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**Developing intercultural language  
learning textbooks:  
Methodological trends, engaging with the  
intercultural construct, and personal  
reflections on the process.**

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**Abstract**

Historically, textbook development for languages education has reflected methodological trends in languages learning, from grammar-translation methods used in the first half of the twentieth century, through audio-lingual, notional-functional, communicative language learning and other methodological paradigms. A current methodological trend – arguably more an ‘orientation’ to languages learning than a ‘method’ – involves developing ‘intercultural’ perspectives. In this orientation, learners are invited to constantly consider the interrelationship of language and culture; what this interplay means within variable cultural contexts; to work ‘across and between’ the languages they know and are learning; and to think reflexively on how developing understandings of new languages and cultures ultimately affects them as individuals and members of communities.

The authors have been researching and working with intercultural language learning over a number of years. In response to the need for resources reflecting this orientation and their own desire to see how this might be realised in commercially available materials (textbooks and online support), Lesley Harbon, Michelle Kohler and Anne-Marie Morgan have developed a textbook series with an intercultural orientation for Australian middle years learners of Indonesian. The journey in developing these materials has raised many questions and challenges, including considering how a diversity of perspectives about languages and cultures might be represented and catered for in 'static' resources. This article situates the current trend towards intercultural language learning within an historical context of textbook development and language teaching methodologies; explores current understandings of the intercultural construct and considers how this understanding has influenced the writing of the series; and provides reflections on the complexities and challenges of development of this resource.

### **Keywords**

Languages education, Textbooks, Intercultural language learning, Language teaching methodologies, Indonesian language learning, Middle years curriculum

### **Introduction**

The development of resources for languages and cultures teaching and learning has largely followed trends in language teaching methodologies and the changes and developments in these trends over time. During the last hundred years or so, the quest to identify principles and processes for the design of an effective and theoretically sound 'system' for learning languages has variously been the focus of the scholarly activity of applied linguists, language teachers, psychologists and social and cultural theorists (Bell 2003, 2007; Byram 2004; Richards & Rodgers 2001). A range of resources- principally textbooks- has been developed to support and illustrate these theoretical perspectives in language teaching, in both generic and language-specific materials, with sometimes overlapping agendas and sometimes operating in isolation and in opposition to each other (Bell 2003; Howatt 1994; Richards & Rodgers 2001).

The first section of this paper explores a number of broad, and overlapping, periods of language teaching and learning trends in the twentieth century, and the kinds of resources that were developed for each period, primarily in the Australian context, with a focus (but not exclusively) on the study of Indonesian. These broad periods are: 1900s to 1940s (dominance of the grammar-translation method); 1950s and 1960s (audio-lingual emphases); 1960s and 1970s (notional-functional and early communicative language learning methods); 1980s (the rise and rise of communicative language learning); and 1990s-2000s (a shift away from the idea of a '[best] method' and 'fixed' textbooks, and the emergence of an emphasis on intercultural language learning and flexible, context-specific materials).

The second section of this paper explores current understandings of the construct of intercultural language learning, its theoretical underpinnings and language learning emphases. It discusses three dimensions in realising an intercultural orientation in textbook development: conceptual, organisational and dialogic; elaborating how each of these was considered and actualised in the process of developing the textbook series by these authors.

The third section of the paper considers issues, questions and challenges confronted by the authors in developing the series, through annotation and analysis of a professional journal kept during the textbook development process. A central issue concerned conceptual choices about inclusions in the series, how to represent a dynamic and diverse language and culture in a static product, as well as allowing for variable, essentially personal and particularly contextual meaning-making and understanding by the learners and teachers using the resource. Relevance for learners of this age in the Australian learning context was a crucial consideration, along with finding ways to talk to teachers using the textbook series. Structural choices about layout, composition, divisions and relationships of the materials were also significant challenges, as was considering a longer term view of programming-developing materials with content, conceptual orientation and pedagogical approaches conceived over a four year timeframe, yet with flexibility for variable contexts, teachers and learners. Additionally, consideration of ongoing 'dialogue' with users of the resource presented significant challenges. As the authors report, the process challenged their own notions and assumptions about language learning and the nature of resources, especially in relation to understanding what an intercultural orientation to languages and cultures learning might look like in this format, providing insights into how engaging with the intercultural construct and interpreting this in structured but flexible long-term learning materials is complex, deeply challenging and ultimately ongoing work.

## **Considering methodological influences in developing intercultural language teaching and learning resources**

### **Methodology, approach, method, technique and orientation**

Whilst the terms 'methodology', 'approach', 'method', 'technique', and 'orientation' have been used in different ways in relation to language teaching and learning, it is worth putting them 'on the table' for further discussion in an attempt to clarify some workable definitions (Richards & Rodgers 2001). An 'approach' is a term often used to describe a set of assumptions or philosophies about the nature of language teaching and learning. Of itself, it does not include 'procedures' or details about how the approach will be realised in the classroom. A 'method', however, is usually a plan for *how* to present material to learners, often based on a stated approach. It involves an instructional system that considers objectives, content organisation, the kinds of tasks to be undertaken and the roles of teachers and learners. Bell (2003 p. 326) argues that 'method' is variously used to mean 'a smorgasbord of ideas' of practice; 'prescription for practice'; or more widely 'organising principles' for practice. Rodgers (2001, no page) states that the distinction between method and approach is 'probably most usefully seen as defining a continuum of entities ranging from highly prescribed

methods to loosely described approaches'. A 'technique' is a finer level in this hierarchy, a specific stratagem used in an activity to accomplish an objective with learners, as part of the method (Richards & Rodgers 2001). Sitting around all these terms is 'methodology' (sometimes interchanged with 'method' in the 'organising principles' sense). Rodgers (2001), for example, characterises methodology as what links theories of language and learning, instructional design features and observed teaching practices.

Linguists writing in the late twentieth century began to decry the need for a 'method' at all, postulating a need for 'post-method' consideration of languages teaching and learning (Bell 2003, 2007; Brown 2002; Kumaravadivelu 2001; Pennycook 1989; Stern 1985). One response to this direction in thinking has occurred in conceptualising intercultural language teaching and learning, where the term 'orientation' has been used to describe the 'stance' or 'positioning' of the teacher and learners, in relation to teaching and learning, language(s), culture(s), languages and cultures teaching and learning, and the (inter)relationship of all these in learning and using any language (Scarino & Liddicoat 2009). It is a way of 'situating' oneself, and of describing one's physical and mental relationships to ideas and concepts. It is not tied to a particular methodology (set of theories, design features and teaching practices), nor does it describe a 'how to' guide linked to theoretical instructional assumptions, methods or techniques, but is instead a flexible positioning in relation to viewing and thinking about languages teaching; of conceptualising, articulating and reflecting on what it is teachers and learners do. In this sense it goes beyond an 'approach' as well, as it is similarly not tied to a particular set of assumptions, but is more fluid, and individual, although it is linked to socio-cultural perspectives on teaching and learning, in which learners and teachers are seen as socially-situated, and learning as occurring through social interaction (as described by Byram 1997; Byram 2004; Kramsch 1993; Liddicoat, Papademetre, & Kohler 2003; Liddicoat, Papademetre, Scarino & Kohler 2003; Scarino & Liddicoat 2009). An 'orientation', in this sense, therefore, can draw upon many different theoretical positions and methodologies, and make use of a range of methods and techniques. Choices are instead made on the basis of appropriateness of context and need, including learners' and teachers' experiences and backgrounds, the teaching situation, and the intended purpose of the teaching. Priority is given to the 'positioning' of learners, as they engage in meaning-making seen through both the 'lens' of their own cultural and language use backgrounds, and a 'decentred' perspective whereby they shift their viewpoint to consider another language and culture, and themselves as learners of that language, engaging with views of that culture through the language and through other users of the language, located within that culture(s). The methodology, method and technique used to do this might be drawn from any of a number of possibilities, or combinations of these.

