of the PBL framework allows a model of explicit instruction to be incorporated into PBL. Recently, many schools have adopted a model of explicit instruction to assist in developing a common structure for the way lessons are taught, and a common language around teaching practice. An explicit instructional model also assists in embedding the High Impact Teaching Strategies (HITS) developed by the Department of Education in Victoria. The HITS "are a bank of 10 instructional practices that are internationally recognised as some of the most reliable teaching strategies for delivering learning outcomes." (State Government of Victoria 2023) The HITS are: setting goals, structuring lessons, explicit teaching, worked examples, collaborative learning, multiple exposures, questioning, feedback, metacognitive strategies, and differentiated teaching. A useful and easy to remember and follow model of explicit instruction uses the LEARN acronym (see Table 1).

Table 1
AN EXAMPLE OF A MODEL OF EXPLICIT INSTRUCTION

Learning Objective	• Learning intentions and success criteria are introduced to students.
Engagement and Prior Knowledge	• Engage students with a hook (or entry event) and/or explore student's prior knowledge. • Review learning from previous lessons.
Apply Learning	• Encounter new learning using the High Impact Teaching Strategies (HITS). • Opportunities for students to explore, create or build.
Reflect and Feedback	• Review learning intentions and success criteria. • Students indicate their understanding. • Teachers provide feedback to support student learning.
Next Steps	• Identify areas for improvement and address students' individual needs.This will inform the direction of teaching in the next class.

Source: Adapted from Bayside P-12 College (2024) https://bayside.vic.edu.au/instructional-framework-2-2/

AN EXAMPLE LESSON USING THE LEARN EXPLICIT INSTRUCTIONAL MODEL

In this section an example lesson using the LEARN model will be discussed. The lesson is designed for the students to learn body parts in Japanese.

Learning Objective
To be able to brainstorm adjectives in Japanese.
To be able to sing a song to learn the body parts.
To be able to label the body parts in Japanese on a character/mascot.

Engagement and Prior Knowledge
Brainstorm known adjectives.

Apply Learning
Introduce body parts using the "head, shoulders, knees and toes" song. Label body parts on どーもくん (Doomo-kun, the official mascot of NHK, Japan's public broadcaster) and use a Blooket game or Quizlet to practice the vocabulary for body parts.

Reflect and Feedback
Reflect on today's learning. What did you find easy? What did you find challenging? In what other ways or areas can you apply today's learning?

Next Steps
To be able to use adjectives to describe body parts.
The engaging activities and explicit instruction in this lesson ensure the students achieve the Learning Objectives for the lesson.

USING THE PBL FRAMEWORK

In this section an example of the progression through the stages of the PBL framework created by Magnify Learning will be outlined for a unit of work at Year 9 focusing on ゆるキャラ (see Table 2). The driving question for this unit is "How can we create a mascot to effectively promote a place?" Throughout the unit students conduct research and engage in discussions and reflections on ゆるキャラ in order to respond to the driving question. Examples of where the HITS fit into the stages of the PBL framework have also been included in italics.

Table 2
AN EXAMPLE OF HOW THE PBL FRAMEWORK CAN BE USED

Entry Event	Scaffolding	Benchmark 1	Scaffolding	Benchmark 2
Hold a ゆるキャラ Grand Prix contest. Students make their favourite ゆるキャラ out of materials they can find around their home. Look at photos and a video of ゆるキャラ. What do you see, think, wonder when you look at these viewing texts?	Review the 〜があります structure from Year 8 and the vocabulary for places in a city (e.g. beach, restaurant) and adjectives to describe a place (e.g. pretty). *HITS questioning (what do we remember from Year 8?)* *Throughout the unit ensure learning intentions and success criteria are provided for each lesson. HITS setting goals.*	Students choose a city in Australia or around the world, and create a brochure for this place in Japanese using the 〜があります structure. For example: メルボルンにきれいなうみがあります。 *Provide an example of a brochure—HITS worked examples.*	Introduce vocabulary: body parts (use song), colours (mini car activity and song), and adjectives to describe physical features (e.g. 大きい、小さい、長い). Kahoot/Blooket/Quizlet to learn vocabulary. Body parts puzzle. Fly swat game to learn colours. *HITS explicit teaching, multiple exposures and differentiated teaching.*	Vocabulary quizzes on body parts, colours and adjectives.

Scaffolding	Benchmark 3	Scaffolding	Present	Reflection
Use vocabulary wheels to learn the grammatical structures for describing appearance. Students listen to a description and make the body part out of plasticine (e.g. 目が大きいです。) *HITS explicit teaching, multiple exposures and differentiated teaching*	Put together a poster of 10 different ゆるキャラ and use the vocabulary wheels to describe the features of the characters in Japanese. *Provide an example of a poster—HITS worked examples.*	Introduce the vocabulary for writing a profile of a character (e.g. name, age, where they live, things they like). *Provide an example of a profil—HITS worked examples.*	Students design a ゆるキャラ for the place they created the brochure for at the start of the unit. They describe their mascot in Japanese and present their description to the class (and another class) in a fashion parade activity. They design the costume for their mascot that their partner will wear during the fashion parade while they read the description. Students write a profile of the character they design (e.g. name, age, where they live, things they like). Peer feedback will be provided as well as feedback from the teacher in the form of a rubric. *HITS collaborative learning.*	Student Reflections • What did I have to do today? • What did I find easy? • What did I find difficult? • Which skills did I use? • Where else could I use these skills? (transfer of skills to other learning, real life etc.) • Continue to reflect on the driving question. • Use a rubric to assess the fashion parade task. *HITS feedback and metacognitive strategies.*

Footnote: Spinning vocabulary wheels are useful interactive learning tools. The large wheel has the words written in Japanese on the side. The smaller wheel has a cut-out section that will reveal the translation of the word in English as it is moved around. The two wheels are joined together by a split pin.

The Magnify Learning PBL framework uses benchmarks to assess learning throughout the unit. The benchmark tasks can be formative assessment tasks, for example vocabulary quizzes. The assessment of macro skills throughout the unit is through the use of rubrics: for example, the brochure and poster writing tasks, written profile and description of the mascot, and the oral presentation describing the mascot.

CONCLUSION

There are a number of things to consider when implementing PBL pedagogy in a Japanese program. First is student collaboration. Teachers cannot assume that students know how to collaborate and work effectively in a group situation. Experience shows that some students do more work than others and this can cause friction. Students therefore need to be taught the skills on how to collaborate. One way PBL addresses, and supports, student collaboration is to make students accountable in a group situation through group contracts. These contracts outline how the group will work together, and include norms and agreements to help keep the students on track throughout the project.

Second, student voice and agency are important considerations when developing a program that will engage students in their learning of Japanese. Opportunities for students to be involved in developing PBL units need to be explored. This includes finding out what students want to learn, and receiving feedback from them at the end of the unit on what they enjoyed and did not enjoy so the unit can be refined for future use.

Third, a key component of PBL is developing 21st century skills. Rubrics for language learning tend to focus on the way students are developing their skills to communicate in Japanese, for example, their listening, speaking, reading, writing and viewing skills. However, ways to assess 21st century skills in rubrics, for example, critical thinking, creativity, collaboration and communication, also need to be explored.

Fourth, another key component of PBL is creating connections with other subject areas. Traditionally secondary school subjects are taught in silos, but PBL presents an opportunity to explore connections across subject areas. These links across curriculum areas should be authentic and meaningful, and not forced.

Fifth, a PBL unit is framed around a driving question. One way to develop such questions is by framing them in a similar manner to the International Baccalaureate (IB) Middle Years Program (MYP), which provides three types of inquiry questions to promote deeper levels of thinking. These are 1) factual inquiry questions—remembering facts and topics; 2) conceptual questions—analysing big ideas; and 3) debatable questions—evaluating perspectives and developing theories. This will enable lots of deep thought and reflection throughout the unit as these questions are explored. At the junior secondary level, much of the reflection will be in English as students do not have the language skills to reflect in Japanese. However, in the ゆるキャラ unit there are opportunities for students to develop their Japanese language skills through engaging in the activities outlined above.

Finally, PBL encourages students to share their learning in a public forum. Such a forum may take the form of presenting to peers, adults or people from outside of the school. Opportunities for students to present in Japanese in a public forum need to be explored more comprehensively. In the ゆるキャラ unit, the students present their fashion parade of characters/mascots to students from another class. In this way, PBL offers opportunities for teachers to explore how student learning can be shared and displayed beyond the classroom. Other options may include a display in a public space such as the library, thereby creating links with members of the community and local organisations.

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小学校教育における異文化間バーチャル・エクスチェンジ：PADLETを活用した非同時性活動の試み (INTERCULTURAL VIRTUAL EXCHANGE IN PRIMARY EDUCATION: AN ATTEMPT OF ASYNCHRONOUS ACTIVITIES USING PADLET)

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ABSTRACT

This paper reports on an attempt at virtual exchange between Japanese and Australian primary schools, particularly asynchronous exchange activities, using Padlet. Since this project was conducted while Australian primary schools were offering remote classes due to the COVID-19 pandemic, only cultural information was provided from the Japanese side, and comments from Australian students were limited. However, by providing cultural information from learners of the same age group, the Australian students perceived Japanese culture as more familiar than the ready-made information from the Internet or books. Positive attitudes and awareness toward Japanese students and Japanese culture contributed to cultivating motivation to learn Japanese. Intercultural Virtual Exchange (VE) across borders requires coordination of time differences and school schedules. Nonetheless, asynchronous exchanges using Padlet or other means, as in this project, can be easily implemented following the participating teachers' instructional plans. We hope that this case will be recognized as an example of asynchronous intercultural exchange activities and lead to the expansion of VE practices across borders.

[キーワード] 初等教育、言語 (languages) 教育[1]、異文化間コミュニケーション、バーチャル・エクスチェンジ、Padlet

はじめに

近年、発展が著しい情報通信技術 (Information Communication Technology : ICT) は、子どもたちの日常生活だけでなく、学校教育においても多様性をもたらしている。Raja and Nagasubramani (2018) は、テレビ会議システムなどのICTツールによって、教室の壁や国境を越えてさまざまな場所にいる相手と、容易にコミュニケーションをとることができることが、教育のグローバル化につながっていると主張している。このような遠隔コミュニケーションは、バーチャル・エクスチェンジ (Virtual exchange: VE) と呼ばれ、学習者グループが、教育者や専門家の指導のもと、他の文化的背景や地理的位置の異なる相手とオンライン上で異文化交流や協働的な学びを行うものである (O'Dowd、2018)。

VEは、時空間的な視点において、同期型と非同期型に分類できる。同期型VEとは、ビデオ会議システムを使用したリアルタイムの活動である。非同期型VEには、ソーシャルメディアにおける写真や映像および文字媒体を組み合わせたマルチモーダルなコミュニケーションがある。前者は、参加国や地域間の時差や学校のスケジュールの違いによって、実施スケジュール調整の必要性があるが、後者は実施上の時差の影響を受けることはなく、学校間スケジュール調整も比較的容易にできる (Okumura、2022)。

本論で扱う小学校教育段階における非同時性のVEの研究として、Jauregi and Melchor-Couto (2018) が行ったオランダの中学校生徒とスペインの児童の英語とスペイン語学習のバイリンガルプロジェクトがある。このプロジェクトでは、オランダの中学校とスペインの小学校の学習者が、非同期で4つのタスクブログの作成) を実施し、グループ毎に設定されたPadletウォールに、自分のグループのVlog を共有した。この研究の結果として、オランダ人生徒よりもスペイン人児童のほうが、オンラインでの交流活動に意義を感じていることを見出した。また、教師が学習者の自主性を尊重しながら積極的に指導に携わることが、児童にとって、海外の学習者とのコミュニケーションがより価値あるものになりうることを示唆した。

我々の先行研究では、教育用ソーシャルネットワークサイトEdmodo[2]を利用した日本とオーストラリアの児童による異文化間VE交流について報告した (奥村・植草、2018)。このプロジェクトでは、英語を学習する日本の児童と、日本語を学習するオーストラリアの児童が、教育用ソーシャルメディアであるEdmodoの掲示板機能を使用しそれぞれの目標言語でお互いの国の文化を紹介する活動を行った。このプロジェクトの成果として、双方の児童が自分達の投稿に対して相手からの反応を即座に受け取ることができたことで活動への達成感を得ることができた。また、双方の児童の多くが、目標言語でのコミュニケーションの楽しさを感じることができたこと、更には、本プロジェクトが言語 (languages) 学習と異文化理解において、児童の主体的な学びを促す効果があったことが認められた。

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1   本稿では、ビクトリア州の言語教育政策に鑑み、第2言語、第3言語、外国語を含む付加言語を言語 (languages) と表記する。
2   Edmodoは、2022年9月にサービスを終了した。

これらの先行研究に鑑みても、非同時性の異文化間VE　活動は、児童の言語 (languages) 学習と異文化理解にとって有意義な活動になると言えよう。

そこで、筆者1は、筆者2であるオーストラリアの小学校の日本語教師、日本の小学校の英語専科教師とともに、小学校教育段階の言語 (languages) 教育における異文化間VEプロジェクトを2021年4月に計画し、掲示板アプリケーションPadletを活用した非同時性交流を5月から10月に実施した。

背景

オーストラリア、ビクトリア州の学校教育カリキュラムは、Victorian Curriculum and Assessment Authorityによって統括されている。VCAA (n.d.) は、Victorian Curriculumにおいて、ICTの使用を推奨しており、言語 (languages) 学習者は、ICTの使用によって、その言語を話す様々な人々とつながり、コミュニケーションをとることができると述べている。一方、オーストラリア国内の日本語教育においては、日本語使用者[3]と交流する機会が少なく、学習者が日本とのかかわりを意識することが難しい。そのため、ICTを活用し、日本在住の、とりわけ同世代の日本語使用者と交流することは、VCAAが期待する言語 (languages) 教育における学習者の意欲と異文化理解向上につながると言える (奥村・植草、2018) 。

日本においても、小・中学校の外国語 (英語) 教育において、学習者が目標言語である英語を実践的に使用したり、異文化理解を促進したりするために、ICTを活用した地域社会または国際社会を巻き込んだオンライン交流を推奨している (文部科学省、2016) 。しかし、日本の英語教育においても、英語使用者[4]とのつながり、とりわけ、同年代の英語使用者との交流は、極めて稀である。Toscu (2021) が、VEプロジェクトを実施するにあたっては、社会的・文化的な視点を共有しやすい同年代との交流が理想的であると指摘しているように、VEによるオーストラリアと日本の児童が国境を越えてオンライン上で交流することは、双方の児童の言語 (languages) 学習や異文化理解において貴重な経験となると考える。

また、本プロジェクト実施期間に関わるもう一つ重要な背景として、新型コロナウイルス感染症 (以下、COVID-19) パンデミックがある。2020年初頭から世界中に広がったCOVID-19は、社会構造を大きく変化させるとともに、世界中の国や地域の学校教育にも多大な影響を及ぼした。ビクトリア州と日本においても、2021年には、一定期間の学校閉鎖が行われたり、遠隔授業が行われたりした。

プロジェクトの概要

目的

異文化間VEを成功させるためには、明確で現実的な目標を設定することが非常に重要である (Chun, 2015) 。そこで、本プロジェクトにおけるオーストラリア側の目標として、以下を設定した。
　　　1) 児童の日本文化理解を促進すること
　　　2) 学校、保護者、地域社会への日本語教育の啓発
　　　3) 日本旅行への関心を高めること

