Introduction

Wordspot		
Tere tulemast (Estonian)	ようこそ Yookoso (Japanese)	Willkommen (German)
Bienvenida (Spanish)	Aloha (Hawaiian)	Bem-vindo (Portuguese)

Welcome to this book. We welcome local and international readers in both rural and urban contexts. This book is about linguistic diversity in schools and how teachers can harness multilingual resources and diverse worldviews to promote the wellbeing and achievement of all students.

Throughout the book we present examples of effective practice in classrooms around Australia, ranging from Menindee (New South Wales) to Yarrabah State School (Queensland), from Kalgoorlie (Western Australia) to the Eyre Peninsula (South Australia) and from Mallacoota (Victoria) to Tennant Creek (Northern Territory). The principles and pedagogies promoted here will also apply to multilingual classrooms and communities globally. In Australia or elsewhere, you may be training to become a teacher, or may be a graduated teacher wishing to expand your skills. Our goal is that this book will shape new ideas and perspectives on teaching practice within all schools.

How to use this book

This book is interactive in nature. The authors invite you to participate in personal reflections, exercises and discussions in every chapter. Before embarking, we comment on these features of the book.

The Reflection spots are an important element in scaffolding the learning that we construct in this book. Reflections are included to create pauses in your reading, inviting you to critically evaluate your own response to information and issues. Reflection is understood to be a key professional skill for teachers. You might be engaging with this book alone, as professional reading, or in a community, or in a collaborative tutorial context. In the Reflection spots, you will be asked to consider your own experience, and how your beliefs about language have been shaped. You may be asked for a personal response to a Teacher Voice, where our teacher contributors have shared their experience.

We also invite you to participate in some 'language play' in this book, to build language awareness. Our rationale for the various language inclusions in this book is simple: what is the point of a book about linguistic diversity if the book is monolingual? You will have noticed the Wordspot at the beginning of this introduction, featuring six words with a common meaning. These Wordspots occur at the start of every chapter, with each containing one relevant key concept represented in six different languages. A wide diversity of languages is represented. We challenge you to enjoy working out the meaning of each word or concept and to note similarities and differences. All the Wordspots are collected, with their approximate English equivalent, in the Appendix. We hope that this Appendix may be a resource which you can use, and expand, in your school.

We acknowledge that selecting the translations in the Wordspots can be a dangerous exercise, fraught with intercultural pitfalls, and errors can cause unintended offence. In some cases, we have used online tools to search for translations, but we have endeavoured to check the accuracy of these items with first-language speakers of these languages. We apologise for any unintended offence caused through errors in representing your language.

Many different languages appear briefly in this book, but they represent a mere drop in the ocean given Australia has 300+ languages. We are sorry if your language does not appear. If you are using the book in any collaborative context, please speak up and add your language to any tutorial discussions or assignments arising from this book. The authors would be happy to hear from you, and to include your language in any future edition.

You will see that many Aboriginal and Torres Strait Islander languages are not represented in the Wordspots, due to advice that this may be inappropriate without permission. Many communities, especially in language revival situations, emphasise that there are important 'protocols' to follow and that permissions are needed from the language custodian Elders to use their language. We are pleased, however, to feature the Gathang language.

Gathang language

We highlight here a special note about the inclusion of words from the Gathang language in some of the Wordspots. Chapter 1 begins with a Wordspot containing the Gathang greeting 'Guudji yiigu'. Gathang is an Aboriginal language of coastal New South Wales, and the language of one of the authors of Chapter 3, Rhonda Anjilkurri Radley. To respectfully learn and use the traditional languages of the land, especially in language revival or revitalisation contexts, non-Indigenous people need to do so in company with the particular community. By choosing Rhonda's language, the non-Indigenous authors of this book have been able to consult with a Gathang Language governance group, which has been willing to share words at the start of several chapters with the reading audience of this book. It is through the relationships between the non-Indigenous authors and editors and Rhonda – and between Rhonda and her community – that use of Gathang has been possible in this book.

Online resources

There are online activities for each chapter that may be undertaken synchronously with reading the chapter. Many are in fact integral to engaging with the Reflections. These activities provide active exploration and illustration of the issues presented. The online materials also include many additional resources for each chapter. An icon and numbered descriptor are included at the relevant point in the chapters to clearly guide the reader from the print book to the specific activity or resource to the online resources document, which is freely available from www.cambridge.org/highereducation/isbn/9781009374958/resources.