## **Surveying twentieth century language teaching and learning trends and resources**

### **1900s to 1940s: domination of the grammar-translation method**

Taking instruction of the classical languages as its model, the grammar-translation method began to be used for teaching 'modern' (foreign) languages in the eighteenth and nineteenth centuries (Howatt 1994; Richards & Rodgers 2001; Yu 2004). This method focused on the primacy of understanding grammar forms, and being principally engaged in translation tasks, concentrating on *reading and writing* skills, for literary purposes, often without any speaking and listening activities in the target language or engagement with the 'ordinary', with everyday life. The 'rules' of grammar, vocabulary lists and sentence-level exercises provided the necessary background skills for learners to embark on translation of swathes of written text, and in answering comprehension questions based on the translation. Learners' first language (or the dominant language of the teaching context) was used as the medium of instruction, so that the only spoken language in the classroom was usually the first and not the target language (Yu 2004). Accuracy was emphasised, and the isolated and decontextualised sentence was the basic unit of teaching (Richards & Rodgers 2001). Learners were expected to memorise both grammar rules and vocabulary lists, and inability to do so was seen as a failure in being able to learn languages (Richards & Rodgers 2001). The Grammar-translation method dominated foreign language teaching until at least the end of the 1940s in Europe, and into the 1960s in Australia (Read & Reeve 2010).

In terms of Indonesian teaching, which began in Australia in the late 1950s, the Grammar-translation method was followed for many years (and reputedly still is in some tertiary settings), without consideration of its suitability for an Asian language, Indonesian, or for Australian learners of Indonesian (Read & Reeve 2010). One of the earliest examples of a textbook for Indonesian in Australia is T.S. Lie's *Introducing Indonesian* (Lie 1965), which Read and Reeve (2010) describe as a 'strictly Grammar-translation' text, with alarmingly disconnected and un-contextualised sentences for translation that provided little insight into Indonesian lives or cultures. In the period 1965-1968, six further Indonesian language textbooks were published in Australia with this same methodological orientation: J. P. Sarumpaet's *The Structure of Bahasa Indonesia* (Sarumpaet 1966; 1977), J. P. Sarumpaet and J. Mackie's *Introduction to Bahasa Indonesia* (Sarumpaet & Mackie 1966), H. W. Emanuel's *Bahasa Indonesia Sehari-hari (Everyday Indonesian)* (Emanuel 1966), and two school texts, H. W Emanuel and V. Turner's *Indonesian for Schools*, Books 1 and 2 (Emanuel & Turner 1967; 1968).

Despite its prevalence in Australia into the 20<sup>th</sup> century, the decline of the grammar-translation method had begun in Europe as early as the mid-nineteenth century, and a Reform Movement developed late in the nineteenth century, in which language teaching specialists, within the context of a revival of linguistics as a discipline, began to promote alternative, so-called 'scientific' approaches (Brown, Tarone, Swan, Ellis, Prodromou & Jung et al. 2007; Richards & Rodgers 2001; Yu 2004). The Englishman Henry Sweet was a proponent of the scientific approach. In 1899, in his book *The Practical Study of Languages*, he argued for selection of and limits to material to be

taught, arranging this material in terms of the four skills of listening, speaking, reading and writing, and grading materials for their simplicity/complexity (Richards & Rodgers 2001). The Reformers argued that *spoken* language is primary; that study of phonetics (the scientific analysis of sound systems) should be guiding teaching; learners should hear language before reading it; words should be contextualised in sentences and practiced in meaningful contexts; grammar rules should be taught after the use of language in context; and that translation should be avoided (Paige, Jorstad, Siaya, Klein & Colby 1999; Richards & Rodgers 2001). There was also a push for 'natural' or 'Direct' methods- i.e. learning language as children apparently did- in an oral approach. In these methods, the target language was used as the medium of instruction at all times, concentrating on everyday rather than formal language and the learning of grammar inductively (Brown et al. 2007; Richards & Rodgers 2001; Yu 2004).

Developments in these 'natural' (oral/aural) methods of language learning were to lead to the next significant trend, audio-lingualism, in the 1950s, and to adoption of the notion of 'methods' for language teaching and learning, with the inherent idea that the process of language teaching could be universally better understood and improved, with better methods (Richards & Rodgers 2001).

### **1950s and 1960s: the shift to audio-lingualism**

The 'audio-lingual method' (ALM) combined aspects of the Direct method and structuralist methodology with oral pattern drilling (Brown et al. 2007). Influenced by developments in behavioural psychology, in particular Skinner's and others' theories of behaviourist conditioning, it emphasised repetition of oral patterns, and placed the four skills of language learning identified by Sweet in the prioritised order of listening (hearing)-speaking-reading-writing (Byram 2004). Typical procedures for ALM involved the reading of a short text, usually a dialogue, with a printed version for learners to follow. Learners repeated this until it was memorised. Drill exercises followed, for learners to practice 'patterns' of grammar structures with different lexical (vocabulary) items. Roleplays might follow, with slight variations of the initial chapter dialogue. Finally, reading and writing exercises were introduced, as reinforcement of the dialogue and grammar points (Byram 2004). As in the Direct and other 'natural' methods, pronunciation was now important, an element that was almost inconsequential in the Grammar-translation method (Richards & Rodgers 2001).

The most important technological development to support the ALM was the introduction of the language laboratory. This shifted the emphasis from reading and writing to listening and speaking (Brown et al. 2007; Read & Reeve 2010) and revolutionised how language classes were conducted. Other technological and social impetuses also affected this shift, including the increase of world travel and, significantly for Australians, *Asian* travel, increasing opportunities to actually travel to the nations whose languages were being studied, with a real need to communicate (Read & Reeve 2010). Australia's engagement with Asia and Asian languages coincided with this language learning shift, and hence new courses in Australia used the audio-lingual method, and textbook production for this new method began (Read & Reeve 2010).

Initially applauded for its fresh approach to language learning and its theoretical basis in behavioural psychology, ALM was soon to be much criticised, as behavioural psychology itself was. Critics such as Noam Chomsky dismissed it as too simplistic an idea that behaviourism was responsible for human achievement, and claimed that it did not account for the variety of linguistic utterances that could be made, which had not all been modelled as behaviour for imitation (Byram 2004).

Significant series of textbooks and accompanying audio tapes were produced throughout the world using the audio-lingual method. Notably, for Indonesian, four series were produced in a few years in Australia: *Lancar Bahasa Indonesia (Fluent in Indonesian)* was written by a team of writers based at the Sydney Technical College (Ichsan, Baker & Lane 1968; Read & Reeve 2010). Yohanni Johns developed an audio-lingual course for university, *Langkah Baru (New Chapter)*, in 1975 (Johns 1975), bringing audio-lingualism into Indonesian teaching in Australian universities. All these resources foregrounded oral repetition and learning of scripts heard on audio tapes, from which language structures were modelled and practised.

### **1960s and 1970s: cognitive psychology, notions and functions and the beginnings of communicative language learning**

A significant development in language teaching and learning in the early 1970s was research into second language acquisition (SLA), creating a new field of linguistics research and an increased interest in collecting evidence of how language is learned (Brown et al. 2007). Ideas such as 'interlanguage' (interim language) proposed by Selinker (1972), were also generated, to explain how learners construct their own idiosyncratic systems for second language learning, relying initially on first language features and overgeneralisation of second language features until they learn more about the second language. In 1968, Firth and Halliday generated interest in their work on the inseparability of language structure and language function, and on language used in social contexts (Brown et al. 2007). Vygotsky (1978) – so influential in changing the landscape of pedagogical orientations in education through focus on the learners' individual needs - argued for the replacement of 'form-based' structural processes with 'meaning-based' processes.