参加校と参加者

小学校教育におけるVEプロジェクトを研究対象としている筆者1は、プロジェクトリーダーとして (以下、PL) 、2021年4月に小学校言語 (languages) 教育のためのVEプロジェクトを構想した。PLは、英語教育および国際理解教育に理解のある、東京都町田市立小山ヶ丘小学校の当時の学校長に打診し、VEプロジェクトを実施する許諾を得た。小山ヶ丘小学校からの参加者は、英語専科教員1名 (以下、JT) およびJTが授業を担当する日本語使用者かつ英語初級者の6年生138名である　(以下、JS) 。

3　　　本稿では、母語使用者、非母語使用者の用語は使用せず、日本語を日常および学校で使用している者を日本語使用者と表記する。
4　　　日本語使用者同様、英語を日常また学校で使用している者を英語使用者と表記する。

本プロジェクトの相手校を探す段階においては、日本語教育が盛んなオーストラリアに着目した。この理由として、言語（languages）学習者は、その言語の使用者に関わりたい、理解したいという真摯な気持ちや敬意を持つことが、言語（languages）学習への意欲向上につながること（Gardner、2001）、また、学習言語の使用者のコミュニティへの肯定的な感情、学習言語への実用的な価値、学習言語を使用している自分のイメージの融合が、言語（languages）学習の意欲を最大化すること（Cszér & Dörnyei、2005）がある。

オーストラリアの学校を探すため、PLは、当初、オーストラリアの公的な言語教育団体へのアプローチを模索したが、プロジェクトに参加してくれる相手校を確実に見つける保証がなかったため、個人的なネットワークを活用することとした。その結果、PLのモナシュ大学の元同僚であり、メルボルン郊外にあるテコマ小学校で日本語教育に携わる日本人教師（以下AT）が、プロジェクトの趣旨を理解し、参加に同意した。ATは、当時の所属学校長の許可を得て、正式に参加することとなった。所属校長が、日本語教育に大変理解があることが、許可を得ることができた大きな要因であった。この学校の参加者は、ATとATのクラスで学ぶ英語使用者かつ日本語初級者の5年生62名、6年生60名である（以下、AS）。

2021プロジェクト

1. 使用アプリケーション
今回のプロジェクトでは、掲示板アプリケーションPadletを活用した。Padletは、パワーポイントで作成した資料や撮影した動画などを、他の人と共有することができる掲示板アプリケーションである。英語や日本語を含む40言語に対応しており、一定のサービスを無料で使うことができる。また、設定したページのURLを共有することで、相手を限定して交流することができる。Padletには、いくつかのレイアウトがあり（写真1）、どのレイアウトでもアップロードされた資料や動画を一目で見ることができる。そして、その資料や動画に登録された人がコメントすることができる。Waltemeyer、Hembree、and Hammond（2021）は、教育ツールとしてのPadletの使用は、生徒の創造性と共同学習を促進する貴重な学習リソースとなると主張している。Lyn（2022）は、COVID-19の大流行時にPadletの利用者が増加し、Padletの利用に関する研究が行われたと述べている。
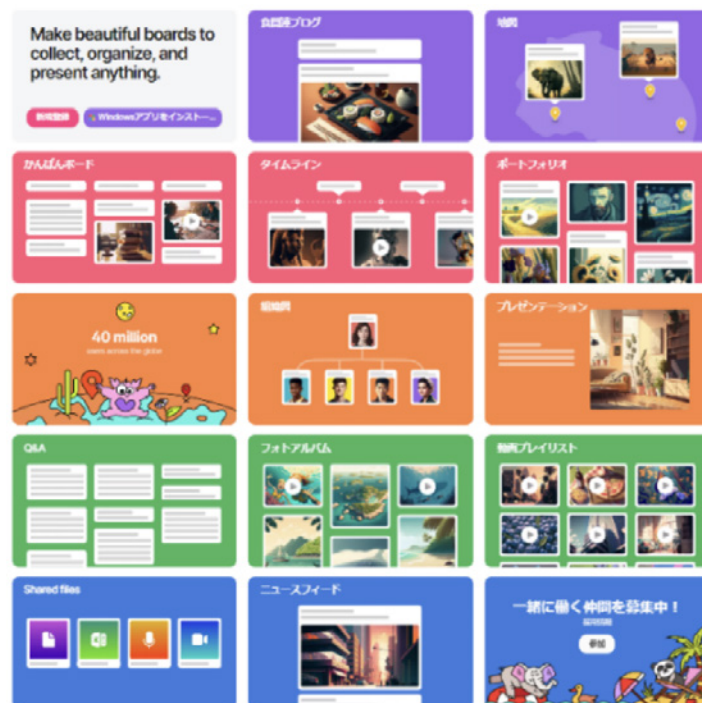
写真1 Padlet のレイアウト（出典：https://ja.padlet.com/）

2. 計画と内容
プロジェクトは、日本の小学校外国語（英語）教育の内容に基づいて計画することとした。その理由としては、日本の小学校外国語（英語）教育では、学習指導要領に基づいた体系的な指導内容が確立されており、その内容が文部科学省検定教科書として具現化されているからである。したがって、参加する双方の教師にとって、VE交流のトピックを決めやすいという利点がある。

本プロジェクトの活動内容は、外国語科（英語）の年間カリキュラムと使用教科書の授業単元に基づいて検討された。5月の授業で、社会的行事、文化、学校の紹介が扱われていたことから、PLとJTは、この内容をVEプロジェクトに取り入れることとした。その計画内容をATに伝え、テコマ小学校の日本語教育の状況を考慮しながら、内容に修正を加え、最終的な合意を得た。また、PL、JT、ATが、各活動の前後にE-mail やコミュニケーションアプリケーションLINEを使用したオンラインミーティングを行い、活動内容の確認や活動における指導上の配慮事項等を話し合う機会を設けた。

表1 Padletを活用した活動のスケジュール

活動時期	活動内容
2021年 5月中旬	JSによる準備活動1 紹介したい学校行事や年間行事の決定と調査 発表するテーマごとにグループ分け 発表内容についての話し合い
5月下旬	JSによる準備活動2 発表用原稿作成 発表用写真・スライドの準備 発表台本の作成 発表動画の作成
8月	JTによるATへの動画提供 ATによるPadlet へのアップロード
8月-9月	ASによる動画視聴とコメント活動
10月	JSによるコメントの閲覧

教室での活動内容は、JTが主として考え、JSをグループ分けし、グループ内での話し合いをもとにビデオ撮影する内容を決めることとした。学校紹介に関する内容としては、遠足や学芸会などが選ばれ、文化に関する内容としては、国民の祝日、お花見、夏祭り、正月、日本食などが選ばれた。

JSは、5月中に日本の学校や日本文化についての発表の準備を開始した。準備の具体的内容は表1に示した通りである。作成した発表動画は、JTがYouTubeにアップロードした後、ATがPadletに掲載した。写真2は、本プロジェクトのPadlet の一部である。また、写真3は、JSが、子どもの日（Children's Day）を紹介した内容の一部である。


写真 2 本プロジェクトのPadletの一部
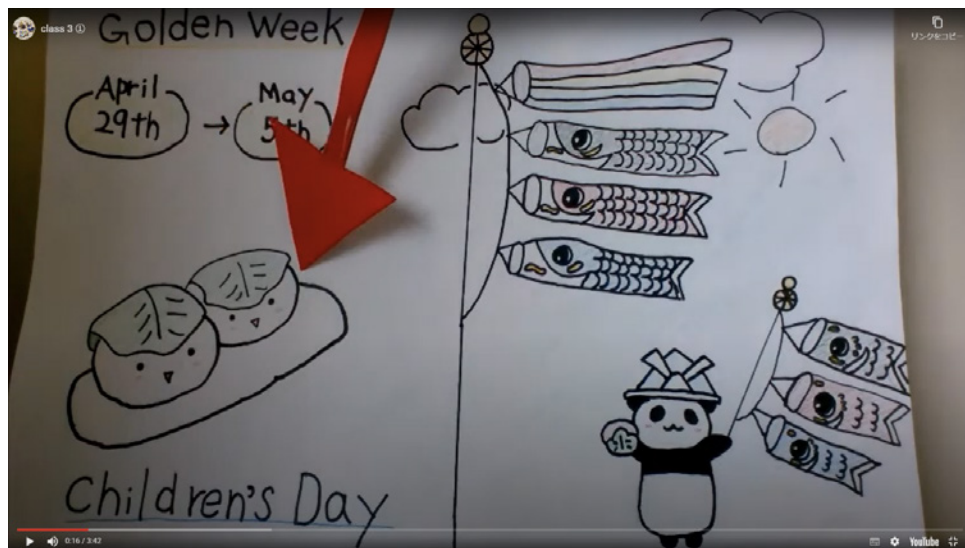
写真3 子どもの日 (Children's Day) を紹介した内容の一部

本プロジェクトのPadletは、テコマ小学校の学校スケジュールに合わせて、8月にASに共有された。本来は、ASは通常の日本語授業内で、Padlet上の日本文化情報を閲覧し、コメント活動を行う予定であったが、COVID-19パンデミックによる学校閉鎖および遠隔授業への移行により、Padletの閲覧とコメント活動は自宅での自主学習の一つとなった。

実践の成果

ASの日本文化理解

ASが、JSの各文化紹介ビデオに対して投稿したコメントには、日本語で「すごいね」、「ありがとう」、「ta me shi te mi ta i na (ためしてみたいな)」などや、英語で"Cool"、"Good job"、"I want to try that"や "Very cool drawing". など動画に対して共感するようなものが多く見受けられた。これは、日本人と日本文化への肯定的な態度の現れであると捉えることができる。

また、テコマ小学校が12月に対面での日本語授業を再開した後には、AS が、JSおよび日本文化に対して好意的な意識や態度を持っていることを、ASの発言から知ることができた。ATは、教師からの一方的な日本文化紹介のインプットよりも、実際に存在する日本人児童の顔を見て、生の日本語を聞き、日本文化の情報に触れることが、ASの日本語学習、文化理解に対する肯定的な意識の構築につながったと認識した。更に、日本語学習者がどのようなことをしたいのか、また、どのようなことに疑問を持ったり、不思議に思ったりするするのかを認識することができた。他には、距離的に離れた日本を近くに感じ、日本語学習を現実の世界のものと捉えることができたと認識した。

この結果は、Gardner (2001) の、言語 (languages) 学習者は、その言語の使用者に関わりたい、理解したいという真摯な気持ちや敬意を持つことが、言語 (languages) 学習への意欲向上につながるという主張に一致するものであり、JSや日本文化に対するASの肯定的な態度や意識は、日本語学習への意欲向上につながると言える。

学校、保護者、地域社会への日本語教育の啓発

プロジェクト終了後、ATはテコマ小学校のニューズレターに活動の記事を執筆し掲載した。他の教員やサポートスタッフは、このプロジェクトを肯定的に捉えていた。また、日本の小学校との交流は、参加したAS にとって特別な経験であるという認識を持っていた。教員やサポートスタッフに対する日本語教育への啓発において一定の効果があったと考える。

このプロジェクトに対する保護者および地域社会の感想については、COVID-19パンデミック中であったことから、残念ながら聞くことができなかったが、ニューズレターの記事を読んだ保護者や地域の人々に対しても、最近の日本語教育実践を知らせることができたと考える。

日本旅行への関心

このような日本との交流プロジェクトを継続的に実施することは、上述の通り、テコマ小学校全体の日本や日本文化への関心を高めた。そして、テコマ小学校の児童が、もっと日本を知りたい、そして日本へ行ってみたいという意欲を持ち、それぞれの私的な日本旅行への動機を掻き立てるきっかけとなったとも考えられる。これは、COVID-19　パンデミック後に、多くの児童が日本へ旅行するようになったことからも明らかである。

異文化間VEにおけるPadletの有効性

計画当初、ATは通常授業で指導しながら、本プロジェクトに取り組む予定であったが、前述の通り、COVID-19対策のロックダウンにより、遠隔授業となってしまった。ロックダウンが延長されるたびにこのプロジェクトをどうにか続けられるタスクを設定するようにした。

ASが自宅待機の状況においても、Padletを活用した非同期型の活動によって、自宅でJSの文化紹介を閲覧し、コメントをすることができた。遠隔授業中だったため、コメント回答率は高くなかったが、日本語のタイピングのためにウェブサイトを利用し、使いたい表現を模倣するなどし、JSの投稿に対して日本語を使ってコメントしようとする意欲と努力が認められた。

このように、Padletのような非同期性の掲示板アプリケーションの活用は、COVID-19パンデミックによる遠隔授業中という困難な状況にあっても、スケジュールや活動内容の変更に柔軟に対応できる点において、言語 (language) 教育において有効であると言える。これは、本プロジェクトの大きな収穫となった。

課題

本プロジェクトは、COVID-19パンデミックによる遠隔授業中という困難な状況の中でも、上述のような成果を見出した一方、Padletの使用に関しては、課題もあった。

第一に、1つのインターフェイスに、日本のすべての文化情報が提示されたため、日本語初級学習者であるASが、英語初級学習者であるJSの英語を理解するという複雑な自主学習タスクとなったことが挙げられる。遠隔授業中であったため、ATにメール等で質問が来ても、言葉で説明するしかサポートができなかった。その結果、ASが細かい日本文化の情報を十分に理解することが難しくなってしまった。

第二に、JSの作成した一部のビデオの内容が、英語を使って説明されているものの、発話が理解しにくく、十分な視覚情報が準備されなかったことも、ASが十分に投稿の内容を理解できない要因となった。初級言語 (languages) 学習者が文化情報を提供する場合には、絵などの 視覚情報は必須であろう。

以上のように、VEの活動を充実させるためには、十分な事前準備と活動中の適切な支援が必要となることから、Jauregi and Melchor-Couto (2018) が指摘している、教師が積極的に指導に携わることの重要性が示された。

おわりに

本プロジェクトは、COVID-19パンデミックによる遠隔授業中での実施となったため、テコマ小学校側の活動が限定的で、小山ヶ丘小学校からだけの文化情報提供になってしまったが、この点を肯定的に捉えるならば、オーストラリアの日本語教育への文化的リソース提供の一端を担うことができたと考える。同じ年齢の学習者が、同じ社会的、文化的経験を持っているかどうかは今後検討の余地があるが、少なくとも、インターネットや書籍などの既製の情報よりも、日本文化を身近なものにとらえることができたと言える。

また、今回のプロジェクトはPadletを活用した非同時性活動の初めての取り組みであったことから、2021年の5月から10月までの1回のみの実施となったが、それでも双方の児童にとって、普段の教室内の授業では経験することができな

い異文化理解の貴重な機会になったと考える。将来的には、日本とオーストラリアの小学校の年間スケジュール内で調整することにより、複数回の交流も可能となるであろう。

国境を越えた異文化間VEは、時差や学校スケジュールの調整が必要となるが、本プロジェクトのような掲示板アプリケーションを使用した非同期性の交流であれば、参加する教師の指導計画に沿った形で実践がしやすく、小学校での言語（languages）教育における異文化理解活動に一定の成果を見出すことが可能となる。

本事例が、非同期性異文化間交流活動の一例として認知され、日本、オーストラリアのみならず、世界中の言語（languages）の教師が興味を持ち、国境を越えたVE実践の広がりにつながっていくことを期待する。

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TRIAL PRACTICE OF DIALOGIC LANGUAGE ASSESSMENT IN BILINGUAL SCHOOLS IN AUSTRALIA

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ABSTRACT

In Australian primary schools offering English-Japanese bilingual education, Japanese language is taught using the CLIL (Content and Language Integrated Learning) approach, which partially teaches the content of subjects in Japanese. However, the approach to measure students' Japanese language proficiency itself has not been established yet.

