

Intercultural Competency in the Heritage Language Class. By Olenka Bilash

Introduction

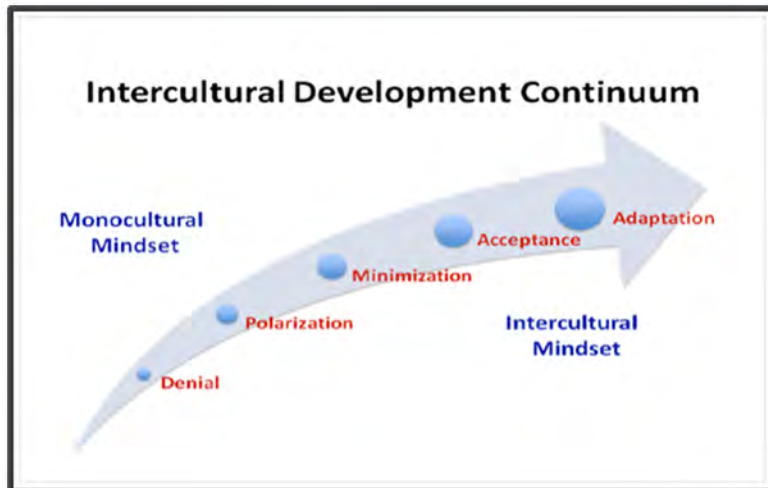
We often think of teaching another language in terms of four or five skills: listening, speaking, reading, writing and culture. As the world has become smaller and more global we must add another skill to this list – that of intercultural competency. Fantini (2006) has summarized a host of terms that are used to address intercultural competency – intercultural communicative competence (ICC), transcultural communication, cross-cultural adaptation, intercultural sensitivity, effective inter-group communication, cultural sensitivity, global competence, and international competence, to name a few and defines ICC as “a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (p. 12, emphasis in original). In other words, ICC explores “the ability to step beyond one’s own culture and function with other individuals from linguistically and culturally diverse backgrounds.” (Sinicrope et al., 2007, p. 1) ICC is of interest to a variety of groups including study abroad, international business, cross-cultural training, expatriates living overseas, professional credentializers, immigrant settlement planners and language educators. It should be of interest to heritage language (HL) teachers and students as it means the cultivation of negotiation and interpersonal skills that are desperately needed in our multicultural society.

Two groups of researchers have been developing approaches to ICC – Americans and Europeans. In this paper we shall look at the work of Bennett (1993) and Byram (1997) and propose some strategies that you can use with your students to develop ICC.

Let’s understand Bennett’s model

American research has drawn upon 30 years of aptitude and attitudinal studies such as self-study, diaries, surveys and open-ended interviews. They have been primarily interested in predicting how a student or employee would fare if going abroad for any duration of time. Which kinds of training programs would lead to success and prevent failure? (Ruben, 1989, p. 230) The most well-known model of ICC is an inventory developed by Bennett (1993; 2008) to help individuals and employers to see how open-minded they or their staff are. It promotes diversity. See Figure 1 from <http://idiinventory.com/products/the-intercultural-development-continuum-idc/>. At one end of this continuum is a monocultural mindset that denies that there are differences in culture. “People are people.” is a common position for this half of the continuum. At the other end are positive mindsets, with acceptance of difference and even an ability to adapt to a group with diverse perspectives. Let’s examine each position on the continuum.

Figure 1: Bennett’s Intercultural development continuum



A denial mindset consists of a disinterest in other cultures and an active avoidance of cultural difference. Sometimes such a mindset will even deny that a misunderstanding is due to a cultural difference.

A mindset of polarization views cultural differences from an “us versus them” perspective. It can sometimes take the form of Defense (“My cultural practices/ways/values are superior to those of others”) or Reversal (“Others’ cultures/ways/values/ are better than mine”). Unfortunately, within Defense, cultural differences are often seen to divide and threaten groups or particular ways of doing things. Stereotypes are commonly used to diminish the value of others. When Polarization is present in a classroom, community or society, diversity feels “uncomfortable.”