Some tables presenting teaching and school culture ideas in later chapters invite you to add your own ideas to those we've listed. These tables are duplicated online for you to download, and add to and use in your planning.

The goals of this book

We have seven goals in contributing this book to teacher education, namely:

1. to promote teacher understanding of the significance of linguistic diversity in schools as an educational resource for all
2. to raise awareness of the strong connections between students' languages, and their wellbeing, and the role of students' languages in their academic achievement. Both are fields of important emerging research evidence
3. to provide a mapping of the vast scope of Australian students' engagement with languages both within and beyond school classrooms, including learning Indigenous languages, community languages and school-taught modern languages
4. to show how all teachers, regardless of their own linguistic repertoire, can activate richer, more creative and more curious learning through greater language awareness and inclusion in lessons and units across the curriculum
5. to provide concrete ideas and materials for whole-school intercultural initiatives and professional development
6. to underline how active engagement with linguistic diversity can play a powerful role in addressing racism in schools, and in furthering the goals of reconciliation
7. to construct and promote an approach to teaching which acknowledges the increasing diversity of our nation.

The structure of this book

The book is structured in four Parts, answering these four questions:

1. Why does it matter that we harness linguistic diversity?
2. Who speaks what?
3. How do I teach in a linguistically diverse classroom?
4. How do we shape a linguistically diverse future?

Part 1 (Chapters 1 and 2) firmly establishes the context and purpose of the book and its relevance in teacher education and schools today. Chapter 2 offers the research evidence that makes it imperative for us all to understand and build the strong links between students' linguistic diversity and their wellbeing and achievement.

Part 2 (Chapters 3, 4 and 5) maps the extraordinary linguistic diversity across urban, rural and remote Australian schools. Chapter 3, written by our contributing authors Susan Poetsch, Denise Angelo and Rhonda Anjilkurri Radley, presents the diversity of Aboriginal and Torres Strait Islander language use. Chapter 4 examines the great achievement and contribution of the community languages movement. It also explores the range of opportunities and models for learning a language within the school system. Chapter 5 builds your understanding of the thousands of students who are adding English to their language repertoire and offers many excellent teaching strategies.

Part 3 (Chapters 6 and 7) addresses the everyday ways in which teachers can harness linguistic diversity to teach effectively in a multilingual classroom. These chapters offer a large range of practical teaching ideas in every Learning Area, for both primary and secondary schools, that will stimulate and engage all students.

Part 4 (Chapters 8, 9 and 10) looks beyond the immediate classroom. Chapter 8 examines leadership initiatives which harness the linguistic diversity of the whole school environment to shape positive school culture. Chapter 9 considers how we can encourage linguistically diverse futures for our students. It promotes the new perception of the value of intercultural skills in the workplace, and the importance of role models. Our conclusion in Chapter 10 takes you to your own professional future and provides an inspiring 'Twelve Principles' summary.

Terms used in this book

In this book we use a variety of terms drawn from the field of linguistic diversity.

Linguistic diversity describes both students as language users, and a school in which more than one language is used or understood. It includes all who are involved with any kind of language knowing, using or learning, in relation to single or multiple languages. Their knowledge and learning may be complete or incomplete. Their fluency

may be perfect or partial. They may listen to and understand a language but not be able to speak it. They may speak but lack reading and writing literacy in the language.

It is also common in a book such as this to use the term **Culturally and Linguistically Diverse** (CALD), an acronym often seen in the curriculum. We consider ourselves to be situated firmly within the concerns of this acronym. We take the well-established stance that language and culture are inseparable (Kramsch, 1993, 2004; Liddicoat et al., 2003); thus, in using the term 'linguistic diversity', we consider the inclusion of cultural diversity to be implied.

The book also uses the term **multilingualism**. Multilingualism is not about being a highly proficient United Nations interpreter at near-native level. The term is used, according to current research practice, to represent a person's ability to think and learn in more than one language. The Macquarie University Multilingual Research Centre (Macquarie University, n.d.) defines 'multilingualism' as accommodating language acquisition, attrition and revival as well as variable degrees of multilingual competence and varied language repertoires. It can include a range of experiences of multilingualism, including those of Indigenous Australians, long-term migrants with a first language other than English, second- and third-generation family members who have grown up with more than one language and English-speakers with proficiency in an additional language or dialect. Readers may be familiar also with the term 'bilingual', which is still used in some language learning contexts. But in describing linguistic abilities, the term 'bilingual' has generally been superseded, and the term **multilingual** is used to indicate various levels of ability in two or more languages.