This research examines whether "Dialogic Language Assessment (DLA) for Japanese as a Second Language" can be adopted to assess Japanese language ability at the end of the 6 years of bilingual education. The implementation of DLA directly contributed to the teacher's understanding of students' Japanese language skills, which guided their adoption of improved teaching practices. This adoption of DLA suggested that "DLA Speaking" can be a particularly effective tool to assess learners' proficiency not only at bilingual primary schools but potentially also at secondary schools and "Hoshuko" (Saturday schools) in Australia and other locations outside Japan.

INTRODUCTION

Bilingual and immersion education in English and other languages is provided in some Australian primary and secondary schools. According to the Japan Foundation (2020), five primary schools offer Japanese-English bilingual programs in Australia. In these schools, Japanese language is taught using the Content and Language Integrated Learning (CLIL) approach, which partially teaches the content of some school subjects in Japanese. However, specific teaching methods and assessments to measure Japanese language proficiency have not yet been established.

In this study, the authors attempted to measure students' Japanese language proficiency by administering the Dialogic Language Assessment (DLA) for Japanese as a Second Language at two Japanese-English bilingual primary schools in Australia. DLA, which was developed by the Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT), is widely used in schools in Japan to assess students' Japanese language proficiency. This paper reports on the implementation of DLA at one of the two Japanese-English bilingual primary schools, where DLA was administered.[1] As a result of conducting DLA and understanding students' abilities, the Japanese classroom teacher (co-author) was able to reflect on her own lessons and improve her teaching method.

BACKGROUND

JAPANESE LANGUAGE ASSESSMENT IN JAPANESE-ENGLISH BILINGUAL PRIMARY SCHOOLS

In the past, one of the authors (Kadowaki) visited four out of the five Japanese-English bilingual schools in Australia and observed classes. Some schools have one to three classes at each grade level, while others have one or two composite classes with two grades, such as Years 1 and 2, together. In most of the schools visited, the teaching subjects for the bilingual class are divided equally into those taught in Japanese and those taught in English. The bilingual program at each school varies in its specific curriculum and content. Depending on the curriculum and subject topics, Japanese language teachers need to decide on the Japanese vocabulary and grammatical items to be taught. As there are not many ready-made, easy-to-use teaching materials available that cater for teaching such specific items in the Japanese language, teachers are obliged to create their own teaching materials. It was observed that they spend a considerable time each day preparing for classes.

The students' understanding of subjects offered as part of the Australian Curriculum as well as their Japanese proficiency associated with such subjects are assessed in academic performance within an individual school. However, an effective methodology to measure students' Japanese proficiency itself had not yet been established in any of the four schools visited. Therefore, the authors considered applying existing research findings on Japanese language education for children with foreign roots in Japan to the teaching of Japanese language in bilingual primary schools in Australia.

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1   This experimental work is a part of a research project to support Japanese language education outside Japan. A detailed analysis of the assessment of 'students' Japanese language proficiency will be reported separately in another paper.

Japanese language for children with foreign roots in Japan is referred to as "Japanese as a Second Language (JSL)." In JSL teaching, school subjects are taught in Japanese, which is similar to the situation in Australian's bilingual primary schools, where some subjects are taught in Japanese using the direct method.

As there is no standardised method of assessment of students' level of Japanese, the authors decided to use DLA—an instrument that is widely adopted in schools in Japan—in bilingual Australian schools on an experimental basis. DLA as practised in Japan was accordingly implemented in two Australian bilingual Japanese-English schools in two different states with Year 6 students. This paper focuses on the practice in Caulfield Primary School in Victoria, one of the two bilingual primary schools to have implemented DLA.

The following section presents an overview of DLA, based on its accompanying teacher's manual (MEXT 2014).

IMPLEMENTATION

WHAT IS "DLA"?

DLA was designed to assess the Japanese language skills of children, what kind of learning support is necessary, and how to support their learning of school subjects. DLA has Speaking, Reading, Writing and Listening sections, and a teacher's manual explaining specific procedures for each section is available online.[2] The teacher's manual contains detailed instructions on how to administer the tests and how to ask questions in Japanese. It is therefore easy for any educator to carry out DLA, and no special training for conducting interviews is required.

DLA takes into account the cognitive abilities of growing children in measuring Japanese language proficiency. The Speaking section usually takes about twenty minutes to administer and the Reading section about twenty five minutes. The amount of time the assessment process takes varies according to a student's Japanese proficiency level. It is not necessary to do all four sections at once, and it is sufficient to measure speaking skills first and then implement the other sections in stages as the child's Japanese language skills develop (MEXT 2014: 179).

Due to space limitations, this paper focuses on the Speaking and Reading sections, which were conducted face-to-face, one-to-one between teacher and student at one of the two schools in which DLA was administered. All interviews were recorded for later review and to assess each student's Japanese language ability on the six-stage proficiency rating in the respective Evaluation Reference Frames for DLA Speaking and Reading. Each stage indicates the level a student in the school year is in. In any year level, stages 5 and 6 are considered to be the levels where students can keep up with their study in a school in Japan with some learning support when necessary.

The interviews were conducted in a private room. The interviewer sat alongside the student to create a relaxing atmosphere, instead of sitting opposite each other.

(1) DLA Speaking
DLA Speaking is divided into three parts. The first part is "Introductory Conversation." The interviewer (teacher) starts with greetings and explains the procedure of the interview in Japanese. Then the interviewer asks the student some questions about himself/herself. After the "Introductory Conversation" is a "Vocabulary Check." In this part, the interviewer shows the student some picture cards and asks him or her to name them in Japanese. All picture cards can be downloaded from the internet.[3]

Part 3 consists of three tasks—the "Basic Task," the "Dialogue Task" and the "Cognitive Task." These tasks involve looking at pictures first, then answering questions about the pictures, followed by role-playing conversations with the teacher. The

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2   These materials can be downloaded free of charge from the MEXT website. Only the speaking part of the teacher's manual is translated into English (https://www.dla-kaken.jp/20220212wsdocuments).

3   These words were selected from a list of fifty-five words across thirteen areas, including body parts, food, animals, school behaviour and emotions (MEXT 2014, 180).

Basic Task measures the retention of basic sentence patterns at an elementary level, while The Dialogue Task measures a student's ability to speak in a situation without any assistance. The Cognitive Task measures the child's ability to talk coherently about content related to school subjects. For the Cognitive Task, three or four cards are chosen from a stack of seven cards, according to child's age and development. Two or three cards are suitable for younger children.

After the interview is finished, the teacher listens to the recording and checks the student's Japanese proficiency based on the relevant checklist in the teacher's manual. The check sheets are used to determine at which level of the six stages[4] of The Evaluation Reference Frame the child is positioned.

(2) DLA Reading
DLA Reading takes place after the DLA Speaking Cognitive task has been completed. Its purpose is to find out "how well the child understands the text", "how the child reads", and "how familiar the child is with reading books". There are seven different levels of books for Reading.[5] A student's reading comprehension is measured through a dialogue rather than written tests in order for teachers to draw out the potential of each child (MEXT 2014: 178).

The DLA Reading process is as follows. First, before starting reading, the teacher shows the student the illustrations and key words in the book to help him or her understand the meaning. The student is then asked to predict the content of the book, and the teacher reads aloud a part of the book while the student listens to the story. Finally, the student reads the book aloud. When the student has finished reading, the teacher asks the student to summarise the story in Japanese and asks questions in Japanese to check the student's understanding of the content. At the end, the student is asked to share his/her impressions of the book. The teacher asks the student questions about his/her reading habit such as "What kind of books do you usually read?," and, "In which languages and how often do you read books?"

(3) DLA Writing
For Writing, eight themes are set according to the different age groups, and students write compositions in Japanese on these themes. The themes are "favorite animal" for Year 1 students and "school" for Years 5 and 6 students. The themes may be selected by the teacher according to the children's Japanese level. Students in Years 1-3 are required to write for 10-20 minutes, while students in Years 4-6 write for 20-30 minutes.

(4) DLA Listening
In order to measure the listening skills necessary for learning a subject, students watch 3-5-minute videos on eight different themes according to their age. As examples, Year 1 students watch "Field Trip Information" and Years 5-6 watch a video on "Energy." After watching the videos, each student is asked to talk about the content.

The above is an overview of DLA. The next section presents how authors implemented DLA at Caulfield Primary school in Victoria.

JAPANESE-ENGLISH BILINGUAL PROGRAMS AT CAULFIELD PRIMARY SCHOOL

Caulfield Primary School (CPS) is a government school, and one of the two Japanese-English bilingual schools in Victoria. Incidentally, there are 11 bilingual primary schools in total in Victoria, two of which are Japanese-English bilingual schools (Bilingual Schools Network 2020). Students learn Japanese language for a total of seven years from Prep to Year 6.[6] Students learn Japanese in a "partial immersion environment" (Baker 1993), with 50% of class time evenly divided between Japanese and English. Most of the students learn Japanese as a Foreign Language (JFL), but recently a few students who are learning Japanese as a Heritage Language (JHL) have joined the class.

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4   Stage 2 students are able to perform the Basic Task. Stage ss 3 students can respond in single sentences. Stage 4 students are able to perform the Dialogue Task, which means they can use daily vocabulary, show fluency, and answer questions asked of them. Stage 6 students can perform the Cognitive Task related to age-appropriate subject content, and speak coherently with grammatical accuracy and fluency.

5   The books are distributed free of charge by MEXT. Book A is for pre-school children, B and C1 are at Year 1, C2 is at Year 2, D is at Year 3 and 4, E is at Year 5 and 6 and F is at the end of primary school to early middle school level.

6   Primary schools in Victoria consist of Prep (preparation level) and Years 1 to 6.

IMPLEMENTATION OF DLA

DLA Speaking, Reading and Writing sections were administered to Year 6 students at CPS. All students (a total of thirty-five) were given the task of introducing their school in the Writing section.[7] For DLA Speaking, the students' Japanese language ability in class was divided into four levels based on their performance in class. Then seventeen students, several from each level, were selected and were interviewed individually. In addition, DLA Reading was conducted with seven of these students. This DLA was conducted together with the Year 6 classroom teachers.

The Basic Tasks and the Dialogue Tasks in DLA Speaking are designed to measure basic speaking ability in Japanese for children and are not limited to the context in Japan. In the Cognitive Tasks, students are asked questions about global warming and earthquakes, and Year 6 students at CPS had learnt the content. Therefore, we believe that DLA Speaking can be used even by primary school students who do not reside in Japan.

TEACHER'S PERCEPTION FROM DLA RESULTS

The Japanese classroom teacher (co-author) at CPS implemented DLA for the first time during Term 4, 2021. After the implementation, the teacher reflected on the process and provided some insights.

The Japanese literacy assessments at the school are aligned to the Victorian curriculum to indicate where the students' Japanese language skills lay within the school and how well they understood what they had learnt in class in Japanese. The implementation of standardised tests such as DLA has shown that it is possible to objectively assess students' Japanese language skills.

Overall, the results of the DLA Speaking study indicated that the students were not as fluent in Japanese as had been expected. During the DLA Speaking interviews, it was observed that students could not remember vocabulary that they had learnt previously and could not answer the "Vocabulary Check." The students were also frustrated because they could not express freely what they wanted to say in Japanese in response to the interviewer's questions. During DLA Reading, the teacher realised that she had not incorporated "telling a synopsis after reading a book" into class, which is a requirement of this assessment activity. Therefore, based on the results of the DLA, the classroom teacher considered how to teach students to speak more fluently in Japanese and implemented a change in teaching method in classes from 2022. Some of the teacher's reflections are addressed in the next section.

EXAMPLES OF IMPROVED TEACHING PRACTICES

Based on the experience reported here, we claim that DLA Speaking could potentially be used as an assessment tool to measure children's Japanese speaking ability, as there is no standardised Japanese speaking test for the students at Japanese-English bilingual primary schools in Australia.

It was clear from the results of the DLA trial that students were not able to speak in Japanese as well as they had been expected. Thus, the teacher changed her teaching style to provide more opportunities for students to speak in Japanese. Previously, when students were asked to talk about something in Japanese classes, they would first write a draft of the theme or topic and then practice speaking the script. However, the teacher realised that this was not enough for the students to say what they wanted to say in Japanese, as they were reading the script. Therefore, she changed the sequence so that students first did sufficient speaking activities in Japanese and then wrote about the content.

For example, the following lesson practice was carried out for Year 1 students on the topic of the "Geography of Japan." For the speaking activity, the students practiced simple conversation using brochures from a travel agency. Then they role-played an interview session with Japanese speaking staff, verbally asking about their hometown in Japan. This was followed by preparing posters on some Japanese cities. At the end, each student in turn gave a presentation on the city in the poster in front of the rest of the students, without looking at a script.

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7   Due to space limitations, the results of the analysis of the students' essays are not covered in this paper.

The same method was applied in the Year 2 class on the theme of "Japanese Folktales." First, students were asked to individually prepare a poster about their favorite Japanese folktale, with a picture and key words in Japanese that summarised the story. Then students in turn told the story of their choice to the other students in the classroom without using a script.

In both cases, speaking practice and an oral presentation preceded writing practice. Consequently, students in both classes were able to speak well in Japanese on themes and topics without looking at drafts during their presentations. Furthermore, students wrote essays about what they had talked about after speaking practice and oral presentations, which seemed to ease the burden of writing.

After implementing DLA, the teacher adopted the concepts inherent in DLA in her classes more actively and confidently. In DLA, the interviewer does not correct the student's Japanese mistakes, but praises and encourages the students so that they can produce Japanese. She tried to "let students speak freely without being corrected each time they speak incorrectly" and to "do her best to praise and encourage them."

CONCLUSION

In this study the trial implementation of DLA provided an objective indication of students' Japanese language skills, as well as leading the classroom teacher to reflect on her own teaching and ways to improve her own teaching. DLA would be beneficial for students, parents, and teachers to objectively show what sixth graders in bilingual schools can do with the Japanese they have learnt over the past seven years and at what stage of Japanese language proficiency they are. At the end of the DLA interview session we conducted, most students commented in their final remarks that it was difficult but enjoyable. Though DLA is an assessment tool, it suggests that going through the DLA procedures can be enjoyable learning activities for students using Japanese language. It is important to encourage students to become aware of the Japanese language and their own learning through DLA. This requires teachers to bring out and measure students' strengths, to recognise and develop them. The advantages of DLA are that it is an assessment designed for children. The detailed teacher's manual and its clear assessment criteria can be used by teachers to effectively administer interviews.

Japanese-English bilingual primary schools in Australia have students from diverse backgrounds, including JFL and JHL students. JHL students are also enrolled in Japanese *Hoshuko* (Saturday Schools). DLA could be an appropriate tool for measuring the Japanese language skills of these students in Australia as well as in other locations outside Japan. DLA's implementation policy, basic concepts and specific methods can be used not only in bilingual schools but also in primary and secondary schools outside Japan.

Although this research could not empirically demonstrate the validity of the implementation of DLA through a detailed analysis of students' Japanese language proficiency, the trial was ground-breaking in the way that a standardised test like DLA was carried out as a Japanese speaking assessment in a Japanese language program in Australia.

In future, it is desirable to have more Japanese language teachers in Japanese-English bilingual schools conduct DLA to measure students' Japanese language proficiency by grade level. The authors also hope to conduct further research on how DLA can be incorporated into Japanese language education in Australia more broadly.