The third position in Bennett’s model is called Minimization. It is a transitional mindset between the more single-minded or Monocultural orientations of Denial and Polarization and the more Intercultural/Global worldviews of Acceptance and Adaptation. In Minimization people see commonalities in both human Similarity (basic needs) and Universalism (universal values and principles such as respect or kindness), but do not see that such views most often align with the dominant group in society. The inability to see cultural differences results in a survivalist approach of “I’ll go along to get along.” When Minimization exists in groups or organizations, diversity often feels “not heard.”

The mindsets of Acceptance and Adaptation are more intercultural and global. With the Acceptance orientation people see and appreciate patterns of cultural difference and commonality in their own and other cultures. In this orientation it is helpful to compare and contrast differences between cultural practices through group discussion and reflection. In this state, curious individuals may not be able to appropriately adapt to cultural differences and struggle with reconciling behavior in another cultural group that the person considers unethical or immoral from his or her own cultural viewpoint. When Acceptance is present in a classroom, workplace or educational institution, diversity feels “understood.”

When an Adaptation mindset is present in the community, school or workplace, diversity feels “valued and involved.” An Adaptation orientation consists of both shifting one’s cultural perspective and changing behavior in authentic and culturally appropriate ways.

Bennett’s model can help us to reflect on what we say in our classrooms and insure that we do not bring historical differences from our culture’s past into the present need to respect people from all places and backgrounds, especially as they have all chosen to make Canada their home.

Byram’s model

European models of ICC have placed a heavier weight on language proficiency in ICC competencies with interest expanding since the formation and expansion of the EU. One major hindrance to this endeavor is the lack of agreement as to what culture is:

Despite a vast body of literature devoted to the teaching of culture, there is, however, no agreement on how culture can or should be defined operationally in the context of FL learning in terms of concrete instructional objectives, and there is still less consensus on whether or how it should be formally assessed. Indeed, despite all the claims about the importance of cultural content and culture learning in the language classroom, the profession has no tradition of assessing cultural understanding in the context of language instruction, either at the pre-collegiate or collegiate level. (Schultz, 2007, p. 10)

Even the now globally utilized Common European Framework of Reference (CEFR) does not explicitly identify culture as a strand, although to the knowing eye its presence in second language acquisition (SLA) outcomes can be detected.

With the goal of charting a course toward ICC, Byram and his colleagues see the intercultural speaker as someone “who crosses frontiers, and who can be to some extent a specialist in the transit of cultural property and symbolic values” (Byram & Zarate, 1997, p. 11). Such a person has knowledge of one, or preferably, more cultures and social identities and the capacity to discover and relate to new people from other contexts for which they have not been prepared directly (Byram & Fleming, 1998). The model assumes that we are indeed interested in the other and lays the foundation for mediation between two or more cultures, such as people from different countries, social classes, ages or languages.

To achieve ICC, Byram (1997) has developed a framework of five savors (See Appendix A.):

- *Savoir être* – curiosity, openness, willingness, readiness, ability and interest in relativizing one’s own culture while learning about another culture and how to interact within it (while withholding judgment)

- *Savoir comprendre* – ability to interpret, relate and mediate events, documents and texts from two cultures, to empathize through historical understanding, to utilize critical awareness and political education

- *Savoir* – knowledge about how people interact and get things done (e.g. register, speech acts, turn taking, being polite) and knowledge about one’s home country in terms of social groups, and their products and practices

- *Savoir s’engager* – the recursive cycle of experience or engagement and reflection (In order to activate *savoir s’engager*, the instructor should seek input from students about how they were learning. Feedback based on five questions can provide evidence to help teachers changes (Bilash, 2005): 1. What did you like in today’s class and why? 2. What did you not like in today’s class and why? 3. What have you learned in this course, and today? 4. What is difficult or confusing to you? 5. Additional comments?)