The 1970s was the decade of 'notions and functions'. 'Notions' are ideas or concepts, and in language terms tended to describe tense, mood, gender, and so on, but also abstract ideas such as time, space, quantity and location (Newby 2004). 'Functions' are based on human behaviours, indicating language as a form of action, used for a communicative purpose in interaction with others (Newby 2004). This new teaming of these meaning-focused, communicatively-aimed terms, into 'notional-functional language learning', began to be widely represented in both syllabus design and textbook production. The Council of Europe adopted a 'notional-functional' definition of foreign language learning in the early 1970s, and it quickly took off in other parts of the world (Newby 2004). A proliferation of textbooks followed. In Australia, this would happen in French, German, Italian and Japanese in advance of Indonesian, which did not have a notional-functional textbook series until 1988, with Ian White's three stage *Bahasa Tetanggaku (The Language of My Neighbour)* (White

1988; 1994). *Bahasa Tetanggaku* utilised large sections of text as chapter starters, from which grammar ideas were highlighted and underlying ideas for their use explained.

The 1970s was also the era of the beginning of interest in 'communicative' competence (Hymes 1972), suggesting a focus on rules for *using language* rather than concentrating on grammar. The shift from 'accuracy' to 'appropriateness' as the primary aim of language teaching and learning became widely accepted. Role plays, used in the audio-lingual method, became more popular, as did language games (Brown et al. 2007). The development of the notion of 'authentic' texts also arose, noting the difference between original texts written by native speakers or coming from the target culture, and 'artificially constructed' texts for textbook inclusion, usually constructed to illustrate a grammar point.

### **1980s: The rise and rise of communicative language learning**

Communicative language learning (CLL) arose from the term 'communicative competence' which entered language use discussions in the early 1970s (Habermas 1970; Hymes 1972). 'Competence' for these theorists centred on expression, interpretation and negotiation of meaning, and was intimately related to SLA research beginning to occur in this period (Savignon 2004). CLL refers to both goals and processes of language learning, and includes emphasising learners' communication needs rather than inventories of language systems, and conducting needs-analysis procedures to support differentiated curricula for different learner needs, as well as encouraging learner choice (Brown et al. 2007; Savignon 2004). Read and Reeve (2010) argue that differentiated curricula was also made possible by the proliferation of photocopy machines in schools and tertiary institutions.

Significant texts for Indonesian utilising a CLL approach in Australia would come later, in the 1990s and 2000s. As Read and Reeve (2010) note, however, from the 1990s, everything was identified as 'communicative'. The rhetoric of 'learner-centred' materials was also widely applied, but often textbooks continued to prescribe specific learning, pre-determined sequences and checklists of grammar and topics, and there was a preponderance of informational texts about Indonesian 'topics' and separate 'culture' items, provided in English. Several communicative language learning Indonesian textbook series have been successful in Australia, including the *Ayo! (Come on!)* series (from 1992) (Taylor & Sedunary 1992) and *Kenalilah! (Let me introduce.../Let's get to know..)* (Hibbs, Ferguson & Ure 1997; 2008). More recently, Nelson Thomson's (now Nelson-Cengage) *Bersama-sama (Together)* series (from 2000) (Clarke & Hardie 2000) and Pearson Heinemann's *Saya bisa! (I can!)* (from 2008) (Miller, Matahelumual, Page, & Horne 2008) have continued the CLL emphasis, while *Bersama-sama* also begins to make claims to an intercultural orientation, and in the later years' books moves to a youth magazine format in an attempt to speak more closely to learners of this age. Typically, these textbooks (with the exception of the *Bersama-sama* senior textbook) contained a series of chapters arranged in 'topics' (greetings and introductions, colours, numbers, sport, the environment, holidays, celebrations, transport, etc), possibly a cartoon story or reading, grammar points, 'cultural' information and replacement activities, all

designed to improve student facility in 'communicating' with others, purportedly in 'real', everyday life contexts relevant to the learners. These texts are supported by audio packs and workbooks, and usually came with teacher notes or a dedicated teacher resource book. All are colourful and aimed at being attractive to learners.

Many have come to interpret 'communicative' (language learning) to mean 'oral' and much teaching under this name focuses on the speaking-listening dimensions (Eisenclas 2010; Savignon 2004). It is important to remember that this methodology was originally conceived to apply equally to reading and writing and for learners to engage in interpretation, expression and negotiation of meaning in these dimensions as well (Savignon, 2004; Eisenclas, 2010). Communicative Language Teaching (CLT) is also often thought to exclude a focus on meta-linguistic awareness and knowledge of grammar, syntax, discourse and social appropriateness, but its advocates would argue that these are not only important, but vital. Savignon goes so far as to say that CLT is an 'approach', unlikely to be found in a single textbook, and should really be seen as a 'theory of intercultural communicative competence to be used in developing materials and methods appropriate to a given context of learning' (Savignon 2004). Note that 'intercultural' has entered the nomenclature at this point, in relation not to a new orientation, but one already well-theorised.

### **1990s and 2000s: new theoretical paradigms, Communicative Language Learning (CLL) and the shift towards intercultural language teaching and learning**

The 1990s and 2000s continued to see the pedagogical dominance of CLL, with an increasing influence of consideration of 'contexts' for learning. Like notional-functional methods, CLL has become increasingly organised around 'topics' in programs. Interest in 'globalisation' has affected how languages are understood as means for engaging with others. In Australia, this shift has been significant, challenging the mono-cultural and mono-lingual mindset that has predominated (Clyne 1985, 2005). Suddenly there was a perceived need to communicate more with the world, especially the near world, in Asia, in the languages of these locations. A sociocultural paradigm for languages learning has had widespread uptake, derived from theoretical propositions of language acquisition understood as resulting from scaffolded interactions in which a learner participates (Lantolf 2000).

In terms of resources developed in Australia to suit these purposes, the Australian Languages Levels (ALL) project (1985-1991) (Scarino, Vale, McKay, & Clark 1988; 1991) and the National Indonesian Curriculum Project (1993) argued for 'banks' of useful language resources to be used by teachers to suit the particular needs of learners in diverse contexts. *Suara Siswa (Students' Voice)* (Suara Siswa 1993) materials were developed in Indonesian in 1993 to fill this purpose, moving from a prescribed 'course' to graduated collections of readings, realia, authentic texts of many varieties, photo kits, video stimulus materials and teacher resource guidelines, for teachers to incorporate into programs they developed themselves for their own contexts and learners.

Since 2000, generally, there has been a decline in claims for a universal 'best method', in recognition of the diversity of teaching contexts, aims and learners. Sometimes this has been expressed as 'death of the method' (Bell, 2003; Brown et al., 2007). Textbooks, where they exist in this apparently post-method era, are more likely to contain a range of approaches and methodologies: functional-notional; communicative-humanistic; lexico-grammatical; and task-based (Prodromou 2007). At the same time use of a range of resources and real world 'texts' has increased. The demand, however, for concrete resources (such as textbooks) for language teaching and learning remains, for a number of reasons not canvassed here, but including: requirements by schools or systems; limited teacher preparation time; to resource new teachers; and as guides to both achievement standard levels and content for courses. Materials adopting an intercultural orientation are few; yet, anecdotally at least, the demand for such materials is high. Part two of this paper explores this notion further, and exemplifies the materials developed by these authors with an intercultural orientation.