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JAPANESE LANGUAGE EDUCATION FOR UNIVERSITY STUDENTS IN JAPAN WITH CULTURALLY AND LINGUISTICALLY DIVERSE BACKGROUNDS — THE POTENTIAL OF AUSTRALIAN COMMUNITY LANGUAGE EDUCATION

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ABSTRACT

Australian community language education contributes positively to the life and careers of citizens from culturally and linguistically diverse (CALD) backgrounds. The concept of community language education has great potential not only in Australia, but also in other countries such as Japan that are becoming increasingly multicultural, as it serves to connect individual local residents and nations with the world. It can also lead to career education related to the Japanese language for Japanese Background Speakers (JBS) in Japan and overseas. This paper first reviews the concept of community languages and community language education in Australia. It then discusses the effectiveness of career education practices for CALD students enrolled in a university in Japan.

INTRODUCTION

The author lived in Victoria, Australia for four years from 2011 to 2015. During this time, they had the opportunity to teach Japanese Background Speaker (JBS) classes at a Japanese language supplementary school (community language school) where they first became acquainted with the concept of community language education. The idea of a community language is not part of the Japanese linguistic or educational landscape: the prevailing view is that as the national language of Japan, the Japanese language is used by all Japanese citizens. However, in multiethnic and multicultural Australia, the concept of a "community language" emerged as a result of the arrival of migrants from around the world.

Japan has also entered an era of multiculturalism and as a result, Japanese language education in Japan is undergoing a major transformation. In this context, the Australian approach to community language education serves as a touchstone and it is recommended that universities in Japan consider adopting the approach in the future.

PEOPLE WITH CULTURALLY AND LINGUISTICALLY DIVERSE BACKGROUNDS

First, it is important to define what is meant by "people with culturally and linguistically diverse backgrounds." Underpinning the concept is the notion that a person cannot be categorized solely on the basis of nationality. In the past, in the field of Japanese language education in Japan, terms such as "日本語指導が必要な児童生徒" (Students in need of Japanese language instruction) or "外国人児童生徒" (foreign students)" were commonly used (Ministry of Education, Culture, Sports, Science and Technology, 2020). In practice, however, these phrases have little meaning. As an example, a child born and raised in Japan whose parents are of non-Japanese origin, may not identify with their parents' country of origin but consider themselves Japanese. On the other hand, some children with Japanese nationality, if they were raised abroad, may not consider themselves to be the same as Japanese people born and raised in Japan in terms of their own identity. Thus, children's backgrounds are diverse and assumptions about children's cultural or linguistic identity based on their nationality can be easily misplaced. As children's culture and language are primarily influenced by the international migration of their parents it is important to recognize that individual children do not have a single culture or language and as such they are "young people with culturally and linguistically diverse backgrounds" (Okumura 2022b).

CALD AND COMMUNITIES IN AUSTRALIA

In multicultural Australia, culturally and linguistically diverse (CALD) children make up a significant proportion of the population, with around a quarter of children and young people now coming from a CALD background (Australian Institute of Family Studies, 2024). The term CALD was introduced by the Australian Bureau of Statistics in 1999 to replace the term "Non-English-Speaking-Background" (NESB), which lumped together people from non-English speaking backgrounds and did not identify separate cultural or linguistic groups. This led to the acronym's negative connotations. In contrast, CALD is an inclusive term that recognizes the cultural and linguistic diversity that makes up Australian society and encompasses the essence of co-existence and unity regardless of differences (LEXIGO Team, 2023).

According to the 2021 Census, 27.7% of the Australian population was born overseas (Australian Bureau of Statistics, 2021). Across Australia, more than 300 languages other than English are spoken by more than six million people (Community Language Australia, n.d.). It is not uncommon for a child born to parents of different ethnicities to live in Australia where

they simultaneously have, and maintain, three different cultures and languages: the culture and language of the father, the culture and language of the mother, as well as English, which is Australia's common language. In the case of such international families, while English is the common language of the entire family, some children may consider one or both of their parents' first languages and cultures to be part of their roots. For instance, many JBS are willing to make the effort to learn Japanese on their days off in order to participate in Japanese community events and to deepen their awareness of their roots, even if it is not necessary for their everyday lives. This situation is an example of language education policy at the smallest level of community, the family.

COMMUNITY LANGUAGES

In Australia, the language of an ethnic community is referred to as a "community language" (Clyne, 1991). According to Liddicoat (2013), community languages have both internal- and external-community contexts. With respect to the former, Australia's support for multiculturalism since the 1970s has been accompanied by respect and support for the maintenance of community languages or those spoken by migrant communities. With regard to the external-community contexts, the emphasis on close and active social, economic, and security ties with various non-English-speaking countries has led to the promotion of language education from the primary level for languages of geographically close Asian countries including Japan.

An example of community internal- and external-oriented language education is the Victorian Certificate of Education (VCE) program, which is divided into first and second language categories; that is, students who speak a language as their first language (e.g. JBS) and those who are learning the language as a second language. VCE Japanese First Language Study Design 2022–2026 explains the significance of Japanese language study as follows:

The study of a language other than English contributes to the overall education of students, most particularly in the area of communication, but also in the areas of cross-cultural understanding, cognitive development, literacy and general knowledge. It provides continued access to the cultures of communities that use the language and promotes understanding of different attitudes and values within the wider Australian community and beyond. (Victorian Curriculum and Assessment Authority 2021, 2)

This description is written about the need for learning Japanese to be useful in the community as a JBS. The following explanation also accompanies the above explanation:

The study of Japanese develops students' abilities to understand and use the language of a country that is one of Australia's most significant trading partners. There is a vibrant and longstanding Japanese-speaking community in Australia and there are important links between Australia and Japan in areas such as business, tourism and education. The study of Japanese promotes the strengthening of these links. Students may wish to study Japanese as an academic subject for educational purposes, or to further develop their knowledge and use of a language already important to them, or to link this study to other areas of interest such as tourism, technology, the arts, finance and business. (Victorian Curriculum and Assessment Authority 2021, 2)

The above is clearly a description of the benefits for the "external community."

VCE Second Language also explains the significance of learning Japanese outside the community as follows:

The study of Japanese provides students with a direct means of access to the rich traditional and popular cultures of Japan. Japan and the Japanese-speaking communities have an increasing influence in Victoria through innovations in science, technology, design, retail, fashion, cuisine, sport and the arts. A knowledge of Japanese, in conjunction with other skills, can provide employment opportunities in areas such as tourism, hospitality, the arts, diplomacy, social services, journalism, commerce, fashion, education, translating and interpreting. (Victorian Curriculum and Assessment Authority 2021, 6)

It is natural that there are different types of learning in each community. The basic premise of Japanese language education as a community language is to learn "Japanese" for different purposes, as well as the ability to communicate, accept, and understand each other's similarities and differences in values. To promote community language education, community language Schools are organized in each state and territory.

COMMUNITY LANGUAGE SCHOOLS

Across Australia, many non-native English-speaking children attend government-endorsed community language schools to learn the language (AFESA n.d.). In terms of Japanese language, Japanese language supplementary schools offer various forms of Japanese language education to children of Japanese expatriates and students living permanently in Australia. These schools were previously regarded as problematic because they grouped all learners in one class and uniformly provided lessons similar to the Japanese school education system. In recent years, however, an increasing number of schools use different methods of teaching that take into account the backgrounds of the learners. For example, students who plan to return to Japan are taught Japanese language lessons that follow the Japanese school system, while students who are permanent residents of Australia are taught Japanese as a community language (Okumura 2021). While it is idealistic to vary teaching methods according to learners' backgrounds and needs, there are effective aspects of collaborative Japanese language learning among CALD students that can only be achieved in community language learning settings. The author conducted a study of the effectiveness of community language teaching in a CALD class at a university in Japan (Okumura 2022a).

CLASSROOM PRACTICE AT A JAPANESE UNIVERSITY INCORPORATING THE CONCEPT OF COMMUNITY LANGUAGES

Okumura (2022a) discusses in Japanese the effectiveness of collaboration (peer learning) among students from different backgrounds. In this article, these practices are discussed from the perspective of community language education.

The students in the classes are a mix of Japanese students with no overseas experience, international students, and Japanese-English bilingual students. The department enrolls CALD students and offers a degree program in English. The author is in charge of courses taught in Japanese and offered a course called "Career Japanese," in which students with diverse linguistic and cultural backgrounds can learn together.

The term "career" here refers not only to so-called occupations, but also to "the ability to become socially and professionally independent in the future, to fulfill one's own role in society, and to realise one's own way of life." This is synonymous with the "ability to live" in the new curriculum guidelines (Ministry of Education, Culture, Sports, Science and Technology, 2011).

University teaching methods that incorporate collaborative learning among learners of diverse backgrounds require innovative practices. To this end, the author applied practices utilised in the JBS community language classes in Australia, in their teaching in their university in Japan. For example, in the internal community or the local Japanese students, the use of Japanese and learning new language items is used. For the external community on the other hand, a collaborative learning approach was used in which the diverse learners learn about how to live better together by understanding their personal views and coping strategies regarding everyday cultural interactions and conflicts, as well as the views and coping strategies of others. Below are the specifics of this practice.

SIGNIFICANCE AND GOALS OF THE CAREER JAPANESE COURSES

The significance of the Career Japanese courses lies in the development of global human resources that will allow the students to work as members of society in Japan and abroad after graduation. Therefore, the students' achievement objectives are to improve their intercultural understanding skills as well as their Japanese language skills. In these courses, emphasis was placed on understanding how individuals think and deal with everyday cultural interactions and conflicts that they may themselves encounter in the future. This leads to learning how to live better with others in a multicultural society. The courses were offered throughout the year in two elective options: "Career Japanese A" in the spring semester of 2021 and "Career Japanese B" in the autumn semester of 2021. Both courses could only be taken from the second semester of the second year of university, so all students who were enrolled had to have at least one and a half years of university experience. There were three types of students: those who took only A, those who took only B, and those who took both A and B. The courses are open to all students with intermediate or advanced Japanese language skills, regardless of cultural or linguistic background, so they are not only open to international students and returnees, but also to native speakers of Japanese who were born and raised in Japan.

According to the preliminary questionnaire distributed to students at the beginning of each course, the twenty-six students enrolled in "Career Japanese A" came from ten countries and regions including Japan. The twenty-one students enrolled in "Career Japanese B" came from eight different countries including Japan. The questionnaire included a question about the students' Japanese language study history.

The Japanese language study history of the students enrolled in "Career Japanese A" and "Career Japanese B" as well as their linguistic and cultural backgrounds were diverse. For example, there are those who studied in the Japanese school system all the way through high school, those who had studied in the Japanese school system as well as returnees, those who studied in international schools in Japan all the way through high school, children of international marriages who had repeatedly moved between Japan and abroad, and those who were born and raised in Japan or came to Japan with their parents. Each student was interviewed individually during the orientation for the first class. The purpose of the interview was to ascertain whether the students could generally understand what was being discussed in class, whether they were comfortable with reading, discussing, and writing activities in Japanese alone, and whether they could prepare for class, actively participate in class, and complete the after-class summary assignment. Only one student withdrew from the class after the interview.

PRACTICAL METHODS

The overarching theme of both courses is conflicts. The major theme of "Career Japanese A" is conflicts with others in student life at Japanese universities, and the major theme of "Career Japanese B" is conflicts with others in Japanese corporate society.

For materials, we used the Miyazaki's case-based textbook (2016). This textbook, written in Japanese, shows various situations, such as conflicts in mutual negotiations with classmates and faculty members in university life in Japan, happenings at a part-time job, troubles with workmates, conflicts with superiors and colleagues at work, and possible actions by the individual characters in the situations. Although the title of the textbook is marked "for foreign learners," it is best suited to students with an intermediate or higher Japanese language proficiency. For students who are not native speakers of Japanese, the textbook functions as means to encourage their communication skills in Japanese while learning vocabulary, grammar, and other linguistic skills.

The learning process was divided into three steps: 1. before class activity; 2. during class activity; and 3. after class activity.

The first step was pre-reading. If a student did not understand the vocabulary or an expression in the text, that student first independently checked the meaning of the vocabulary word or expression. Then, when the students understood the contents of each paragraph, they wrote a summary outline of the paragraph. This work was set as pre-class preparation to be completed individually. These outlines were submitted online the day before each class to confirm that the work had been completed and that the students had understood the content.

The second step was to read aloud the case of the textbook and to organize discussions during class. In these courses, in accordance with the rule that Japanese is the common language of the class, students used Japanese in the discussions. After the discussion, a representative from each group shared a summary of the points raised with the class.

The third step was a summary activity. After the end of the class, each student carried out individual work. The students derived solutions to the case protagonist's problems from the discussion. They then compared their own opinions with those of others, reflected on them and analysed new perspectives that had not emerged from the discussion. Students were required to submit an "opinion paper" at the end. This opinion paper was to be between 400 and 800 characters. The opinion essay could be written freely according to the students' level of Japanese sentence production skill. These opinion pieces were made available to all students in the class. In the following classes, the instructor also summarised the common content of the students' opinion sentences in key sentences and introduced them to the students.

On the last day of the fifteen-week course, students wrote about a cross-cultural conflict they had experienced, using the same case-writing process as in the textbook. They also shared what they had written with their classmates and commented on each other's experiences. The scoring of the end-of-semester assessments included scores for all three of the above steps. In the oral presentations and essays, students were assessed not on fluency, accuracy of writing, vocabulary or grammar, but on whether they described in their essays their positive and active attitudes and statements in class and their attitudes towards learning.

RESULTS OF PRACTICE

At the end of the semester, a questionnaire was administered to students to learn what they thought of the classes. The questionnaire was administered using the questionnaire section of the online class support system, which allowed the researcher to know the names of the respondents, but it was mutually agreed that the names of the participants who responded to the questionnaire would not be made public.

Appendix 1 lists some students' impressions about the class as a whole and some excerpts from the written responses from the students who agreed to them being published. The responses were written in Japanese and translated into English by the author. For details, see Okumura (2022a).

CONCLUSION

As indicated in the table in the Appendix, students who had studied in Japan from elementary school through high school and considered Japanese to be their native language mainly emphasized cross-cultural communication and recognized the opportunities to understand the similarities and differences between their peers.

On the other hand, students who had studied abroad from elementary school through high school, including international students, or those who had spent most of their study abroad and viewed Japanese as their second or third language, focused mainly on their language learning, and the communicative activities in Japanese they had with native Japanese speakers.

The results of the above practices suggest that Japanese language education as a community language can contribute to addressing the needs of increasingly diverse learners of Japanese. If Japanese language teaching practices are designed with both internal and external communities in mind, the practices can adapt to the needs of learners with different backgrounds in different contexts. Language learning does not end simply with the acquisition of language skills. Learning a language leads to understanding different cultures which in turn leads to a greater understanding of one's own culture. Finally, language learning leads to an appreciation of multiculturalism. It is highly significant that a language learning place can be a place for community building among people from different backgrounds. Moreover, in the process of community formation, the prospect of being able to use the language learnt (Japanese), can be a useful tool for students' career development.