- *Savoir apprendre* – strategies and dispositions that facilitate learning, discovery and interaction (by learning any additional language learners acquire the skills and strategies that they can apply to learning additional languages)

To the *savoirs* or knowledge identified by Byram, I support Lázár et al. (2003) and add insights about *faire* – the need for initiative and ability to apply the knowledge. This process of achieving ICC has received less attention (Bilash, 2014).

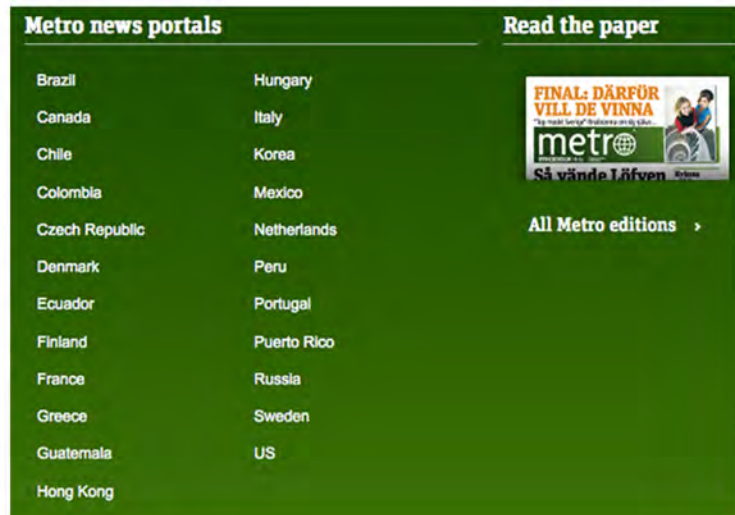
ICC in learning a language

Recently I had the opportunity to teach about ICC and second language learning at a university in Brazil. At the same time, I was able to take two courses in Portuguese, one for level one and another for level two, though I took them concurrently. I also wrote a diary of my experiences and was able to see the significance of Byram’s model of ICC in my language learning process. Below I share a few excerpts from my diary as examples that might spark ideas for you in your classrooms. The texts in italics are dated and from my diary.

1. *Today I discovered the familiar free Metro newspaper in Rio. I knew that it existed in many languages and had often read it while travelling abroad and on public transportation at home in Canada. Metro responded to some of my reading needs: articles that are short and varied through which the reader can feel successful at having understood and learned something. I wish that I had thought to look for it sooner. I have always recommended it to my ESL students as a way to learn about the local community. (Mar. 10)*

TIP: Introduce students to authentic reading resources, including online newspapers and the free Metro which is available in many languages of the world. Older students can skim newspaper articles, summarize one article in writing, and discuss one in class. See Figure 2 below.

Figure 2: Metro news can be found in many languages



2. *Today I came home and introduced myself in Portuguese: Meu o nome é Olenka. Eu sou do Canadá. Eu sou canadense. Eu moro na Gávea. Everyone clapped. They knew how eager I was to be able to communicate with them. I was then able to practice questions asking each person in the house their name and where they lived. I felt fortunate to have the family there in so many ways – as support, as communicators, as cheerleaders, and just as people to combat the tinge of loneliness that accompanies not being able to communicate with others. Even skype, emails, and internet do not fill that holes. (Feb.13)*

TIP: teach students genres such as a self-introduction, weather report, interview or show and tell... These will enable them to practice and even ‘show off’ what they have learned at home.

3. When I requested a homestay in which I would have a room with a television, I had anticipated the need for hours of listening to the language before I would gain comfort and confidence to produce new sounds, a bit like Asher (1969) designed in his evolution of total physical response (TPR). I also anticipated the three benefits of watching/listening to TV news: 1) vocabulary recycling (Blatchford, 1973; Brinton and Gaskill, 1978) or the assets of redundancy of input (Chaudron, 1983; Chiang & Dunkel, 1992). Designed to reach a broad public, the news genre repeats specific vocabulary items and structures and avoids ambiguous structures which may hinder comprehension. 2) the fluency of newscasters – their use of appropriate pausing, rhythm, intonation, stress, rate of speaking, and the use of interjections and interruptions (Bell, 2003). 3) the nature of the news offers cognitive, affective and social status. "Understanding is not merely associating meanings to words, sentences or discourses, but constructing mental models in episodic memory, including our own opinions and emotions associated with an event we hear or read about." (Van Dijk, 1991, p.367).