You may also have come across the term **plurilingual** used in current research writing. The term 'plurilingual' places focus not on how many languages, dialects or creoles people speak, or how high their expertise may be in any one language. The focus is on the people and their personal capacities across their language repertoire. The term 'plurilingualism' captures people's everyday reality of moving between their languages, using them together in different parts of their lives and switching between them. This is the most common lived experience of adults and children who have more than one language. The term is also used to describe the type of classroom pedagogy that we promote in this book. This may include an active positive approach to the integration of elements of students' languages in class, encouragement to include family linguistic resources, and teacher acceptance of students from the same linguistic background speaking their language together in the classroom. These are all forms of what has been termed 'linguistic tolerance' (Council of Europe, 2001; García & Otheguy, 2020). As an element of the 'plurilingual' we also briefly mention **translanguaging,** a process common among multilingual students. This refers to students deliberately combining, comparing and utilising all their languages to communicate – that is, using the features and resources of different languages together to maximise a communication goal (García, 2009). Teachers can also use translanguaging strategies (see Chapters 6 and 7) to support and extend students' engagement with content.

Linguistic tolerance can be scaffolded through developing **language awareness**. When Lo Bianco wrote Australia's National Language Policy, he noted that 'if language can be a source of inequality in society so too are attitudes about language … very low levels of awareness exist about language in society generally' (Lo Bianco, 1987, p. 105).

A key aim of this book is to raise language awareness across the school sector. This is a capability that all teachers can develop, whether they are mono- or multilingual. It denotes an attitude of openness, respect and curiosity towards another's language. Language awareness may include a principal investing time to identify and explore the languages of the families and students of the school. It may be finding out which are the languages in which the school needs to offer vital information about school procedures (Piller, Bruzon & Torsch, 2021) and how to produce these resources. It may be a classroom teacher trying a simple strategy of including a variety of greetings ('good morning') in the everyday life of the classroom.

Greetings:

Guten Morgen
Bonjour
Ohayo
Selamat pagi
Suprabhat

Language awareness may be a teacher reaching out to seek parents' help with a multilingual task (for example, creating bilingual books – see Chapter 6), or it may be reflected in the accurate creation of small pieces of collaborative 'language play' around the school environment (see Chapter 8). The purpose of some of the exercises and activities in this book is to challenge and stimulate your language awareness. Chapter 10 asks you to evaluate your response to that challenge.

Your authors

The authors of this book all share a commitment to both teacher education in general and languages education specifically. We have all taught in both school and university environments. Between us we speak several languages. These languages have been a source of pleasure, personal growth and relationship-building. In the spirit of our belief in the value of critical reflection as a learning activity (see Chapter 1), below we each offer a short intercultural narrative about our personal experience. Unprompted, we have each given a different response to this task, giving emphasis to different focuses: the classroom, the student and the self.

Lesley

The first time I witnessed intercultural learning was during a visit to a Year 5 Indonesian class in an Australian school. The scenario is now more than 20 years old but has stayed

with me – it was a real turning point for me in my understanding of what an investigative, intercultural stance can look like in a school languages program.

A Year 5 student around 11 years old, let's call him Joel, stayed back after class. The following exchange took place between Joel and his teacher.

Joel: 'How do Indonesians know Indonesian (language)?'
Teacher: 'Well, how do you know English?'
Joel: 'Because I hear it.'
Teacher: 'So that's what Indonesian boys and girls, mums and dads do. They let their children "hear" Indonesian.'
There was a silent pause before Joel asked another question.
Joel: 'But how do they know that *pensil* means *pencil* and *ibu* means *mother*?'
This time the teacher paused, realising Joel was reflecting and digging under the surface of what they'd been learning in class.
Teacher: 'You're asking very deep questions here, Joel, it's great. The way anyone knows a language is because we learn words are a sign for something, and we are told what these signs are, little by little, and we grow our language over time.'
Joel seemed happy with that explanation and walked out of the classroom.