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APPENDIX

Opinions and Comments about "Career Japanese A"

1. Do you think this class will be helpful in your college life?	
Very helpful	27% (7)
Helpful	65% (17)
Neither helpful nor unhelpful	8% (2)
Not very helpful	0% (0)
Not helpful at all	0% (0)

2. Why did you answer "very helpful / helpful" in #1? Please describe freely.	
International students	• This department is a very special environment, and I was able to learn more about university life and issues in Japan through this class. • There were many episodes that I have experienced. • I can practice my Japanese through discussions in class.
Returnees	• I am satisfied because I learned about communication skills in Japanese and how to improve problems. • I am glad that I have never learned how to communicate in Japanese. • The reason I didn't find it very useful is that sometimes I don't think I have much experience with the cases. • I was able to think of some ideas with the other students to help me with the case. • It was very interesting to hear the different opinions and ideas of the students around us. In addition, the slides summarized by the professor allowed me to hear the deeper thoughts of the students, which led me to new discoveries that I had never paid attention to before. I learned that I may have unintentionally offended them, which made me realize that I had to be more careful about my words and actions.
Children of foreigners in Japan	• I was interested in this program because it gives me the opportunity to deal with problems that may occur in my daily life and to discuss them with others, so I can learn about different values. • I looked forward to the opportunity to work with other students because learning about their problems and how to solve them will help me to write a good resume.
Graduates of Japanese schools	• It was good to hear everyone's opinions. • I am glad that I was able to learn from the lecturer's experience. • I think I am now better able to deal with conflicts caused by different cultures. • I could learn a lot of cases that could really happen in university life through the textbook and discussions. • I could see things objectively because I could discuss other people's cases.
Graduates of international schools in Japan	• I think this class will be very useful for my university life. The reason is that in this class, we dealt with cases that could have happened at various universities, and we were able to exchange opinions on how to deal with those cases, which I think broadened our perspectives. Therefore, I think that this class will be very useful for my university life in the future.
Children of international marriages	• Each case was a problem that I often face in my college life. So, I thought it was very good that I could think about realistic countermeasures to various problems with my classmates. I am very happy to have had this opportunity.

3. Do you think this class will be helpful in your career path?	
Very helpful	23% (6)
Helpful	69% (18)
Neither helpful nor unhelpful	4% (1)
Not very helpful	4% (1)
Not helpful at all	0% (0)

4. Why did you answer "very helpful" in #3? Please describe freely.	
International students	• 1: My Japanese is getting better. 2: I have more courage to speak Japanese. 3: I could understand more about Japanese culture. • I usually don't talk much with Japanese students at school, so this class helped me to talk properly. • I had a chance to think about various problems in my life.
Returnees	• I think that studying Japanese will be useful in the future. • I don't know what the term "career path" means, so I will refrain from commenting on it. • I think it will be useful to learn about the rules of seniority and teamwork in Japan, as these are things that are possible in society. • I assume that by learning about them, I will be able to communicate more smoothly with a wide variety of people from different backgrounds. • Through the cases, I was able to think about other people's standpoints and perspectives. • The faculty I am studying now is international, so I can learn in advance about the conflicts and problems that may arise when I work in a Japanese company in the future.

4. Why did you answer "very helpful" in #3? Please describe freely.	
Children of foreigners in Japan	• I am now a better candidate for a job because I can understand and respect various values.
Graduates of Japanese schools	• It was a good opportunity for me because I could not meet many people due to covid-19 and could not hear their opinions, even though we all have similar problems. • I thought it would be a good opportunity for me to learn about conflicts caused by cultural differences based on case studies, and I thought it would be something that could happen when I go out into the world and work at a company. • I would like to live abroad in the future, and I am sure that I will encounter problems caused by cultural differences. • I was able to learn both solutions from the perspective of a foreign student and a Japanese student, so I was able to gain an international way of thinking. Therefore, I think it will broaden my future perspective and lead to a better career path.
Children of international marriages	The reason is that the case was realistic.

5. What is the best thing about this class?	
International students	• The pace is good, and I liked the way we were made to think. • I can study in a relaxed atmosphere. • I can have discussions with everyone. I think I can hear various opinions. • I usually don't talk much with Japanese students at school, so this class helped me to talk properly. • The teacher listened to my opinions and experiences with interest.
Returnees	• The teacher was kind. The amount of assignments was just right. • I think it was the opportunity to be able to discuss various cases together. It was good practice for my Japanese. In addition, the teacher and students were kind, so I enjoyed the class. • It was good to be able to talk while seeing everyone's face, so I could see how everyone was reacting. It was also good to have breakout sessions because I didn't have as many opportunities to talk with my classmates since I started taking the class online. • It was great to hear different opinions about the same thing that came from various backgrounds. • I could hear the opinions of my friends from various backgrounds, such as Japanese who have lived in Japan for a long time, foreigners who have lived in Japan for a long time, and international students, which made each class very fresh and beneficial.
Children of foreigners in Japan	• I had a lot of opportunities to discuss issues with my classmates. • The best part was that we could all discuss together.
Graduates of Japanese schools	• It was very refreshing to be able to talk in Japanese with so many people from different departments, as I have not had the opportunity to do so very often. • I could learn about various cases and think about solutions to those cases through discussions. I could listen to other people's opinions, so I could find new discoveries for myself. It was also interesting to hear about the real experiences of the class members at the beginning of each class. • The case studies were very interesting because they dealt with issues and cultural backgrounds that we don't usually think about in our daily lives. • I had opportunities to talk with my classmates and learn how they think and feel about the cases. • I thought it was only for international students, but I was relieved that Japanese people who grew up in Japan could also take this class. • I was able to deepen my understanding of different cultures.
Graduates of international schools in Japan	• I think one of the best parts of the class was the exchange of opinions at the beginning and end of the class. • Many of the students in this class have grown up in a variety of environments, so I think that the ideas and solutions that I had never thought of were presented to me, which broadened my perspective.
Children of international marriages	• It was nice to have a solid amount of time to research the case with my classmates.

Opinions and Comments about "Career Japanese B"

1. Do you think this class will be useful in your working life?	
Very helpful	29% (5)
Helpful	65% (11)
Neither helpful nor unhelpful	6% (1)
Not very helpful	0% (0)
Not helpful at all	0% (0)

2. Why did you answer "very helpful / helpful" in #1? Please describe freely.	
International students	• I think I learned more about my future university life and job-hunting life from the scenario of "what might happen." • It is good practice for Japanese conversation.

2. Why did you answer "very helpful / helpful" in #1? Please describe freely.	
Returnees	• I am very pleased to have had this opportunity to speak "proper" Japanese, as I do not use Japanese academically on a daily basis. • The content of the class is applicable to human relations as a whole.
Graduates of Japanese schools	• I think I can make use of my knowledge and experience by learning about real-life problems through the stories. • I think it was very interesting to hear the opinions of international students, which I would never have thought of myself. • I was able to exchange opinions with my classmates based on what they had experienced in Japan.
Graduates of international schools in Japan	• In college life, many students find part-time jobs and other social experiences very beneficial and enrich their college experience.

3. Do you think this class will be helpful in your career path?	
Very helpful	29% (5)
Helpful	65% (11)
Neither helpful nor unhelpful	6% (1)
Not very helpful	0% (0)
Not helpful at all	0% (0)

4. Why did you answer "very helpful / helpful" in #3? Please describe freely.	
International students	• It was a good learning experience for me to share my thoughts through discussions and how to deal with situations that I had never imagined. • I think that if I know about cultural conflicts in advance, I will not be nervous or shocked when I am in such a situation.
Returnees	• I don't use Japanese academically on a daily basis, so it was very helpful for me to have this kind of time. It was very useful for me when I filled in an "entry sheet" (the document or form used by students when applying for job opportunities) and the questionnaire after the internship. • I learned the importance of respecting other people's opinions, and I realised that each person has his/her own way of doing things and sense of values.
Graduates of Japanese schools	• I think it will be useful in all aspects, not in terms of career, but in terms of preparation for the constant changes in society in the future. • I think it will improve my discussion skills in discussions. • When we discussed the problems in the relationship between supervisors and junior staff, I was able to learn solutions from various perspectives, and I thought I would be able to cope with such problems if I faced them in the future. • The cases we dealt with in the fall semester were different from those in the spring semester in that they involved working adults and cross-cultural conflicts in the workplace. I thought this class was useful in my future career path because I was able to discuss with my classmates how to deal with and understand cross-cultural conflicts that I may face after I graduate from college, and I think we were able to find clues that led to a solution.
Graduates of international schools in Japan	This is a very important part of their future careers, as it allows us to envision real cases that our students will face in the near future and to prepare them in advance.

5. What is the best thing about this class?	
International students	• There was a lot to talk about, and I thought it was important for the students to exchange their opinions. I think it was a good exchange, especially because I could feel the differences in the cultures from which the students came.
Returnees	• It was a great experience for me because I rarely have a chance to discuss things in Japanese in my department. • I was able to exchange opinions with students from various backgrounds. It was interesting to see the different ways of thinking in different cultures.
Graduates of Japanese schools	• The class respects each student's opinion. I think the class was persuasive and deepened my understanding by listening to students' opinions and asking them to give specific examples. • It was very enjoyable to discuss and exchange opinions with students from various cultural backgrounds, such as international students and returnees. • I am glad that I took this class in the spring and fall semesters because I think I can grow not only in discussions with my classmates but also in my ability to explain what we discussed as a group when we return to the main room after the breakout room.
Graduates of international schools in Japan	I felt that it was very good to be able to exchange opinions with students from various cultural backgrounds.

SECTION 3

JAPANESE AS HERITAGE/ COMMUNITY LANGUAGE

WHO ARE *KEISHOGO* YOUTH? FRAMING THE INCREASINGLY DIVERSE LEARNERS OF JAPANESE AS COMMUNITY LANGUAGE

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ABSTRACT

As a result of the long-term rising trend of the Japanese-speaking population in Australia, the number of students and children with connections to Japan has also increased in recent years. Consequently, their unique Japanese-language capabilities and learning needs have increasingly become a subject of pedagogical attention. In this context, the Australian Network for Japanese as Community Language has proposed the notion of 繋生語 (KEISHOGO or "Japanese as Community Language") in order to better capture the unique characteristics of their language. Based on various interview surveys, this paper delineates and unpacks the experiences of the youth as they follow their learning trajectories. The challenges that both these young people and their teachers face are presented, along with some learning resources and suggestions for ways forward beyond situations where confusion and mismatched expectations are currently commonplace.

INTRODUCTION

Traditionally, Japanese language education in Australia has dealt with learners of Japanese as a Second Language (JSL) who have no familial Japanese connection. However, the increasing number of children with Japanese connections presents a hitherto under-addressed challenge for teachers. In this context, the focus of this paper is to undo some common misunderstandings. It also aims to offer pointers for parents/guardians and school/tertiary teachers who teach, or may teach, students with connections to Japan, and to invite them to further explore ways the particularities of this population of students can be used to enhance and enrich their learning experiences. For these purposes, we first delineate the backgrounds of such children and their families using various surveys and research conducted in educational settings. Useful resources, like the *Watashi-go Portfolio*—a series of activity-based log-books that nurture both language skills and plurilingual sensitivities amongst children—will also be introduced.

JAPANESE IN AUSTRALIA, ANJCL (AUSTRALIAN NETWORK FOR JAPANESE AS COMMUNITY LANGUAGE) AND THE BACKGROUNDS TO THE SURVEYS

THE JAPANESE LANGUAGE EDUCATION PROFILE IN AUSTRALIA

Bolstered by a series of language education policies including The National Policy on Languages (Lo Bianco 1987), the Japanese language has become one of the most commonly studied languages in Australia since the 1980s (De Kretser and Spence-Brown 2010, 15). According to a survey conducted by The Japan Foundation in 2021, there were well over 400,000 learners of Japanese in Australia at that time (Japan Foundation 2022). This is the fourth largest number of Japanese-language learners amongst the 212 countries and regions surveyed, indicating that the language is, on a *per capita* basis, far more popular in Australia than in any other part of the world. The other striking feature from The Japan Foundation survey is that 96% of Japanese language learners in Australia are concentrated in the primary and secondary school levels. As far as the number of the learners is concerned, the educational focus in Australian classrooms is on JSL.

JAPANESE COMMUNITY IN AUSTRALIA

Turning our attention to the Japanese population in Australia, the annual MOFA (Japanese Ministry of Foreign Affairs) survey of 2021 showed that there were 93,451 Japanese nationals (MOFA 2021), which was the third greatest number in the world after the USA and China. Again, accounting for the total population in each country, it represents the highest concentration of Japanese nationals outside Japan.

The Australian Census provides another set of statistics that delineates the long-term trend of the Japanese population in the country. According to the Australian Bureau of Statistics (2021), 45,267 Japan-born individuals resided in the country. This is a 28% increase since the 2011 iteration of the Census and is an indication of the rise in the number of Japan-born citizens in recent years. There appears to be no signs of this steady flow abating in the near future.

It should be noted that there is a difference of over 48,000 between the number of Japanese nationals living in Australia in MOFA (2021) at 93,451, and the "Japan-born" in the 2021 Australian Census, which accounted for 45,267. It is assumed that this discrepancy reflects the number of Australian-born Japanese nationals, who are not counted in the figure from the Australian Census (i.e. children of Japanese parentage).

ANJCL AND ITS ACTIVITIES

Against this backdrop, the Australian Network for Japanese as Community Language (ANJCL) was established in 2020, by academics and educational professionals from around the country. Its initial mission was to carry out a series of surveys commissioned by The Japan Foundation in Sydney, with a focus on investigating the current states of learning environments and learning resources for children growing up in Australia with connections to Japan.[1]

To date, ANJCL has conducted three studies over the course of 2019–2022.[2] The three studies gathered information from parents (both native and non-native Japanese speakers) currently raising children with connections to Japan, teachers, Japanese-language school/institution managers/organisers, veteran parents whose children have already become adults, and young adults who grew up as children in Australia. The first two surveys were based on a questionnaire and were conducted in, respectively, New South Wales and then the entire country. The third survey involved a series of interviews conducted via Zoom aimed at collecting more detailed and nuanced information. All the data gathered were collated for analysis, and relevant thematic issues were identified and extracted.

KEISHOGO[3]

The results of the surveys and interviews provide more concrete and detailed pictures of the young people with Japanese connections growing up in Australia. At the same time, it became increasingly clear that the existing ways of framing their language variety, namely the notion of "heritage language" or *keishogo* (継承語: 継 means "to inherit" or "to succeed"; 承 connotes "to receive" or "to comply"; 語 stands for "language"), is insufficient. We believe these terms do not entirely encapsulate the Japanese-language use and needs of these young people. While respecting the term *keishogo* and accepting the significance of the language being inherited from previous generations as the term *keishogo* suggests, a need was felt for a new concept or term to refer to young people's language: the word *KEISHOGO* (繋生語), or "Japanese as Community Language," written in italicised capital letters, was coined for this reason. The character 繋 represents "connections," "bonds" and "links," and 生 means "to generate" or "to be born." Thus, *KEISHOGO* is defined as:

> the language that is born from connections with parents, family, friends and society, including the language that children living overseas who are connected to Japan inherit from their parents; this language generates new meanings, creates further connections, and passes these connections on to the next generation.[4] (Thomson 2021, 3)

As seen above, it is important to note that *KEISHOGO* is used in, and evolves through, contact with the Japanese-speaking community (see also Oriyama 2021, 39–40). We also refer affectionately to young people growing up with such language as "*KEISHOGO* Youth."

KEISHOGO YOUTH

So, what did our studies reveal about the general profiles of *KEISHOGO* youth? Approximately 90% of those surveyed (n = 241) were born in Australia, or migrated here before they reached the age of five. Over 70% of these children were born to Japanese mothers and non-Japanese fathers, around 25% to Japanese parents, and slightly under 5% to Japanese

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1   Ethics approvals for the surveys were obtained at UNSW. The relevant HREC Approval numbers are HC200071, HC200828 and HC210468.

2   Summaries of the three studies are downloadable from the ANJCL Homepage (2023).

3   *KEISHOGO*/繋生語 and *keishogo*/継承語 are both pronounced "keishōgo."