### **Realising an intercultural orientation in textbooks for language learning**

The scholarly literature examining theories underpinning the intercultural orientation clarifies a number of aspects or dimensions of intercultural language teaching and learning that are valuable in guiding the implementation of the intercultural in teaching materials. For example, Byram and Zarate's (1994) model of *savoirs* signals an important shift from native speaker norms to an intercultural speaker norm. The shift involves recognising the learner as a unique individual learning the language and about the culture and interpreting these from his/her own perspectives, requiring 'intercultural competence', identified through the need for certain understandings and capabilities, conceived as a number of knowledges: *savoir*, or knowledge of social groups and their products and practices in both one's own and the other culture/context being studied; *savoir être*, a knowledge of 'being', in this case referring to one's readiness to suspend disbelief about other cultures as well as one's own, and to relativise these beliefs, or 'decentre' from one's original perspective; *savoir comprendre*, relating to skills in interpreting and relating an event or text from another culture and comparing it to events and texts in one's own culture; *savoir apprendre/faire*, knowledge of doing or using, the ability to acquire new knowledge of a culture and cultural practices and to employ these in interaction with those of the other culture; and *savoir s'engager*, a critical cultural awareness of one's own and other cultures, which acts as a guiding *savoir* for all intercultural interaction and learning (Byram & Zarate 1994; Byram 1997).

How the learner is positioned as a language learner and the impact of this on the goals of the program, therefore, now become important and affect the development of teaching materials. In addition, Liddicoat et al.'s (2003) report on intercultural language learning, developed for use by Australian teachers of languages in Australian schools, marking a shift from the dominant communicative language learning paradigm to intercultural language learning, outlines concepts, principles and implications for practice that provide touchstones for considering the driving concepts, scope and nature of learning experiences. Theoretical understandings such as these have implications for how language teaching materials can be

designed to reflect an intercultural language learning orientation. The following discussion explores how the key considerations raised in the literature are realised in *Dari Kami Ke Kita*, a textbook series for junior secondary (middle years) students of Indonesian in Australian schools. The discussion in this section is organised according to three dimensions of the design and development process: i.e. conceptual, organisational and dialogic dimensions.

### **A Conceptual Dimension: Understanding learners**

The first major consideration in adopting an intercultural perspective on language teaching and learning is understanding the learners. In this case, many learners in Australian schools have little or no connection with the target language and culture in their immediate lives. Indonesian is in a state of decline in Australian schools (Kohler & Mahnken 2010) and educators see a pressing need for Indonesian to be more relevant in students' lives, given, for example, the economic, humanitarian, geographic and regional needs for Australians and Indonesians to have a good understanding of each other and of each others' languages and cultures. The imperatives for meaningful, mutually-beneficial and peaceful relations between these near neighbours are well-rehearsed in both government and education literature (see Kohler & Mahnken, 2010, for example), but are at risk because of the orientation of teaching materials that apparently do not engage learners in meaningful ways. Hence, teaching materials need to attend to students' life worlds (Scarino et al. 2008) and enable students to connect their learning with their own identities and experiences.

There is increasing recognition of the complexity of the background knowledge, experiences and linguistic and cultural identities that learners bring to language learning. Learners of Indonesian have a range of diverse entry points and capabilities in the language. For example, while many are second language learners with limited or no prior knowledge of Indonesian, they are others with some background or familiarity with Indonesian (or Malay, coming from Malaysia), and who may have recently arrived from Indonesia and use the language with other community members. Whatever the case, all students come with knowledge of at least one language, which may or may not be Indonesian, and they are all part of an Australian education system which uses English as the primary medium of instruction and the common language of the classroom. Thus there are at least two languages present in the classroom. The textbooks take account of this situation, and allow for learners to consider concepts from their own perspectives, and use any or all of the languages and cultural backgrounds they bring to the classroom, in an attempt to recognise and include learners' diverse backgrounds. One of the first tasks in Book One, for example, invites learners to develop a mind-map of their understanding of language, including which languages they use, where and with whom they use the language, and where and how they learned the language.

Throughout the series, learners are also invited to interpret their learning through all the languages they know. In a section on loan words, for example, the following question is asked:

**Thinking further:**

What other words do you know that are used in English or other languages you speak that are borrowed from other languages? Which languages do they come from? Why do you think those words have entered the new language?

**Underpinning concepts (language, culture, learning, interpretation)**

Intercultural language teaching and learning is fundamentally concerned with language, culture and learning. The ways in which these concepts themselves and their relationship are understood are reflected in language teaching materials. Language, culture and learning are by nature variable, multi-dimensional and dynamic, changing according to time, place and people (Byram 1991; Damen 1987; Kramsch 1993). These concepts are interrelated systems for meaning-making, together representing and constructing the world in which learners live and develop. It is this understanding that underpins development of the materials for junior secondary students of Indonesian.

Further to these general understandings, there are specific considerations in developing materials about the representation of, and relationship to, the target language and culture as an object of study. In the case of Indonesian, previous materials have depicted Indonesian language and culture in exotic and reductionist ways, with discussion of, for example, the *Majapahit* Empire or traditional performance forms like *wayang*, as performed 100 years ago and represented as 'static' or unchanging over time, but not topics that were either contemporary or about youth culture (Read & Reeve 2010). An intercultural language learning orientation is concerned with representing the dynamic, complex and at times problematic nature of language and culture and how this is manifest through a specific language and culture (Paige et al. 1999). For Indonesian, this means representing Indonesian language and culture as inherently multiple, complex, and context dependent systems for making meaning. Different perspectives are presented through original texts to illustrate and open for discussion the concept of diverse perspectives. Following a text written by a devout Muslim, for example, learners are invited to consider whether the perspective in the text is the same for all Indonesians, and whether they themselves share these values.

As complex systems, language and culture are constantly open to interpretation and meaning is derived based on a learner's linguistic and cultural framework. Learning is viewed as a process of interpretation. Hence, in the teaching materials, there is no single or predetermined accurate model of language use such as a native speaker norm but rather a bilingual/multilingual language user and learner is the norm. In this view, students' first language, for the majority this is English, has a place both as a medium of instruction and as an object of study. English assists in creating a

language learning culture and discourse about language, culture and learning with all students. English is a focus and knowing English has a place in these materials. A reflection question following the introduction of the major active verb form, for example, is:

*Think about how actions are described in your first language or other languages that you know. What is the system? Why does it work this way? What does it show about what is important? What can you do with the system?*

The question is intended to encourage the learner to include all their languages in considering how language works, to inform their new understandings of how Indonesian works, and to gain greater insights into their first or other languages.

### ***An Organisational Dimension***

The following section explores how certain concepts such as language, culture and learning have been realised through particular design decisions and organisational aspects of the materials.

### **Scope and sequence**

Scoping and sequencing learning is a common curriculum planning term to indicate the overall intentions and coverage (scope) of the learning and the order (sequence) of teaching each aspect of the curriculum or learning plan.

Adopting a Vygotskian perspective on learning, the primary consideration in designing the scope of the learning materials is to consider students' Zone of Proximal Development (Vygotsky 1978). Concepts drawn from students' immediate life worlds, the wider curriculum and the target language and culture itself formed the basis of the selection and organisation of the materials. For example, the first two chapters explore the concepts of 'Language' and 'Culture', which are fundamental to learners' immediate roles as language learners and users. Learners are invited to consider what language is and what it means to them in their lives, and to others in theirs, in the three sections of the first chapter on language:

*Section 1: What is language? What does it mean to me?*

*Section 2: How do we use languages?*

*Section 3: Who are you and who am I, as language users?*

Similarly, in the chapter on 'culture', learners explore definitions of culture, how it is related to language, and what it means to them. These understandings are then situated within a consideration about how our locations- where we live and what languages are spoken around us- influence our cultural identities.