Although it took a few weeks to get the TV functioning, it acted as the asset that I had expected.

I began by watching news – *world news was on several stations throughout the day so I could tap into my background knowledge and curiosity, and the visuals were worth “a thousand words” (which I did not possess).* (Jan. 31) But there was a notable adjustment for me: While I could work, cook and even talk on the phone at home while watching/listening to TV, in Rio, *watching TV took my full concentration.*” (Feb.7). Then one day, almost invisibly the problem disappeared. I say invisibly because it may have occurred before I noticed. *Today I turned on Bom dia, as usual, and began to do my morning exercises. While on the floor behind the bed doing sit-ups I suddenly realized that I understood the news. I did not need the visual support to comprehend. What a break through. I suspect dreaming in Portuguese will be next.* (Mar. 7) From several blogs by Westerners, I gather that some people consider Bom dia to support and promote a stereotypic view of the traditional domesticated woman and perhaps even hokey, but it offers me a wide range of vocabulary and exposure to helpful genres and contemporary issues – recipes, cooking, fashion, issues such as education, disabilities, pets, healthcare ... and the visuals help me see more dimensions of Brazil. I guess it depends what you see and if you are learning the language or already know it! For me, Bom dia was a real asset! (Mar. 10)

All of my *Savoirs* were activated. I was eager to learn about Brazilian news (*Savoir être; Savoir apprendre*), to gain historical understanding and political education through documentaries and daily commentaries (*Savoir comprendre*), and local values and beliefs, products and practices (*Savoir*).

TIP: Use news broadcasts in your HL and/or find TV shows that your students can watch on line for free and as homework.

4. From my experience in a homestay family and Sunday walks to the scent of the churrascos (barbecues), I was experiencing and learning about family life in Brazil. But not until I saw the 2008 spoof *A Guerra dos Rocha* in one of my classes, did the topic come to life. “*Today we watched a hilarious DVD – A Guerra dos Rocha – a comédia about a family in which the dona de casa was superbly portrayed by a male actor (akin to Brendan O’Carroll’s portrayal of Agnes Brown in the British sit-com “Mrs. Brown’s Boys”). The activity we did following the viewing was a review of family members and an opportunity to use and learn new adjectives. I enjoyed figuring out the family tree that was assigned us. The characters spoke quickly and I had to really concentrate to figure out who was who...I loved this challenge... This was an engaging class. I also noted how the laughter enabled all members of the class (who were in attendance) to let their guards down a bit.*” (Mar. 25)

TIP: Spend time finding short and humorous YouTube clips in your HL. They can be found for learners of all ages. Ask students to compare and contrast them to comparable programs they watch at home.

5. In my Portuguese classes, as has already been mentioned, grammar explanations and thematic vocabulary were clearly presented and always helpful, but the best lessons – the most engaging ones – occurred when culture permeated the class: ... *what really engages me is the cultural information that the instructors throw in...about directors or actors when we watch a film...or about social structure when we learn family terms...these are things that are hard to learn quickly without insiders, and without which it is difficult to interact with average people for whom this information is common*” (Mar. 22)

For me culture learning was a key driver in learning Portuguese, especially in the classroom. My peers’ faces changed and their whispers ceased whenever multi-media was used – films, songs, ads, YouTube clips.... Assignments using newspapers and reporting on what we read were interesting and when instructors offered additional insight they were “very helpful”.