4   "4 Following is the original Japanese text from Thomson (2021): 海外在住の日本と繋がる子どもたちが親から受け継ぐことばも含めて，親や家族，友だち，社会との繋がりから生まれ，さらなる繋がりを生み，そこで新しい意味を生み出し，その繋がりを次の世代に繋げていくことば."

fathers and non-Japanese mothers. It was also found that they often used Japanese in family communications, most typically with their native Japanese parent(s), although there were significant variations in how this was done in different families given factors such as the children's ages. Reflecting the current Australian settings where the concentration of JSL learners is the highest in global comparisons, many of the non-Japanese parents spoke at least some level of Japanese, with a number of them having very advanced proficiencies. This has resulted in some families employing Japanese as a main language for the whole family at home, even when one parent has a non-Japanese-language background.

GROWING UP AS *KEISHOGO* YOUTH

Notwithstanding the above, Australian *KEISHOGO* speakers are found to have complex and diverse backgrounds. This diversity gives rise to varying linguistic and sociocultural educational needs, as well as challenges distinct from those faced by JSL students in school settings. Examples of these backgrounds have been discussed in previous research into the lives of *KEISHOGO* speakers, including those conducted by ANJCL members. According to Kurata (2015), each *KEISHOGO* young person's family background, educational background, and degree of familiarity with Japan and the Japanese language is unique. For example, Rika, a participant in Kurata's study, was an 18-year-old female who had been living in Australia for four years at the time of the interview.[5] With her Japanese parents, she had lived in five Asian countries, including Japan (when she was 0–1 year old), prior to arriving in Australia. At the time she took part in the study, she was studying Japanese in an upper-intermediate level course at her university. Her family background is multilingual, and her parents speak both English and Japanese. Her mother also speaks Portuguese and her father Cantonese. She described this as "weird" as one specific language was not chosen as the family's common language.

As other studies also indicate, *KEISHOGO* youth are often seen by both teachers and their classmates to be "experts" (Cho et al. 1997; Hornberger and Wang 2008; Yoshimitsu 2008) in the language classroom. However, Rika seemed to regard herself as a learner keen to develop her knowledge of Japanese, often feeling inferior to her more fluent peers. As will be shown in the next sub-section, it is not uncommon for younger *KEISHOGO* youth in high school to suffer from similar predicaments.

As in Rika's case, *KEISHOGO* speakers have complex and diverse backgrounds, and have different Japanese-language learning needs from those of non-*KEISHOGO* youth. However, this may not always be obvious or understood by their teachers. Due to these unfortunate mismatched circumstances, *KEISHOGO* youth may end up feeling frustrated in a beginner class because of the lack of advanced courses (Wu 2008). Or, conversely, they may be "embarrassed in a higher-level course where classmates and teachers place high expectations on their typically weaker literacy skills" (Yoshimitsu 2008).

An overestimation of *KEISHOGO* speakers' Japanese ability based on presumptions of background knowledge is a critical issue that hangs over them. This can lead to teachers, parents and other educators overlooking inherent challenges that these young people may face, or being disappointed when personal expectations are not met. When combined with *KEISHOGO* youth unease when under pressure to perform well, these issues could result in them dropping courses, or losing critical self-esteem and/or interest in the language and culture.

KEISHOGO YOUTH EXPERIENCES IN SCHOOLS

We will now look more closely at *KEISHOGO* youth experiences in Japanese-language learning within school settings. The data here come from interviews with *KEISHOGO* young people and/or their parents in the ANJCL's (2022) and Oriyama's (2017) studies. Nine *KEISHOGO* learners (seven from the ANJCL's (2022) and two from Oriyama's (2017) studies), who were all born in Australia or had migrated here at a young age, were interviewed. Their accounts of school learning, covering both positive and negative aspects, shall be looked at with a view to identify possible clues to help improve the outlook for such children, and to offer practically useful perspectives for teachers.

Some *KEISHOGO* youth reported that they felt as though they were treated like unwelcome misfits by their Japanese-language teachers due to their background or perceived "advantage." For example, Student A was told by his principal to quit the Higher School Certificate (HSC) course at the end of Year 11 because his mother spoke to him in Japanese, and Student B was instructed to study by herself in the library during the Japanese classes. Student C reported that she had complained to her school about the unfair treatment she received in class, but no action was taken because no classmate attested in support of her. Furthermore, Student D confided that, even when she did well, her native-

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5   All individual interviewees' names that appear in this paper are pseudonyms.

speaking Japanese teacher did not give her the same encouraging feedback that her non-Japanese-background classmates were given.

As mentioned in the previous section, *KEISHOGO* youth are often seen by people in their classroom to be "experts" in the language. The above cases suggest that such an assumption could ironically position them as hard-to-handle outliers. While we note that it is not always possible to know the facts through the interview process, it is nevertheless important to take the *KEISHOGO* youth seriously and to make sure that they feel they are being listened to, rather than judged. We would like to share how these young people feel through their experiences so that we can better understand them.

As in the case of Student A discussed above, at the senior secondary level the stakes are high as their academic performances affect their graduation and entrance to university. While differentiated language streams are offered and accessed across the country based on specific criteria for so-called "background/first language speakers" or "Students with Prior Learning and/or Experience" (SPLEs[6]), the challenges in accommodating the highly diverse proficiency levels and needs of those young people who are learning *KEISHOGO* are so great that they inevitably result in some exclusion (Oguro and Moloney 2012; Oriyama 2017).

Alongside these critical cases, other more encouraging stories were also told, particularly when *KEISHOGO* learners were able to study Japanese at senior secondary and onwards. Some became fluent in the language while on school/university exchange in Japan, or while studying at university. Where their needs were met and effective support was provided, school and university programmes were able to help them reconnect with their Japanese family/relatives, enhance the sense that they belong to Japanese-speaking communities, embrace their identities, and feel happy to be who they are.

What, then, would be some of the key basic principles in educational orientations that could offer effective support for *KEISHOGO* learners? The uplifting comments below made by the mother of a young girl attending kindergarten might offer clues, even for older children.

> My daughter and I were both so thrilled when her kinder chose to learn Japanese … I was happy to help by reading children's books and teaching some songs. It made my daughter and me so happy for our culture and language to be recognised by the kinder community. My daughter felt more comfortable with everyone being interested in her language at kinder and came out of her shell more easily. It is so great for Australian children to be surrounded by other cultures and languages from a young age, and for them to learn from people from different cultures. (Liddell 2022)

Here, the child's language and culture, and the expertise that both the child and her mother bring to the kindergarten, are all highly valued and appreciated. Utilising their knowledge and skills and getting them involved in class activities made the little girl happier, more confident, and more motivated to enthusiastically share her language and culture with other children. Being treated as a precious 'asset' rather than a 'problem' seems to have left a positive impact on her self-esteem, in-depth intercultural understanding, and so forth. The mother also mentions this learning/teaching as a reciprocal process where children from different backgrounds learn from one another, thereby nurturing mutual respect and conviviality. Putting the underlying thoughts above into practice requires careful planning and creative efforts. Such endeavours could be supported by the introduction of practical, versatile resources.

WATASHI-GO PORTFOLIO

Here, we would like to introduce and recommend *Watashi-go Portfolio* as a resource to complement existing learning materials. The *Watashi-go Portfolio* (the *Portfolio*) is a series of activity-based log-books designed to encourage interactions between children and adults in order to nurture plurilingual sensitivities while assisting with their language learning.

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6   The term SPLE was shared and used widely during the 2022 Watashi-go portfolio workshops hosted by the Japanese Teachers' Association of NSW. Where sub-streams for SPLE or background speakers are offered, KEISHOGO youth are often placed in such courses regardless of proficiency.

The *Watashi-go Portfolio* is a set of materials designed to foster self-esteem and intercultural understanding amongst *KEISHOGO* learners growing up in plurilingual environments.[7] Originally developed by the German-based Team Motto Tsunagu ("Further Connections") for children aged between five and ten, it is fun and easy to use. An Australian edition of the *Portfolio* was developed to suit the local context. It was released in 2021 and, together with its User Guide, is downloadable free of charge from the ANJCL website (N.d.).

The concept of "*Watashi-go*" or "Me-language" was borne out of the belief that each individual child has a unique language repertoire. The *Portfolio* is a three-part series of logbooks originally designed for parents and children to work together to develop language competencies.[8] The *Portfolio* was further developed for use within Japanese community language schools, or for collaboration between schools and families. We propose that the *Portfolio* can also be an effective tool for accommodating SPLEs in mainstream primary-level Japanese-language classes.

The three parts of the *Portfolio* are: My Profile, My "Can Do" File, and My Collection.

My Profile: is a compilation of worksheets and other materials designed to raise awareness of the language and culture as they relate to each child. It aims to do so by visualising their profiles or what makes up each individual child (language, culture, etc) in fun and interactive ways. The topics covered include "About me," "Me and my languages," "Me and Japanese."

My "Can Do" File: nurtures a sense of self-affirmation and positive identities through collecting what you can do and know in Japanese. Children come up with lists of things they can do using the Japanese language. They will also record things that they know and think about Japan, including through comparison with other cultures. The File can come in the form of written texts, pictures, photos etc.

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7   https://tsunagu.jpf.go.jp/watashigo/

8   Video-on-demand (VOD) of the two-part ANJCL online seminars introducing Watashi-go Portfolio are helpful resources and are available below. Summary reports of the two seminars are also available in English and Japanese from the ANJCL web pages below.

   KEISHOGO Seminar 7: *Watashi-Go Portfolio* In Action (Australian Edition) (December 2021)

      VOD: https://jpf.org.au/events/vod-registration-japanese-language-education-seminar-with-unsw-dec-2021/

      Summary Reports (in English & Japanese): https://us5.campaign-archive.com/?u=e811cbdf8af0639ead289d62b&id=82f0cfe93c

   KEISHOGO Seminar 8: *Watashi-Go Portfolio* for Creating Connections - How to make the most of the Australian Edition (February 2022)

      VOD: https://jpf.org.au/events/vod-registration-japanese-language-education-seminar-with-unsw-feb-2022/

      Summary reports (in English & Japanese): https://us5.campaign-archive.com/?u=e811cbdf8af0639ead289d62b&id=b6bf9d856a

   The **ANJCL website** also has links to various teaching and learning resources, including the Facebook group page and English and Japanese bilingual ANJCL Newsletters: https://www.keisho-australia.org/resources.

My Collection: is a compilation of what each child has achieved and/or created using Japanese. It can show links between what they have already done and their future goals.

These three parts are designed to naturally encourage conversations at home through various reflective activity-sheets covering familiar everyday themes. As children visualise their own language, culture, environment, and background through the *Portfolio*'s activities, they come to better understand themselves. They also further develop respect for other people, languages and cultures, which is a prerequisite for living well in plurilingual Australian society. Children are expected to gain confidence as Japanese-speaking individuals while developing respect towards others and other languages and cultures. They do this through realising who they are, what they can/could do now and in the future, and how they are situated in the plurilingual and pluricultural society of today. With these perspectives in mind, parents and teachers can facilitate the use of the *Portfolio* at school, at home or both.

CONCLUSION

In this paper, we have attempted to describe who *KEISHOGO* youth are, and what challenges these distinctively diverse individuals potentially face in their everyday school and home environments. We have also aimed at suggesting ways these challenges may be addressed and providing resources for use in classrooms and homes. In addition, we have identified mismatched expectations between children/families and teachers/school settings. At the outset, we presented long-term and recent demographic trends where the number of *KEISHOGO* speakers has risen and is expected to continue increasing in number and presence over the coming years. In other words, they are, and will remain, integral members of multi- and pluricultural Australia. In addition, we have seen that each *KEISHOGO* learner has unique linguistic abilities and needs. They are often faced with unfounded expectations regarding their Japanese-language abilities, which may create issues around their identity formation. One of our broader aims is to rectify such issues and support the teaching of these children by helping related parties build ideal relations and educational environments based on mutual understanding.

The growing awareness of realities surrounding the experiences of *KEISHOGO* learners poses new challenges to teaching efforts at all levels. For Japanese-language teachers who are not well prepared for such situations, it is possible, or even likely, that having *KEISHOGO* learners in their classrooms could be a challenging or daunting experience. We thus suggested ways of empowering teachers who may feel unsure in these situations, and ways to accommodate *KEISHOGO* youth and their needs. It is important that the mismatch in expectations held by both teachers and students/parents needs to be discussed and resolved. This could be done by embracing such children, and by all concerned parties working together, rather than struggling in isolation to deal with the issues.

The challenges described above can be helped greatly by community and forum building amongst stakeholders including teachers, students/pupils, parents/guardians, schools, government officials, researchers, and so forth. Through interactions within such communities, specific needs of teachers/students, teacher-training ideas, and required institutional support may be identified. Sharing experiences and learning from other teachers' practices will support the operation of classes that may include *KEISHOGO* learners, and encourage collaboration for future teaching projects.

The Australian edition of *Watashi-go Portfolio* introduced here is an example of an educational resource for children who have connections to Japan. It was developed as a result of broad international collaborations amongst parents, teachers and academics. It is hoped that similarly fruitful concerted efforts in future would lead to the successful creation of useful materials and/or learning environments elsewhere as well.

Communities could be newly established, and/or existing communities, such as local state- and territory-based Japanese teachers' associations may be utilised. Alternatively, networking and collaboration through online communities, for example, the Japanese Language Teachers of Australia group on Facebook (2024), could also help as a powerful source of inspiration.

Finally, we wish to inspire classroom teachers to have a good understanding of *KEISHOGO* Youths and want to help make classrooms more inclusive and inspiring for all students. We believe that by working together, we can achieve these goals.

ACKNOWLEDGEMENTS

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CONNECTING WITH JAPANESE IN THE AUSTRALIAN COMMUNITY: A CASE STUDY FROM PARENTS AND CHILDREN OF JAPANESE-AUSTRALIAN INTERMARRIAGE FAMILIES[1]

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ABSTRACT

This paper explores six Japanese and Australian (English-speaking) intermarriage families' use of Japanese at home and in the community and its impact on children's Japanese language maintenance and cultural identities. Fifteen children including four adults who were raised in such families participated in the study. The research revealed that children who have strong connections with the Japanese community have a stronger sense of Japanese cultural identity than those without these connections. Nonetheless, Japanese parents' use of Japanese in the home with their children was also a strong factor in maintaining children's Japanese language use although there were considerable challenges in committing to using Japanese regularly. It was evident that both the Japanese parents' home practices and commitment, and community connections were vital factors in maintaining the Japanese language and culture with their children. This research aims to contribute to supporting heritage language speakers to maintain their languages with their children in Australia.

KEYWORDS

INTRODUCTION

Australia is a multicultural nation with a significant number of immigrants who speak languages other than English at home. As a school teacher and a parent, I encountered many families living in Australia who are of different cultural backgrounds and speak a language (or languages) other than English. Maintaining one's heritage language (languages) is challenging, especially in countries such as Australia where one language—in this case English—is predominantly used. This article focused on the results of a study that investigates the Japanese language maintenance of six intermarriage families in Australia, where one parent is a Japanese-origin immigrant with Japanese as their first language, and the other is of Australian- (or other-) origin and a speaker of English or other languages. The study explored their use of Japanese at home and the resulting impact on their children's Japanese language ability and use, as well as on their perceived identities as plurilinguals. The children's perspectives in relation to Japanese and Australian cultural influences, and parental attitudes and feelings about the maintenance of the heritage language, and use of Japanese and English, are also explored. As there are increasing numbers of intermarriage families in a world that Vertovec (2015, 2) describes as characterised by "super-diversity," it is important to reform the existing framework of nationality, language, identity, and bilingualism from the perspectives of children (Kawakami 2011). My research aims to understand the complex feelings of children of intermarriage families and find ways to support the needs of immigrant parents and their children in an increasingly inclusive nation celebrating its cultural and linguistic diversity.