There are also concepts related to the distinctive nature of Indonesian language and culture such as 'selamat' (trans. 'Safety/Well wishes'), 'makan waktu' ('Spending time'), 'tanah airku' ('my country'). These chapters differ from 'topics', in that they raise questions about the chapter concept for learners to consider, rather than

presenting lists of vocabulary and dialogues without considering the significance of the words used and the cultural ideas that underpin them. Chapter titles consist of a statement, and then ask a question, framed from the learners' perspective, to indicate the complexity of ideas and lived experiences involved in languages learning and how it might be of interest to them. The concepts are a basis for considering the target language and culture as well as learners' first/additional language(s) and culture(s). The chapter on 'time' for example, asks 'How do we spend our time?' and invites comparison of systems of representing time in English, Indonesian and learners' other languages, and considers why these are culturally specific (e.g. times of day and 'seasons' words relate to the relative climates and daily routines performed in each location).

In addition, there are concepts related to other curriculum areas such as Science and Health. Yet other concepts are related to areas of interest for learners of this age, such as 'idola' (idols) and 'nongkrong' (hanging out). The sequence of chapters takes into account progression in language learning and learners' expanding conceptual framework including their growing sense of identity as a learner of Indonesian.

Each chapter begins with an overview in terms of the sections included and their intercultural focus (usually framed as questions to explore); the learning focus—combining language, culture and learning as integrated concepts in an intercultural orientation; and the language focus. This last category indicates more precisely the kinds of linguistic elements covered in the chapter to help teachers see an overall plan for the language system covered in the series.

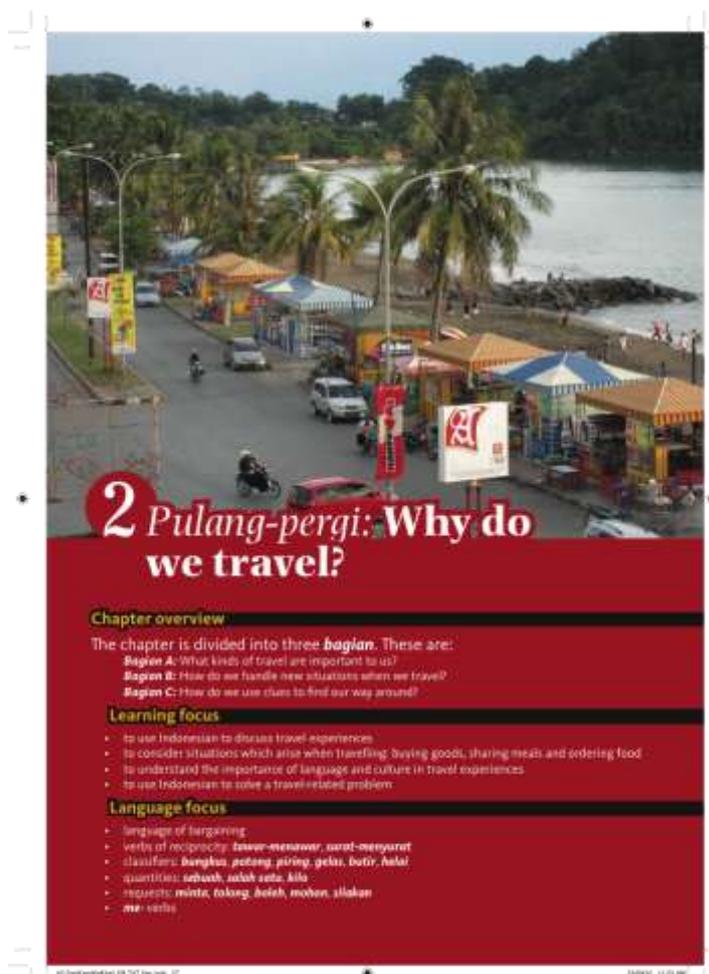


Figure 1: Chapter opening page for *Pulang-pergi*

## Texts

The text, or what is considered ‘comprehensible input’ for language learners (Krashen 1988), is the primary stimulus for teaching and learning in the materials. The rationale for selection of texts was based on exposing learners to expanding contexts and sophistication of language use. A number of criteria were used. Firstly, texts were chosen based on their relationship to the conceptual focus of each chapter and potential relevance to students’ interests, as best we could gauge them based on our own teaching experience and impromptu ‘focus group’ questioning with young people. The text below is adapted from a youth magazine, and addresses the health risks of nipple piercing. Learners are invited to discuss (in Indonesian) their own views on this practice.

**Bertanya pada Dr Ani**

Hi, Dr Ani

Aku pernah lihat payudara yang dipasang piercing di puting, bahaya nggak sih?

Mila

Mila  
Jangan piercing di puting payudara. Memakai anting di telinga sudah lazim, tapi tidak di bagian tubuh lain seperti lidah, sekat hidung, juga puting. Bisa menimbulkan infeksi. Jangan ikut-ikutan, ya!

Dr Ani

**Kosa kata: Vocabulary**

payudara	breast
dipasang	to be fitted
puting	nipple
sih?	(is it?)
lazim	customary
lidah	tongue
sekat hidung	septum of the nose
menimbulkan	to cause (something to occur)

These are articles about other health issues in your textbook.

**Tugas IA**

The purposes of this task are to decide whether you agree with the advice from Dr Ani and to write a response in Indonesian to Mila.

**Memahami ide:**

1. Mila pernah melihat apa?
2. Mila bertanya apa kepada Dr Ani?
3. Dr Ani memberikan nasihat apa?
4. Piercing puting payudara bisa menimbulkan apa?

**Respon dan refleksi**

5. Do you agree with Dr Ani's advice? Respond to Mila yourself in Indonesian.

Figure 2: Translation: Hi Dr Ani, I've seen breasts with piercings through the nipple. Is this dangerous or not? Mila, Don't pierce your nipples. Earrings, and ear piercings are customary, but not on the body, in areas such as the tongue, the septum of the nose or the nipple. These can become infected. Don't join in with this trend, ok!

Secondly, the texts were chosen for their linguistic content and their contribution to the language development across the series. Thirdly, texts designed primarily for Indonesian language users ('authentic') were selected to reflect meaning in its cultural context and not solely for a pedagogic purpose- the text above provides an example of such a text, incorporating some slang, and phrases typical to Indonesian but not English. It was important that the texts, overall, provided a range of perspectives, positions and representations of language and culture that reflected the dynamic and diverse nature of Indonesian and Australian communities and the relationship between these, as well as the international setting for members of both communities. In some cases, the level of language is more sophisticated than typically expected for learners at a particular phase of learning and therefore texts were adapted to suit learner capabilities. Using authentic texts can also mean a high level of exposure to unfamiliar language. However, the emphasis throughout is on developing a framework of linguistic structures and features, with a growing body of vocabulary in order to discuss the texts and make meaning.

## Tasks

According to Vygotsky (1978) learning occurs within the social, interpsychological realm and becomes new knowledge as it moves to the learner's intrapsychological realm. For intercultural language learning, this process involves social interaction in order for learners to make connections (Liddicoat et al. 2003) such as those between language and culture, between learners' own and additional languages and cultures, between prior learning and new learning, between languages in the curriculum and the broader curriculum, and between self and other. The social interaction experiences that learners have are the basis for the learning that can take place. The materials therefore are constructed around a series of tasks that relate to the stimulus texts, singularly and at times as a collection. The tasks typically include communicative language use, metalinguistic awareness and cultural knowledge. The tasks are based on an increasingly abstract process of meaning-making, beginning with initial processing such as comprehension of factual details, categorising and listing, through to analysis of language use and form, leading to the internalisation of meaning through connection to self, own experience and interpretative framework. The tasks are intended to enable learners to explore the personal impact of meaning, and to express themselves in authentic ways: to be themselves. For example, learners may be asked to give reasoned opinions, adopt various roles, challenge perspectives and look critically at their own perspectives. Primarily, learners are positioned as themselves: as learners of Indonesian in an Australian context. The following example from the series illustrates how learners are invited to view a text critically and to respond to it personally.