After reflecting about this teacher–student interaction, I concluded that far from simply accepting the language he was learning in class, Joel, unprompted, had what we might call an 'existential moment' and was brave enough to investigate the broader notion of language and how we come to know language, albeit after the other classmates had left the room.

I revisited Joel's story when teaching Ben more than 10 years later in a pre-service language teacher education class at an Australian university. After hearing me recount Joel's story, Ben admitted to me and the rest of the class that he had been like Joel when he was learning another language at school. He recalled asking 'why?' a lot. But unlike Joel's scenario, Ben reported being told by his teacher to not worry about it, and just concentrate on the task at hand.

Our book and its purpose bring me back to the stories of Joel and Ben. I join with my two author colleagues in hoping that all teachers will make time available in class for this investigation and celebration of language and languages. We would like to see the contribution that all language knowledge makes to student learning prioritised throughout the whole school community.

Robyn

With my new doctorate in intercultural school research in hand (Moloney, 2007) I thought I was an expert in intercultural learning. I found out, however, that I was a beginner. My younger daughter went to Western Australia to work as an anthropologist and married an Indigenous Australian. My husband and I travelled for the first time to

Western Australia, to a very small remote town, to meet his family. Coming from the northern suburbs of Sydney, we had met very few Indigenous people. In 'my own' country (but in fact on a particular Country which was not my own), I experienced culture shock equal or greater to that of any young exchange student going overseas. I didn't communicate or understand things well, I didn't know how to act, in the heat and the red earth 'emptiness'. The only way for me to learn and adapt was to sit and listen to a yarn (a chat), to understand the slower pace and other qualities of life there. My new extended family was patient with me.

I had many fresh lessons about myself in paying attention to that family's perceptions. I was reminded I was an East Coast Australian, white, relatively rich, with much higher expectations of the public education, health and justice systems than those of many Indigenous people. I met members of the Stolen Generation, family connections to the real-life girls portrayed in the *Rabbit Proof Fence* book (Pilkington, 1996) and film (Noyce, 2002). The Stolen Generations are the Indigenous children removed forcibly from their families by the Australian federal and state government agencies and church missions, between 1910 and 1970. In some regions up to 30 per cent of Indigenous children were taken. My time in remote Western Australia was a watershed experience in understanding my failure to have personally engaged with the reconciliation movement, to take responsibility, to actively recognise the injustice and inequities evident in almost all aspects of Indigenous life in Australia.

The privilege of this experience sharpened my understanding of the absolute need for all teachers to engage in intercultural self-knowledge and reflection as professional learning. Without it, there is no capacity for foundational change in the classroom and wider school. This continues to drive my writing and teaching.

Susan

The primary school I attended was labelled 'disadvantaged' and 'low socioeconomic'. It was in an urban area which included a significant Aboriginal community (on former 'mission' land), public housing and a hostel for new migrants to Australia.

As a student, I was blissfully unaware of these labels and instead my memories are of fun, engaging times with my many friends. I was one of the minority of students in my class born in Australia and I recall being curious about what my friends had brought to eat at lunch time. Through visiting their homes, I was introduced to a range of after-school snacks. Hearing families communicating in myriad languages became my norm.

With this background, it is easy to see how I've been drawn to become a teacher and a researcher in education with a particular interest in languages and cultures. Rather than feeling 'disadvantaged' by the community I grew up in, I feel very thankful for the rich and diverse relationships I formed.

However, my teacher/researcher career has also highlighted how our school systems, curricula, pedagogies and attitudes can constrain teachers' ability to fully draw on the

richness of their students' life experience – for the benefit of all of us, even for English-speaking background students like me! My memory might be patchy, but thinking about what we learned at school, I can't recall the stories of my classmates' diverse lives and languages being part of classroom activities and content. Yes, there was an annual parade on 'Multicultural Day', but the richness of my friends' (and their families') diverse understandings and knowledge were invisible for most of our classroom lives. For 'Aboriginal Studies' in Year 6 we learned about the people of the Western Desert (living over 2500 kilometres away), yet I now wonder if my teacher knew about – or felt enabled to incorporate – the knowledge, experiences and languages of my Aboriginal friend who sat next to me in class, and her family and community whose ancestors had lived in our area for tens of thousands of years.

This book is part of my own journey as an educator to realise and utilise the richness of my students' lives, languages and cultures across the curriculum. I know this effort benefits and values not only the 'minority' students but also the locally born and first language English speakers like me!