BACKGROUND

This article explores the results of a study that arose from my PhD thesis focusing on the experiences of the six Japanese-Australian intermarriage families' language use in the home and community. I spent four years of primary school in Australia with my family due to my father's work. This was my first experience of moving between cultures, countries and languages, hence the challenges I encountered navigating these shifts that impacted on my sense of identity. I raised my Japan-born children in Australia noticing the language shifts and owned a small private Japanese language tutoring centre, where I observed the interactions between Japanese parents and their Japanese and Australian children's language. Such experiences motivated me to research further the importance of parental involvement in maintaining Japanese in the home and community.

A large number of studies on heritage language maintenance have been conducted in the United Kingdom, the United States, and Canada, but very few in Australia. Moreover, no studies have focussed on Japanese—Australian intermarriage families' experiences of heritage language maintenance in the field of bilingual and bicultural identity and language use in Australia. With an increasing number of people crossing borders (Kawakami 2011), there is a growing need for such research in recognition of Australia's cultural and linguistic diversity, the significant number (26,890 families) of Japanese-

origin families living in Australia, and the fact that 39.5% of Japan-born immigrants were married to Australian-born partners (Australian Bureau of Statistics [ABS] 2021). Maintaining Japanese language skills in Australia—a country where English is the dominant language—is complex and challenging, so there is an urgent need to identify how such families can be assisted and to contribute to supporting language education.

The main domain of heritage language maintenance is the home, although the community, including a child's school, also plays an important role in language maintenance. Language exposure, language choice, and language use are the three themes that link all participants (including parents, children, extended families, friends, and community networks) as well as the domains (home, community, and school). Parents' decisions about language choice at home and the motivation of both the parents and children to use (or not) the heritage language are factors that strongly influence language use in the family (DeCapua and Wintergerst 2009).

METHODOLOGY

A phenomenological case studies research approach (Grant 2008; Henry et al. 2008; Sumsion 2002) was used in this study to explore in-depth participants' experiences of the languages used at home. The aim was to represent the actual voices of the individuals who participated in the study (Heigham and Sakui 2009). Family observation, in-depth interviews, and questionnaires were collected in 2017 as data to provide what some researchers term *thick description* (Croker 2009; Hood 2009; Kervin et al. 2006). This combination of methods was implemented to better understand each participant's perspectives on parents' use of Japanese and its impact on their children's language abilities and identities.

Observations took place at the participating families' homes, which provided a natural research setting (Creswell 2015; Patton 2015) to investigate the language interactions between all family members. Audio and video recordings were made to assist with my analysis and supplemented by recorded field notes taken to capture the experience observed by the researcher (Johnson and Christensen 2019; Kawulich 2005; Kervin et al. 2006).

One-on-one interviews were conducted with parents, children, and adult children of Japanese-Australian intermarriage families and answers were recorded from one participant at a time (Creswell 2015). Semi-structured interviews were used to obtain comparable data across the range of participants (Bogden and Biklen 2003), which provided me with background information about the language use of each individual. Similar interview questions were used for children and adult children of Japanese-Australian intermarriage families. Interview data were analysed by grouping the interview transcripts into segments and labelled to identify common themes and experiences across participants. During this process, I highlighted important points in the interview transcripts and took notes of participants who had similar perspectives as well as different perspectives on the same topic. This allowed me to later reorganise the material into more detailed topics and to use participants' quotes as examples to understand their actual feelings.

Questionnaires were distributed by email to each participating family and adult children of Japanese-Australian intermarriage families. Questionnaires allowed me to obtain a variety of additional information from participants such as "thoughts, feelings, attitudes, beliefs, values, perceptions, personality, and behavioural intentions" (Johnson and Christensen 2019, 192) focusing on what languages are used within the family and their children's abilities in using the Japanese language. This was achieved by using checklist responses where participants select one of the presented alternatives (Burns 2000). Furthermore, closed questions were used to gather data about participants' backgrounds and ethnic identity (relevant to children and adult children of Japanese-Australian intermarriage families), and open-ended questions were used to gather additional detailed information and to gather descriptions of the circumstances of language use in the family.

The use of multiple sources of data allowed me to consider a range of perspectives from the interviews when compared with the other data sources; this was achieved by cross-checking information and drawing conclusions through the use of multiple interpretive procedures, based on thematic analysis (Bogdan and Biklen 2003; Burns 2000; Creswell and Poth 2018; Glesne and Peshkin 1992; Johnson and Christensen 2019; Kervin et al. 2006; Yin 1993).

RESEARCH QUESTION

The research question discussed in this article is "How does the involvement of intermarriage parents in Japanese language maintenance impact on their children's language ability, for Japanese, English, and hybrid language use; and on their identities?" This question was derived from the findings that focused on Japanese parents' perspectives and children's perspectives on Japanese language and culture maintenance.

PARTICIPANTS

Six Japanese-Australian (or Japanese-Swiss) families who are currently raising their children in a bilingual environment and four adult children of Japanese-Australian intermarriage families are the participants of this study. Of the six families, three Japanese-origin fathers and three Japanese-origin mothers participated in the study. My PhD study also investigated the genders of parents in relation to the use of Japanese with their children; however, this will not be explored in this paper. All six families live in a large regional city adjacent to a capital city in Australia and two of the four adults were raised in the same regional city whereas the other two adults were raised in the capital city. It can be more challenging if the local heritage language community is small, unlike in large capital cities where many speakers of community languages live and have opportunities to connect (Clyne 2005). Pseudonyms are used for all participants.

SIX JAPANESE-AUSTRALIAN (OR JAPANESE-SWISS) INTERMARRIAGE FAMILIES

An overview of the backgrounds of the participants from the six families is provided in Table 1.1. The first three families in the table have a Japanese-origin mother, and the next three families have a Japanese-origin father. All English-speaking parents are of Australian-origin except for the father of the Berna family who is Swiss. The Berna children were born in Canada and moved to Australia in 2013. Lucy (from the Kitajima family) was born in Japan but came to Australia at the age of one. All the other participating children were born in Australia. The children range in age from six to thirteen. Except for two children who attended secondary school, all were primary school-aged children. Data was collected in 2017.

Table 1.1
OVERVIEW OF THE BACKGROUNDS OF PARTICIPANTS IN THE SIX FAMILIES

Family	Japanese-origin parent (mother/father, birthplace)	Australian- (or other-) origin parent (mother/father)	Children (age)	Children's birthplace
Brown family	Fukie (mother, Japan)	Darren (father)	Max (10)	Australia
Berna family	Chie (mother, Japan)	Martin (Swiss father)	Lorenz (11) Markus (7) Trina (6)	Canada Canada Canada
Bradley family	Yoko (mother, Japan)	Jason (father)	Adam (13) Tessa (10)	Australia Australia
Uchimura family	Tomoki (father, United States)	Louisa (mother)	Lachlan (13) Jasper (10) Sienna (7)	Australia Australia Australia
Kitajima family	Riku (father, Japan)	Josephine (mother)	Lucy (7) Joel (1; not a participant)	Japan
Okuda family	Yasuhiro (father, Japan)	Sharon (mother)	Hibiki (6)	Australia

FOUR ADULT CHILDREN OF JAPANESE-AUSTRALIAN INTERMARRIAGE FAMILIES

Table 1.2 provides an overview of the four adult children of Japanese-Australian intermarriage families: one male and three females. Yamato and Sara were raised in the state capital city whereas Sonia and Samantha were raised in the same regional city as the six families studied. All adult participants have a Japanese mother and at least one sibling. Samantha was the only adult participant who was born in Japan but she relocated to Australia at the age of four.

Table 1.2

OVERVIEW OF THE BACKGROUNDS OF PARTICIPATING ADULT CHILDREN OF JAPANESE–AUSTRALIAN INTERMARRIAGE FAMILIES

Adult children (age)	Participants' birthplace (current residence)	Japanese-origin parent	Australian- (or other-) origin parent	Siblings
Yamato Burgess (23)	Australia (state capital city, Australia)	Mother	Father	2 older brothers
Sonia Stevens (47)	Australia (large regional city, Australia)	Mother	Father	1 older sister
Sara Crowley (18)	Australia (state capital city, Australia)	Mother	Father	1 younger sister
Samantha Alford (25)	Japan (large regional city, Australia)	Mother	Father	1 older brother

CHARACTERISTICS OF THE SIX JAPANESE-AUSTRALIAN (OR JAPANESE-SWISS) INTERMARRIAGE FAMILIES

Six Japanese-Australian (or Japanese-Swiss) intermarriage families will be introduced separately focusing on their language use at home and connections to Japan, the amount of exposure in the community, and children's perspectives towards their parents' use of Japanese and their identity. Although this is a very brief summary of each family's experiences on their use of languages in the home and community, it provides some insights into the challenges each family encounters and how their language use impacts children's language abilities and identities.

Table 2.1

BROWN FAMILY

Language used by Japanese parents and children English (E), Japanese (J)	Children's Japanese proficiency	Exposure in the community or school
Mother (Fukie) → Max (E & J) Max → Mother (Mostly E)	Max: greetings and routine words.	Playgroup, Japanese language centre, local Japanese families, culture in the home.

LANGUAGE USE AT HOME AND CONNECTION TO JAPAN

The Brown family consists of a Japanese mother, Fukie, an Australian father, Darren, and their ten-year-old son, Max. Fukie uses a mixture of English and Japanese within the one sentence and uses more English if she finds it difficult for Max to understand her Japanese. Max responds mostly in English. Darren understands Japanese but only has basic communication skills so he uses mostly English with his family. Fukie revealed that she cannot communicate and feels emotionally distant from him due to her limited English ability and her son's limited Japanese ability. Fukie wishes her husband spoke more Japanese but on the other hand, she feels she may exclude her husband if she were to speak only Japanese with Max. Moreover, she feels pressured by other Japanese parents who use Japanese to communicate with their children. Fukie's mother sends gifts to Max from Japan and the family visits Japan every two years. The family celebrates various Japanese cultural events at home and watches Japanese anime and TV programs.

EXPOSURE TO THE JAPANESE LANGUAGE AND CULTURE IN THE COMMUNITY

The Brown family is actively involved in the Japanese community such as attending a playgroup, my Japanese language centre, and organising regular playdates with children of Japanese background. Max plays *kendo* once a week. Max takes *origami* to his class and demonstrates it, and he feels proud when his teacher and peers show interest.

CHILD'S PERSPECTIVES ON LANGUAGE USE AND IDENTITY

Max can understand his mother's Japanese but cannot express himself using contextually appropriate Japanese, which leads him to respond to her in English. However, he reacts when he sees Japanese popular children's characters and tends to become friends with children of Japanese background. Regardless of his limited Japanese proficiency, he has developed a strong sense of pride towards Japan and Japanese culture. Regular exposure to Japanese culture and connecting with

people of Japanese backgrounds in the community may have contributed to developing his sense of identity as Japanese-Australian.

Table 2.2
BERNA FAMILY

Language used by Japanese parents and children English (E), Japanese (J)	Children's Japanese proficiency	Exposure in the community or school
Mother (Chie) ↔ Lorenz (E & J) Mother ↔ Marcus (E & J) Mother ↔ Trina (E & J)	Lorenz: converse freely. Markus: converse freely. Trina: basic conversation.	Local school in Japan (Lorenz & Markus), local Japanese families.

LANGUAGE USE AT HOME AND CONNECTION TO JAPAN

The Berna family consists of a Japanese mother, Chie, a Swiss father, Martin, and three children who were born in Canada. Martin's first language is Swiss-German and he is a fluent English speaker. He understands Japanese but only has basic communication skills so he uses English as the main language to communicate with his family. The family moved to Australia in 2013. Chie uses a mixture of English and Japanese without mixing the languages within a sentence. Children respond in the language spoken by Chie; that is, if Chie speaks Japanese, they respond in Japanese. The family visits Japan every two years and each stay lasts for two to five months. Chie's language choice was to use English with their children; however, as the children developed their Japanese proficiency, she began using more Japanese with them. All three children use Japanese textbooks and workbooks to study Japanese at home in preparation for their next visit to Japan. They all watch Japanese anime and YouTube programs in Japanese without subtitles and read manga.

EXPOSURE TO THE JAPANESE LANGUAGE AND CULTURE IN THE COMMUNITY

The Berna family socialises with some Japanese families in the local community in Australia. Chie organises playdates with other children of Japanese background and they all communicated using Japanese when they were young. During their stay in Japan, the two older sons, Lorenz and Markus attend a local Japanese school. The youngest daughter, Trina did not attend school as she was too young. The two older sons can communicate freely using Japanese as they were immersed in the Japanese school. However, Trina cannot communicate as well as her brothers.

CHILDREN'S PERSPECTIVES ON THEIR LANGUAGE USE AND IDENTITIES

Lorenz and Markus did not find any negative aspects of using Japanese and do not find it difficult to speak Japanese with their mother and relatives in Japan. Trina, however, finds it difficult to speak Japanese and feels that she cannot speak Japanese as fluently as her brothers. Lorenz identifies himself as Japanese-Swiss whereas Markus and Trina identify themselves as Canadians.

Table 2.3
BRADLEY FAMILY

Language used by Japanese parents and children English (E), Japanese (J)	Children's Japanese proficiency	Exposure in the community or school
Mother (Yoko) → Adam (Mostly J) Adam → Mother (Mostly E) Mother → Tessa (Mostly J) Tessa → Mother (E)	Adam: basic conversation. Tessa: greetings and routine words.	Playgroup, Mothers' group, Japanese community language school, local Japanese families, Japanese study at secondary school (Adam), culture in the home.

LANGUAGE USE AT HOME AND CONNECTION TO JAPAN

The Bradley family consists of a Japanese mother, Yoko, an Australian father, Jason, and their two children Adam who attends high school and Tessa who is in upper primary school. Yoko uses mostly Japanese to communicate with her children. Yoko's sister lived with the Bradley family when Adam was in preschool so Japanese was used predominantly at home. The language gradually shifted to English when Yoko's sister returned to Japan before Adam entered primary school. Both her children refused to speak Japanese during the early years of primary school. Yoko recognised the

decreased use of Japanese at home so she decided to increase her use of Japanese with her children when they were in middle to upper primary school. During the family observation of this study, the mother used mostly Japanese but her children responded mostly in English. The family was having a Japanese traditional breakfast during the observation. Yoko continues to use Japanese despite Jason, who only has basic Japanese communication skills, being present. Yoko has very strong connections with her family in Japan and not only do the Bradleys visit Japan every two years but her parents also visit Australia.

EXPOSURE TO THE JAPANESE LANGUAGE AND CULTURE IN THE COMMUNITY

Yoko has strong connections to the local Japanese community in Australia. She established a Japanese community language school in the local area with other Japanese parents. Yoko teaches Japanese at the community language school and her children attend there as students. Yoko joined the mother's group as well as a playgroup for her children when they were young. Adam studies Japanese as an elective subject at secondary school.

CHILDREN'S PERSPECTIVES ON THEIR LANGUAGE USE AND IDENTITIES

Adam seems to have more confidence in his Japanese than his sister, Tessa. This may be due to more exposure to Japanese he had as a young child and taking Japanese as an elective subject at his school. Tessa has anxiety about speaking Japanese in front of her Japanese relatives and prefers to have her mother by her side. While Adam can respond to his mother in Japanese, which was not observed during the data collection, Tessa understands her mother's Japanese but has difficulty responding in Japanese. Yet, she still wishes her mother to continue using Japanese with her. Both children identify themselves as Japanese-Australian.