**Iklan makanan cepat saji**

**Kata Kunci**  
 Di mana lagi Anda bisa menemukan donat yang benar-benar di Ragi Donat?  
 Dibuat dari bahan berwujud tinggi serta diproses dengan sempurna, hasilnya donat  
 sempurna dalam hal gizi dan rasa. Temukan lagi donat dalam semua gigitannya dan  
 temukan donat yang enak yang akan membuat Anda...

**Kosa kata: Vocabulary**

donat	advertisement	sempurna	perfect
memerlukan	to find	tersejalah	presented
bermutu	to have/be of high quality	lebat	thick
		gigitan	bite

**Tugas 6**  
 The purpose of this task is to consider the claims in the donut advertisement above and what these mean for consumers.

**Memahami isi**  
 Jawablah pertanyaan ini dalam bahasa Indonesia.

- Menurut iklan ini, donat ini adalah donat yang bagaimana?
- Donat ini dibuat dari bahan apa?
- Anda akan menemukan apa dalam setiap gigitannya?
- Kalau Anda makan donat seperti ini, apa rasa favorit Anda?

**Memahami bahasa**  
 Jawablah pertanyaan ini dalam bahasa Inggris.

- What are the different ways the base word **temu** has been used in this text? What different meanings do they have with different affixes?
- How is the language in this advertisement persuasive? Which words and phrases are intended to make the reader want this product? What English words are intended to have similar effects? Create your own advertisement using similar persuasive language.

**Rasa dan refleksi**

- What do you think about the claims made about the nutritious values of fast food?
- Who is the audience of this advertising?
- Is this food Indonesian? Why or why not? Where else might you find it?
- Are you persuaded by the advertiser's claims? Why or why not?



**EATING OUT**

In Indonesia, there are many opportunities to eat out. Small food stalls or **warung** are common in all cities, towns and even rural **kampungs**. These stalls provide relatively cheap meals, usually specializing in a few dishes, often from a particular region or province in a particular style. Many warung have their food from their stall, for convenience. In addition, portable food stalls move around the streets, usually selling one or two dishes. These kinds of food stalls are often clustered around bus stops, schools, office complexes, mosques, and so on, whenever there are many people passing by and they are well patronized. Shopping malls also have many restaurants and food halls. Schools often have **kantin** selling both hot and cold food, relatively inexpensively. At many schools in big cities, lunch is served very early and some public schools students may eat both breakfast and lunch from the school canteen. Lunches, lunches, in the street or on a bus, are bought at the school canteen. Many of the afternoon snacks are bought at **warung** near the school gate.

**EATING IN**

Families in Indonesia often eat together, usually only for breakfast and dinner, if they eat separately. In many middle class families there is a **perempuan**, or housewife, who makes all the food. All the dishes for the day may be prepared at the early morning and stored on the table with covers over them. Family members eat what they wish from these dishes. Other food for breakfast, lunch, food just before eating and eat together, as being food from **warung** for dinner meals.

What comes is something that is changing in Indonesia. In the past it would have been ordinary for men to cook, but, as in many nations and cultures, this situation is beginning to change, depending on the needs of families, who is at home and who gets home from work at times that make it possible to cook.

**Thinking further**

Find out more about food stalls and ways of eating out in Indonesia, and compare these with ways of eating out in Australia. You could start with **pedagang jajali Irama**. Find out why they have this name, and what kinds of food they sell.

**Thinking further question**

Is it usual **warung** to be outdoors or to be indoors or to be open air in the main food of Indonesia? With your class, discuss the question and see if you can find out what kinds of **warung** you would see if you were in your own city. What kinds of **warung** would you see if you were in your own city? What kinds of **warung** would you see if you were in your own city?

Figure 4: Thinking further question from *Nutrisi* chapter (p. 165, book 2)

## Assessment

Assessment of intercultural language learning is an emerging area of interest and debate in the languages education field (Byram 1997; Liddicoat & Scarino 2010; Scarino 2009; Sercu 2004). While there is much contestation about assessment of intercultural language learning, teachers do value and many are required to assess it. Hence, the materials include a number of dimensions of assessment that reflect understandings and possibilities for observing and evaluating such learning. In addition, teachers will want to assess other aspects of learning, and possibilities for these kinds of assessment are also included. For example, short term assessment such as vocabulary tests are included, as well as long term assessments such as the blog (which can be considered as an ongoing portfolio of learner reactions and interpretations and understanding of their learning), and cumulative tasks at the end of each series. Tasks are also often designed with both communicative and meta-understandings purposes. The series acknowledges that assessment is highly context-specific and integrally bound in the instantaneous, micro-judgements that are made during interaction between teachers and learners in classrooms.

**Tugas 7**  
 The purpose of this task is to think about someone you admire and why you admire him or her, and then to describe him or her in Indonesian.

1 Describe a person who you admire. You could go back to your earlier notes from **Tugas 3**, or make new ones. Describe their:

- rupaanya
- sifatnya
- lakunya.

Use the examples in this chapter to help put your description together.

2 Try to imagine that you are someone else who has just read your notes. What would they see or think about you based on what you have written? Write down what your notes and choice of idol say about you, what you value and who and what is valued in your culture.

**Tip**  
 The worksheet contains activities for realising your ideas in your own context in Indonesian.

Idola saya Nicole Kidman. Dia pernah membuat film. Dia berasal dari Australia, dia berenang dari San Chino pada tahun 2007. Suka dia dan menikah dengan Keith Urban. Gayaanya selalu cantik dan halus. Nicole juga pakaian seperti gaun dan sepatu cantik. Rupaanya tinggi kurus dan berwajah cantik.

**Tip**  
 Write a reflection or post blog explaining what you have learnt about why we admire others after writing through this chapter. Write your notes about describing others in Indonesian.

Figure 5: Blog task from *Idola* (p.129, book 1). Notice that the task is designed for both communicative and meta-cognitive purposes, and will be context and learner specific.

## A Dialogic Dimension

The third dimension in realising an intercultural orientation in developing materials for language learning in this project is a dialogic one.

### ‘Speaking’ to teachers

The materials are dialogic in two ways. Firstly, they offer a representation of key concepts of intercultural language teaching and learning, and the target language and culture. That is, the materials implicitly ‘speak’ to learners and teachers about what is important, the nature of language and culture, the value of language learning and their place within this. Secondly, the materials, particularly through the Teacher Resource Book, model a discourse of ways of understanding, using and positioning oneself in relation to the key concepts and the enactment of these in teaching. There is an invitation throughout the commentaries to engage with language, culture, teaching and learning as sociocultural acts that draw on, reflect and shape one’s own enculturation. The materials are self-aware to some degree with explicit discussion of the nature of the materials, their design and intended use, and possible limitations.

For example, the following statement indicates the intention to problematise the materials as cultural and linguistic artefacts:

The authors of this series acknowledge that textbooks are artefacts. They represent ideas, perspectives and intentions at a given point in time: they are, like any text, static products. As such, textbooks have particular constraints and expectations associated with this genre. In developing this series, the authors have tried to reframe some of the expectations of textbooks (for language teaching and learning, and for Indonesian in particular) both in terms of orientation and substance (Kohler, Morgan & Harbon. 2010).