Table 2.4
UCHIMURA FAMILY

Language used by Japanese parents and children English (E), Japanese (J)	Children's Japanese proficiency	Exposure in the community or school
Father (Tomoki) ↔ Lachlan (Mostly J) Father ↔ Jasper (Mostly J) Father → Sienna (Mostly J) Sienna → Father (E)	Lachlan: basic conversation. Jasper: basic conversation. Sienna: greetings and routine words.	Japanese language centre (Lachlan & Jasper), Japanese study at secondary school (Lachlan).

LANGUAGE USE AT HOME AND CONNECTION TO JAPAN

The Uchimura family consists of a Japanese father, Tomoki, an Australian mother, Louisa, and three children, Lachlan, Jasper, and Sienna. The oldest son, Lachlan attends secondary school and Jasper and Sienna are in primary school. Tomoki was born in the United States where his father was working but returned to Japan when he was ten months old. He is very determined to use Japanese with his children and made the decision to use Japanese with them before they were born. He uses Japanese to communicate with his children and the two older sons respond to him in Japanese. The youngest daughter, Sienna either responds to him in English or ignores him when Japanese is spoken to her. Their mother, Louisa has very limited Japanese so only English is spoken with her. Tomoki's commitment to using Japanese is inspired by his older sister who insisted he raise his children bilingually. Tomoki believes that his wife is against his use of Japanese with their children; however, she shared in the interview that she was glad that Tomoki has been using Japanese with them. Regardless of how he thinks she may feel, Tomoki continues to use Japanese with them. The family visited Japan three times in total due to the consideration of Louisa who might think, "Japan again?" although Tomoki wants to visit Japan more often.

EXPOSURE TO THE JAPANESE LANGUAGE AND CULTURE IN THE COMMUNITY

The two older sons Lachlan and Jasper learnt Japanese at my Japanese language centre for over three years. Since the start of secondary school, Lachlan withdrew from the Japanese language centre and took Japanese as an elective subject at school. Other than these connections to their Japanese learning, the family hardly have any connections with the Japanese community. Although Tomoki wishes to connect with Japanese people in the local community, he does not want Louisa to feel excluded. Sienna does not have any exposure to Japanese besides her father's use of Japanese.

CHILDREN'S PERSPECTIVES ON THEIR LANGUAGE USE AND IDENTITIES

Regardless of their Japanese proficiency, all children responded that they were glad that their father continued to speak Japanese with them. The second son, Jasper speaks Japanese most fluently among his siblings; however, he identified himself as Australian whereas Lachlan and Sienna identified themselves as Japanese-Australian. Lachlan and Jasper have more exposure to Japanese than their sister as she spends more time with their mother than her father. The older two sons spend more time with their father when he is at home although he works full-time during the week.

Table 2.5
KITAJIMA FAMILY

Language used by Japanese parents and children English (E), Japanese (J)	Children's Japanese proficiency	Exposure in the community or school
Father (Riku) ↔ Lucy (Mostly E)	Lucy: greetings and routine words.	Japanese language centre, Japanese community language school, local Japanese families, favourite pop culture.

LANGUAGE USE AT HOME AND CONNECTION TO JAPAN

The Kitajima family consists of a Japanese father, Riku, an Australian mother, Josephine, and two children, a seven-year-old Lucy and a one-year-old Joel. Lucy was the only child participant in this family. Lucy was born in Japan and moved to Australia when she was one year old due to the evacuation caused by the nuclear power plant in Fukushima. Riku and Josephine agreed to use English in Japan and Japanese in Australia so English was used mostly at home in Japan. After moving to Australia, they were unable to adhere to their original decision and the use of Japanese gradually decreased. Riku wanted to use more Japanese with Lucy; however, the pressure from his wife and daughter forced him to use more English. Nevertheless, Josephine has basic Japanese communication skills and is positive towards Lucy being bilingual but she feels frustrated if she cannot understand the Japanese that Riku uses or express her feelings in Japanese.

Riku is absent from home three days during the week due to his work. During his absence, Josephine spends time with their children using English. These factors cause reduced exposure to Japanese. The family visited Japan once since relocating to Australia due to the fear of radioactivity. During their visit, Riku and Josephine noticed that Lucy spoke Japanese outside the home and on their return to Australia, she renewed her interest and was inspired to maintain Japanese. Riku's parents visited Australia a few times, and Japanese was used during their visits. Josephine feels the pressure when her mother-in-law (Riku's mother) constantly tells the family, "Speak Japanese! Speak Japanese!" Yet, Lucy has a good relationship with her Japanese grandparents.

EXPOSURE TO THE JAPANESE LANGUAGE AND CULTURE IN THE COMMUNITY

Lucy attended preschool when the family lived in Japan. Even though English was used at home, she was exposed to Japanese in the community. In Australia, Lucy attended my Japanese language centre for six months when she was three years old. Later, she moved to a Japanese community language school which was set up by Yoko Bradley. Lucy tends to become friends with children of similar backgrounds (Japanese-Australian) and has a few friends of Japanese background whom she has met through her parents. These connections with the community show her parents' wish to provide opportunities for more exposure to Japanese.

CHILD'S PERSPECTIVES ON THEIR LANGUAGE USE AND IDENTITIES

Lucy mentioned that she wished her father did not speak Japanese in front of her friends as it made her feel embarrassed. On the other hand, she wishes her father spoke more Japanese with her as she wants to learn more Japanese. She realises that her father does not use as much Japanese with her as before. Lucy identifies herself as Japanese-Australian.

Table 2.6
OKUDA FAMILY

Language used by Japanese parents and children English (E), Japanese (J)	Children's Japanese proficiency	Exposure in the community or school
Father (Yasuhiro) → Hibiki (E & J) Hibiki → Father (E)	Hibiki: greetings and routine words.	Japanese language centre, local Japanese families, Japanese pop culture, karate.

LANGUAGE USE AT HOME AND CONNECTION TO JAPAN

The Okuda family consists of a Japanese father, Yasuhiro, an Australian mother of Indonesian heritage, Sharon, and a seven-year-old son, Hibiki. Sharon is a fluent speaker of Japanese and she and Yasuhiro use mostly Japanese. Yasuhiro usually begins a conversation using Japanese with Hibiki, however, he often gets ignored or Hibiki replies back in English. Although Yasuhiro is keen to use more Japanese to communicate with Hibiki, he gives up and uses English instead. Hibiki seems to understand Japanese as he was able to respond appropriately through his physical movement when his parents asked him to do something in Japanese, which was evident during the observation. Yasuhiro works as a plumber and travels far from home and occasionally returns home late. During his absence, Sharon speaks English to Hibiki, although she can speak Japanese. This results in an increase in exposure to English. Hibiki has some connections to Japanese culture, such as having a strong interest in Pokemon and doing *karate*. The family visits Japan once every two or three years for two weeks to visit Yasuhiro's family. During their visits, Hibiki is immersed in Japanese as his cousins and relatives do not speak English. However, according to his mother, Hibiki responds to them in English and learns "naughty Japanese words."

EXPOSURE TO THE JAPANESE LANGUAGE AND CULTURE IN THE COMMUNITY

Hibiki attended my Japanese language centre with Lucy Kitajima for six months. They were neighbours at that time and have known each other since the Kitajima family moved in as their neighbour sometime before. After leaving my Japanese language centre, Hibiki did not attend other community groups in the local area. Hibiki has connections with children of Japanese background through their neighbourhood or from his parents. Learning *karate* also promotes his connections with Japanese culture.

CHILD'S PERSPECTIVES ON THEIR LANGUAGE USE AND IDENTITIES

Similar to Lucy, Hibiki does not like his father speaking Japanese outside the home in front of his friends, as he feels embarrassed. He tells his father to speak English. However, he did not say that he himself was embarrassed to speak Japanese. As Hibiki was young at the time of the interview, it was difficult to capture his identity; however, he responded that he feels Japanese-Australian.

FINDINGS FROM THE SIX JAPANESE-AUSTRALIAN (OR JAPANESE-SWISS) INTERMARRIAGE FAMILIES

The families faced considerable challenges in trying to maintain Japanese. The challenges described by the families are only a few of the many challenges they face. Although all Japanese parents wished to maintain Japanese with their children, various social and practical factors such as pressures from family and absences from home added to the difficulty in the continued use of Japanese at home. It was evident that children whose Japanese parents committed to using Japanese at home or were immersed in Japanese at a Japanese school were able to communicate in Japanese. Nevertheless, children who have considerable exposure to Japanese culture regardless of their Japanese proficiency seem to develop strong Japanese identities. On the other hand, if children have limited exposure to Japanese culture or connections with the Japanese community, their Japanese identity does not develop much even if Japanese is used at home.

Although some children were embarrassed by their Japanese parents' use of Japanese outside the home or found it difficult to respond in Japanese, all the children were positive towards their Japanese parents' use of Japanese. In short, an exposure to both the Japanese language and culture at home as well as connections to a local Japanese community are crucial to maintaining children's Japanese language and identities.

CHARACTERISTICS OF THE FOUR ADULT CHILDREN OF JAPANESE-AUSTRALIAN INTERMARRIAGE FAMILIES

Four adult children of Japanese-Australian intermarriage families shared their perspectives on their Japanese parents' use of language, their own Japanese proficiency, and their cultural identification. Each participant's experiences will be explored separately.

Table 3
PERSPECTIVES ON JAPANESE USE AND IDENTITIES OF PARTICIPATING ADULT CHILDREN OF JAPANESE-AUSTRALIAN INTERMARRIAGE FAMILIES

Adult children (age)	Language used with Japanese parent	Japanese proficiency	Feelings about Japanese use by Japanese-origin parents	Cultural identity
Yamato (23)	Japanese	Very good	Glad	Japanese–Australian
Sonia (47)	English	Very limited	Wishes she could speak	Australian
Sara (18)	Mostly Japanese	Very good	Glad	Japanese
Samantha (25)	Mother to Samantha: Japanese and English Samantha to Mother: mostly English	Limited	Wishes she could speak	Japanese–Hungarian

YAMATO

Yamato is a twenty-three-year-old man who works as a researcher at a finance-related company involved in the Japanese market. His mother is Japanese and his father is Australian. His mother, who is a Japanese-English interpreter, used Japanese with him since he was born. He spent a lot of time with his mother when he was a child and communicated with her in Japanese. He rather feels awkward using English with her. Yamato mentioned that his two older brothers speak more fluently than him. His father cannot speak Japanese much so when all the family is present, they use English; however, when talking to his mother, he switches to Japanese.

Yamato lives in a state capital city and attended the Japanese community language school from Kindergarten to Year nine, as his mother was a teacher there. He did not enjoy attending the Japanese community language school as most of his classmates' parents were Japanese, which caused him to feel inferior. The family visited Japan once a year and he likes watching Japanese TV programs. Yamato identifies himself as Japanese-Australian.

SARA

Sara is an eighteen-year-old secondary school student who lives in the same state capital city as Yamato. She was born to a Japanese mother and an Australian father of British heritage. She now communicates using Japanese with her mother although she felt disconnected and refused to use Japanese during her early primary school years.

As opposed to Yamato, Sara found a strong connection with the Japanese community language school. She made a special bond with her classmates and their encouragement motivated her to learn Japanese with them. She played an active role in organising annual Japanese festivals in the capital city.

Sara visits Japan once a year and she attended a local Japanese school when she was younger. She likes Japanese picture books, anime, and manga. She identifies herself as Japanese.

SAMANTHA

Samantha is a 25-year-old woman who was born in Japan but moved to Australia when she was four years old. She was born to a Japanese mother and an Australian father of Hungarian heritage. Samantha moved to Australia with her father and older brother, but her mother did not join them until two years later due to her work commitments in Japan. During her mother's absence, her father, who is a fluent Japanese speaker, raised her and her brother in Australia. Although he

planned to continue to use Japanese with his children, English became the dominant language at home. Samantha's mother continues to use Japanese but reluctantly switches to English when her daughter replies to her in English.

Samantha lives in the same large regional city as the six families. During her childhood, there was no local Japanese community language school. She hardly had any exposure to Japanese in Australia other than her mother's use of Japanese. She visited Japan less than five times but during their visits, they saw their cousins and relatives. Samantha has a strong connection with her Japanese grandmother. Samantha was enrolled in a Japanese course at the university, which shows her interest in learning Japanese. She wishes she could speak Japanese and identifies herself as Japanese-Hungarian.

SONIA

Sonia is a 47-year-old woman who works as a researcher at a university library. She has a Japanese mother and an Australian father. She lives in the same large regional city as Samantha and the six families. Sonia's mother worked full-time outside the home and her father was mostly at home due to health issues. She spent most of the time with her English-speaking father while her mother was absent and English was mostly used at home even with her mother. She had the opportunity to listen to Japanese when her mother talked to her Japanese friends on the telephone.

As Sonia spent her childhood in the 70s and 80s, there were hardly any Japanese programs or resources easily accessible. Similar to Samantha, there was no Japanese community language school in the local area. There was a very limited exposure to Japanese for Sonia and she mentioned in the interview many times that she wished she could speak Japanese. Sonia has visited Japan five times since she was born until the time of the interview. Due to the lack of exposure to Japanese both at home and community, she identifies herself as Australian.

FINDINGS FROM THE FOUR ADULT CHILDREN OF JAPANESE-AUSTRALIAN INTERMARRIAGE FAMILIES

Important results were identified from the interview data provided by the four adults whose language use and identities were affected by the language spoken at home. In the case of Yamato and Sara, their Japanese parents' use of Japanese seemed to have helped them develop their use of Japanese. Additionally, they perceived stronger Japanese identities, as they were provided with opportunities to attend Japanese community language schools and access Japanese resources. On the other hand, Samantha and Sonia, who both have limited Japanese proficiency, not only had a lack of local opportunities within their regional city but also in the era in which they spent their childhood; access to Japanese resources was limited compared to children of the six families. It is therefore highly likely that the combination of fewer opportunities and less cultural support to learn heritage languages impacted their language learning activities and inclinations.

CONCLUSION

This study uncovered various challenges and some emotional turmoil caused by the gap between the ideal of using Japanese with their children and the reality of not being able to use much Japanese experienced by Japanese-origin parents striving to maintain the Japanese language and culture for their children. All the children are proud of Japanese culture, reflecting their Japanese parent's efforts to retain their heritage language for their children. Their experiences of difficulties in speaking Japanese, and eventually resisting the learning of Japanese, reminded me of myself as a child who grew up in Japan and Australia moving between cultures, countries, and languages.

The most immediate environment for heritage language maintenance that parents can provide for their children is through their own use of Japanese in the home and with grandparents or relatives in Japan (Cruickshank 2015; Kasuya 1998). As there is a limit to the influence of parents' use of Japanese on their children, the local Japanese community also helps facilitate heritage language maintenance (McCabe 2014; Pauwels 2005). Parents' use of Japanese and the exposure to Japanese that the children receive from the Japanese community impacted the children's Japanese abilities. Furthermore, parents' use of Japanese and their connections with their Japanese families and the local Japanese community in Australia appears to have shaped the children's cultural identities.

Understanding the benefits of using Japanese and finding opportunities to use Japanese can help children increase their motivation to learn Japanese. I hope that the results of this study will encourage immigrant parents of intermarriage families living in Australia (and elsewhere) to be proud of their heritage languages and to establish positive cultural identities for their children.

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Miyako Matsui has extensive language teaching experience both in Japan and Australia. She completed her PhD at James Cook University in 2022 and teaches Japanese at the University of Wollongong. This paper arose from her PhD thesis which investigated the perspectives of Japanese-Australian intermarriage families' use of Japanese in the home and community. Her experience of living in Japan and Australia since childhood inspired her interest to research heritage language and cultural maintenance. She wishes to further develop her knowledge of the community language programs and language studies at schools in Australia.