### **Sensitivity to context**

Further to the nature of the materials is recognition that teaching and learning are highly context-specific processes. There is, therefore, explicit acknowledgement of the integral role of the language teacher, and the necessity of attending to, and shaping a specific context for learning:

A textbook cannot, nor should it, replace a teacher of language but it can provide a supportive base from which teachers and learners can explore and make sense of the interactions and learning according to their own contexts (Kohler et al. 2010).

The design features such as concept-based chapters and tasks that require interpretation and personalised learning are a means of enabling teachers and learners to consider the materials according to their specific contexts, needs and backgrounds. The orientation of the materials, such as tasks, encourages learners to make meaning in relation to the immediate context and the wider social, linguistic and cultural context(s).

### **An orientation to language teaching and learning**

Throughout the materials, there is an emphasis on meaning and interpretation not just as processes for communication but also as goals for language learning. Language acquisition remains a goal together with capabilities in negotiating meaning, reflecting on identity and one's transformation through learning. There is recognition in the introductory notes for teachers that even the interpretation of intercultural language teaching and learning underpinning the materials is contestable and remains itself a construct of a given time, people and place.

An intercultural orientation in language teaching and learning has implications for interaction with learners as they are invited to offer interpretations and make personal connections in their learning. The materials for teachers, in particular, highlight the importance of mediating not just language and culture but also the ways of being in relation to a new linguistic and cultural frame. That is, the materials present questioning techniques, ways of conducting discussions including conflict and

disagreement, and modelling ways of moving between linguistic and cultural systems that are integral to this perspective on language teaching and learning.

Enacting an intercultural perspective also requires consideration of language use in the classroom. There is an explicit reference to the assumed use of the target language as both a target of study as well as a medium of instruction and interaction. Language use is also modelled in the treatment of texts and tasks. There is a caveat that acknowledges that contexts, programs, learners and teachers will differ and that materials are a scaffold and reference point for such decisions that are ultimately the responsibility of each language teacher using the materials.

To summarise so far, the textbook authors have used their knowledge of trends in language learning resource development and explored their own and others' notions about intercultural language learning to construct a paradigm for developing and realising these resources. Part 3 of this paper examines the textbook authors' problematising of the writing/designing process through a process of emailing and journaling over the three-year development period.

### **Part 3: The complexities and challenges of designing and writing this intercultural language learning resource**

The three authors of *Dari Kami Ke Kita* were based in two different states of Australia and relied mostly on email communication to plan and design the textbook series. Only two face-to-face meetings were held: one to scope Book 1 (Years 7 and 8), and one to scope Book 2 (Years 9 and 10).

From the beginning, however, the authors were clearly intent on researching the process of textbook writing and recording this process as the materials were developed, in the hope that their research might provide useful insights for themselves, and for others considering or wanting to work within an intercultural orientation. With little research work or literature in this area, it was thought that recording aspects of the process and developing thinking would be worthwhile. Thus data were gathered from both emails and journal entries, capturing the perceptions, attitudes and understandings of the textbook authors involved in the writing.

The journal entries capture procedural matters, such as setting and keeping to deadlines; but also it became very important that the authors had a context – in this case an online journal – in which to problematise and pour out their thoughts on particular notions as they were being wrangled with and explored.

A simple content analysis of the online journal was undertaken in order to examine the themes emerging in the journal entries. Three themes emerge as being the most challenging: (i) residual effects of earlier Indonesian textbook models and methodological learning trends within the author's own style(s) and narrative(s); (ii) the diversity of language and culture and how to represent this in a 'static' textbook, and (iii) the challenge of talking to teachers through the textbook materials. Each of these themes will be discussed below through an examination of several journal entries.

## **Residual effects of earlier Indonesian textbook models “within” the author’s style**

The writers had all learned Indonesian in second language Australian classroom contexts, and thus themselves had all had first-hand experience in the types of sequencing and logic within the previously published textbooks based on the grammar-translation approach, audio-lingual method, and communicative approaches. Two of the three authors had also, in their previous careers, been teachers of Indonesian language in secondary and primary classroom contexts, and had therefore had further reason to consider all available Indonesian language textbooks, and had an interest in the history of Indonesian teaching in Australia. As scholars of languages and cultures, all three authors were deeply interested in language teaching methodologies and language acquisition. The fact that there were what we might term ‘residual’ effects of having such detailed exposure to the previous textbook models was clear, in that (at least) one author was fighting against her ingrained instincts of how a textbook should be, due to the fact that she is a product of three models of textbooks from the 1970s and 1980s. The three authors all came to the conclusion that writing an intercultural oriented textbook was something quite different in form and style from those with which they were familiar, had learned from themselves, or used in their teaching. This was both a major cause for excitement and a deep challenge. One author wrote:

*Sunday 22 Feb 2009 – finally a chapter draft written... Confronting me is the fact that I want to introduce some intercultural concepts and identity concepts and this will require teaching language which is more complex than might be found in a traditional Indonesian textbook which introduces difficulty of grammar and structure gradually.*

Another author commented about how challenging it is to sequence sections and grammars in an intercultural oriented textbook:

*20 June 2009. This chapter is “lost in translation” I think... Am also coming to the conclusion that writing an intercultural textbook is hard. With the ‘traditional’ approach to bringing in grammar from perceived ease to perceived difficulty, that is so easy. Now, bringing in work out of the limitations of themes or grammars, it is very, very difficult to work out how to teach students this way through a textbook.*

In the process of writing, the authors solved the difficulties inherent in needing to work in a new language textbook paradigm in a number of ways. Firstly by acknowledging the issue, they were taking a first step to finding a solution. Secondly, by reading each others’ chapters, and discussing what the preferred action was, they learned from each other and refined the new style. Thirdly, as one of the authors was also working in pre-service language teacher education at the time, and requiring pre-service teachers’ assessment tasks to be written in this new style, she was able

to refer to the explicit documentation she used in her academic position to refine her own writing.

### **Diversity of language and culture and the difficulty of representing this in a 'static' textbook**

All three authors agree that representing the dynamic nature of language and culture – the real 'heart' of the intercultural stance – is quite difficult in a 'static' textbook format. One of the authors wrote:

*Fri 20<sup>th</sup> Feb 2009 – finally some progress on the chapters. So I start on what AM and MK need now, that is, what photos and images I'd like for my chapters. The first one is easy – concepts of time – lots and lots of images I can list. I fill a page and a half of dot points. But then I get to the chapters titled "Cooperation" and "Hanging out" and "Celebrations". The lists of images I create for these chapters are much more sparse. How do I get lots of images about the concept of cooperation, for example. So I write down that I want a pic of primary school kids helping the teacher out to sweep and tidy the classroom before school. What else do I list? For the concept of hanging out, once I've listed the fact that I want images of young people sitting around in malls, outside school gates, in fast food restaurants, what else can I list? Tricky stuff this intercultural textbook writing.*

The author is clearly grappling with knowing that a textbook genre and text type requires engaging visual images to complement the written text throughout, but also that 'static' images don't always allow us to grasp less concrete (more nebulous) concepts such as 'co-operation', 'hanging out' and 'celebration' – importantly without being too stereotypical. In order to solve this, the author brainstormed a list of what behaviours are 'stereotyped' in both the Indonesian and Australian societies as 'co-operation', 'hanging out' and 'celebrations'. She and the publisher then proceeded to go through a process of sourcing any images depicting youth in those types of situations, and by process of elimination made final decisions on which images to include.

In fact all authors reported such difficulties in designing the visual parts of their chapters. We were all, at one time or another, plagued by the pressing need to provide visual images, not knowing whether the images in our minds could be located, or whether we could ever choose images relevant to our Australian teenage students. After all, if our Australian learners of Indonesian had never had any exposure to any aspect of Indonesian culture previously, then what foundation were we building upon?

A further journal entry reads:

*25 March 2009. Michelle and Anne-Marie back from their trip to Indonesia and full of beans about the language they learned, the data they collected. Some surprising info for me, regarding 'nongkrong'. They learned that between Bali and Jakarta there is a difference in meaning. In Jakarta it can mean something*

*a bit sleazy, almost 'doing drugs'. And in Bali, it can have the 'just hanging out', sitting around with friends, doing nothing in particular feeling.*

The author is then dealing with the fact that colloquial language can be context-bound, and must seek further advice as to whether this engaging term, 'nongkrong', can in fact be used, or whether in some places it will be construed differently to the intended meaning of the textbook authors. Another journal entry reads:

*1 June 2010. I am proofing my two chapters in DKKK Book 2...What is really hitting me today as I do this proofing is that actually, becoming intercultural, developing an intercultural stance, is actually never-ending. What I mean is that, well, here's an example. When I wrote this chapter Nongkrong, one of the final tasks in the chapter is "Write an extended text about what you think about friendship, hanging out with friends, dangers in hanging out, hanging out online on FB" and so on. Some of my stimulus questions are: What similarities and differences are there for Indonesian and Australian young people? For you people in cities compared with those in rural areas? For rich kids compared with poor kids? And suddenly I stopped when I got to proofing my last question there. I thought to myself, Well, what do I mean by rich and poor here? What am I presuming is in the lifeworlds of the school students who will work through my chapter in this textbook? I added another question at that point, I said: "What is the meaning of rich and poor for young people?" It's never ending, because then I could engage them with more questions, like rich and poor for those who are overtly religious, compared to those who are the opposite (and what would I call that? Materialistic? It is now appearing to me clearer than ever, that the task of writing a textbook with an intercultural orientation is a real problem in itself, that is, the genre of textbook means you have a finite corpus, but the notion of intercultural means you should keep digging and noticing and asking and languaging and exploring culture for ever and ever, indicating really that the corpus is infinite.*

### **Talking to teachers through the textbook materials**

A further theme outlined by the authors of the textbook series is that of the challenge of a dialogic approach with the Indonesian teachers who will mediate our textbook in their classrooms. What was constantly on our minds, as described in Part 2 of this paper, is our concern that we were to be engaging as much with Indonesian teachers, as with their students in secondary schools. How were we to ensure that our intentions in presenting the textbook materials were being delivered as intended? How did we know that teachers themselves possessed the intended intercultural stance? Did either of these points matter? Were these presumptions on our part? After all, if we allow that individual teachers will respond to and use the materials in ways that suit themselves, their life histories and teaching contexts, not to mention their students', who are we to determine their intercultural stance or how they approached the materials? One author displays some angst at what she was preparing for teachers:

8 August 2010. *Again, like the whole experience of writing the chapters for the textbook series, I continue to be amazed about the kinds of things I have to consider. This piece of writing, the writing of the Teacher Resource Book notes for Chapters 1 and 5, is another set of realisations for me. Take for example the set of comments I made when I was introducing the teachers to notions in Chapter 1 about 'nongkrong', about 'hanging out' and how people of all ages hang out with friends, and essentially friendship is a thing that most people need and crave. I was confronted by the fact that I felt the need to talk to teachers in my notes about how some of this friendship stuff might need to be 'handled with kid gloves' in the classroom. This is essentially because the classroom for this age group, somewhere around Year 9 and 10, with students of the ages of 14 – 16, is where mature attitudes to inclusion have not necessarily kicked in, where bullying is still rife, where body image and facial beauty matters, and where some students succumb to being without friends despite trying desperately to be accepted. What totally amazes me is that in writing these notes for teachers, I am actually working through the 'affective' nature of the languages classroom. I am actually acknowledging that the languages classroom is subject to all the types of human behaviours of regular society, perhaps more so than say, for example, a mathematics classroom because of both our subject matter and our pedagogical choices and intercultural stance on learning. So, what I have had to convey to teachers is that they must be acutely aware of the possibilities of classroom tasks and activities going awry unless they take great care to treat the subject matter and pedagogy very carefully.*

This author is concerned about how important it is – or at least laying on the table for consideration – that the teacher understands the 'affective' nature of the languages classroom, and does not let the class lose focus due to impacting factors arising from the sensitive nature of the topic – friendship – being discussed. Another journal entry says:

8 August 2010. *Another thing I've asked teachers to encourage here is critical reflection by the teacher and her students about what they presume the textbook writer has done and why they think she has done it. It's a case of perhaps I'm looking to be criticised here, proactively asking teachers and students to try to see things the way the textbook writer does. The pages I refer to are the pages where photographs appear in the student book to introduce new vocabulary such as lazy, bad, kind, serious, and beautiful to name a few. It is at this point in my teacher resource book notes that I actually label my strategy here as 'stereotyping'. I am admitting to teachers, and perhaps they should pass that on to their students, that the textbook author has actually reverted to something we usually regard as uncommendable, that is: to view culture within parameters of stereotypes. My final question to teachers in the Teacher Resource Book notes is a question about how difficult the writing of textbooks is. This textbook series once again turns regular textbook writing processes on its head and here I am, instead of giving factual definitive information for the teachers, actually asking more questions, actually appealing to their meta-cognition of these issues. Maybe I'm asking for trouble, but I really honestly believe here that it is very healthy to get teachers*

*and students to examine your textbook for what it is, to let them know that you know your textbook is not perfect in every way, to let them know it has flaws, and to let them know you have struggled with particular aspects of the textbook writing process.*

This author actually surprised herself that she was asking teachers to critique the textbook materials and asking more questions than she answered. The author is deeply impacted by what she realises is the responsibility of designing and providing texts and tasks in the textbook materials that she had never before realised.

## **Concluding comments**

In designing and developing materials for language teaching with an intercultural orientation there are many considerations that come into play, from methodological to conceptual to practical choices. Recent methodological trends away from a particular method – the so-called ‘post-method’ era – and towards intercultural understandings in language learning and the need for expression of these in resources for learning languages, is at once both liberating and challenging.

Liberation from a strict methodological orientation opens the possibility for textbook writers concerned with intercultural understandings to select methods and techniques to suit particular needs in particular circumstances. This might involve, as we have done in this series, exploring intercultural comparisons of grammar use across the languages of the learners and the language being learned; undertaking critical analyses of socio-cultural perspectives in translation; using the new media of the internet, social networking and online connectedness to extend the textbook content and to keep it contemporary and relevant; and re-imagining ‘communicative language learning’ from multiple and constantly reflexive perspectives in both oral and written contexts.

The nature of intercultural language teaching and learning itself, while not incompatible with artefacts such as concrete materials, presents a particular challenge in realising theoretical understandings that are particularly fluid, dynamic and highly individualised, and that recognise the theorisation of the intercultural as a work in progress that requires constant problematisation and reconsideration.

Learning materials for other education disciplines can also usefully inform intercultural language textbook writing, as educational digital media expands exponentially, and textbooks are developed for learners of other subjects incorporating intercultural awareness, as is required, for example, in the new Australian curriculum, where ‘intercultural understanding’ is nominated as one of seven ‘general capabilities’ of learning for all learning areas (ACARA 2011).

The intention in designing materials for this project was to attempt to realise an intercultural orientation in a practical medium and to make explicit the experience of doing so, modelling the process itself so that it too becomes a source of furthering understandings – and importantly, questioning and discussion – in this field.

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