TIP: Ask students to find YouTube clips to share with one another. To do so will require them to search through many sources and maybe involve their parents or siblings and in so doing be listening to the HL and learning much about its use in a variety of contexts. Then your role is to enhance what they know by giving them deeper cultural context. Since “the foundation of culture is not its shared knowledge, but its shared rules of interpretation” (Hager, 2012, p. 34), SL learners need to understand the intention behind words and how to interpret their meaning according to the culture of their target language. “If we regard language as a tool for understanding the world, students then need a shared cultural background in order to be culturally competent when using language to understand and interpret the world” (Hagar, 2012, p. 34). To accomplish this the teacher plays a significant role as intercultural and linguistic mediator.

6. *I am beginning to see why some students seem bored in class. The assignments are not challenging or meaningful. Most students are completing them in class or copying off of others’ at the beginning of the next class. I know that we are capable of more, and of being more creative....but perhaps instructors do not see this? Or perhaps they do not have the time to grade our work so do not give us more?* (Mar. 16)

Over the years, research has documented how student motivation is linked to instructor feedback. Often known as assessment for learning, the instructor’s role in the feedback loop appears crucial. (Fleming & Levie, 1993) I noted how *it didn’t matter what I wrote, the evaluation was always based on the number of errors I made; never did I receive comments about the substance – about what I wrote, about my attempts to be funny, about my feelings....* (Mar. 14)

TIP: Always respond to WHAT students tell you about themselves; do not just correct their grammatical and lexical errors.

7. *I sought out and asked about free reading materials, like the Oxford Bookworms or the Penguin series that I gave the ESL and EFL teachers I work with in Canada and abroad. I was a bit surprised that none of my instructors seemed to know what graded readers were and attributed this to my poor or should I say evolving communication skills. ..until I began searching for them on my own in book stores...but to no avail. I soon abandoned this direction and took up youth books, one of which I found in the book store of the rodoviária and read on my bus trip to Paraná. (Mar. 2) Being able to read and understand this book without a dictionary was another confidence booster, the kind I appreciated having regularly to keep propelling my language growth forward.*

I enjoyed browsing the Brazilian versions of The Three little pigs and other fairy tales, and was especially attentive to the visual and cultural depictions of characters – the wolves’ teeth were more vicious, the pigs’ noses were more prominent... (Mar. 2) Fang (2005) describes the power that free reading of familiar translated books had on her motivation to learn a SL: “... the characters in these stories had become my role models and the wish of living a similar life stimulated me to learn a foreign language well” (Fang, 2005, p. 120)

TIP: Seek out graded readers, if possible, and bring fairy tales to class to read aloud. Folklorists consider the latter to be an inherent conveyor of cultural values.

Closing

This paper attempts to illuminate intercultural competency (ICC) in action. At every step of my journey I saw how the attitudes, knowledge and skills of communicative competence (Canale & Swain, 1981) influenced my acquisition of Portuguese, albeit at only a basic level (A2 to B1 on Common European Frame of reference (CERF)). As Lázár et al. (2003) have described, *intercultural communicative competence* builds on these linguistic, sociolinguistic and discourse components (*Savoir comprendre*). My *attitudes (Savoir être)* revealed curiosity and openness, and readiness to see other cultures and my own without being judgmental. The constant comparisons and contrasts (interpreting and relating, discovery and interaction as well as critical awareness) with previous experience revealed my *Savoirs of ICC*. Perhaps Byram’s points in Appendix A will also help you.

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Appendix A Byram's suggestions for developing the *Savoirs*.

Savoirs/Knowledge

What? (explanation)

Not primarily knowledge about a specific culture but rather k. of how social groups of identities function (own and others)

Knowledge of social processes, + knowledge of illustrations of these processes and their products, knowledge about how other people see oneself as well as k. of other people, knowledge about self and other, of interaction (individual and societal)

Comprises traditional Landeskunde knowledge [autostereotypes(+/- stereotypes a person has about his/her own culture), hetero-stereotypes(+/- stereotypes somebody has about other cultures)]

Knowledge about social interaction

How can it be developed in class?

Facts (film, text, internet, authentic material), working with stereotypes in class, guest speakers

Savoir Comprendre/ skills of interpreting and relating

What? (explanation) = ability to interpret a document/event from another culture to explain and relate it to documents/events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation

How can it be developed in class?

Tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective

Creative tasks working with literary texts (writing new scenes, new ending), look at action in literary text from the point of view of minor characters, projects, simulations – learners experience a situation from different cultural point of view (how does the American school work – what is a typical day like at such school), role plays/certain games

Savoir s'engager/critical cultural awareness

What? (explanation)

Ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture/other cultures, countries, closely connected with cultural studies, dealing with speakers from another culture always involves the evaluation of a culture – this often leads to an exchange of stereotypes, aiming for a critical evaluation of another culture – development of all the other 4 levels/competences necessary, including a critical perspective on one's own culture

How can it be developed in class?

Critical comparison of how Australian and German society deals with immigration

Savoir etre/ Attitudes (savoir etre)

What? (explanation)

Attitudes, values (one holds because of belonging to social groups/ to a given society), attitudes of the intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume that own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours

How can it be developed in class?

Using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures telling about their lives, children's and young adult literature, authentic texts – brought by learners (songs, interviews), visual and face-to-face encounter projects (email, exchange) – getting to know phase important, cultural similarities in forefront

Savoir apprendre/faire/skills of discovery and interaction

What? (explanation) = ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction

How can it be developed in class?

Comparing e-mails, face-to-face encounter projects (web cam), chat, study visits – ethnographic observation tasks (sounds, images, smells...) negotiation of cultural misunderstandings, role plays, critical incidents

The Way We Were? By Trudie Aberdeen

Did you know that IHLA and SAHLA (our sister organization to the South) have been guiding heritage and international language school administrators and supporting their teachers for almost 40 years? Originally both organizations were known by a different name—The Alberta Ethnic Language Teachers' Association (AELTA). This organization came about as the result of professional development conferences held in 1977 sponsored by Alberta Culture. Not only did the teachers enjoy attending these workshops, they decided to form AELTA as a result.

The pages in Appendix A are two of our earliest documents: a preparatory document for AELTA's first Annual General Meeting (AGM) and the minutes for the Northern Branch's AGM. In these papers you might be able to recognize some of our former members' names or their schools. You may find it interesting to look at AELTA's first goals as an organization. Also, notice that AELTA's membership fees were \$5/school!

During the first AGM, AELTA leaders asked their members to complete a survey. Unfortunately, they could not get sufficient responses to produce written results, yet, the questions themselves are very informative. It is fascinating to look at these questions and to think how our schools might answer this same survey today. Admittedly, I had no idea what a "gestetner duplicator" was. Learning it was a precursor to a photocopier reminded me of when my daughter came across a cassette tape and asked me what one was supposed to do with it. I wanted to show her, but I got rid of our cassette player years previously.

In writing this piece I would like to thank five IHLA/SAHLA members. First I would like to thank Dr. Olenka Bilash, Josephine Pallard and Valeria Palladino for suggesting that I look in the Alberta Achieves for data on the history of AELTA. Second, I would like to show my appreciation for Mrs. Fiona Pelech for having the foresight to save all of these documents. We will not forget about all of your tireless work for us, Fiona. And finally, I would like to thank Michael Gretton in Calgary for sharing documents stored at SAHLA. Should any of our current or former members come across any old newsletters or meeting minutes, I would appreciate if you could kindly share them with either me, IHLA or SAHLA executive members. Thank you for your continued support.

PD Session on October 27 and 28



TECH TALK: Offer your students a customized tech learning experience

Differentiation—we've all heard the importance of it, and we try to practice it in our classrooms, but how realistic is it? The fact is that without tech tools, it can be hard to differentiate for a class of 25+ students, never mind engage them at the same time.

In this session we will explore we can use free online software to create fun, student-specific, and multiple learning styles- friendly learning experiences. By the end of this session, participants will know how to make their own interactive vocabulary lessons using Anki and Cram.com. They will also learn how to access ready-made language lessons, games, and tests marked by computers.

Additionally, we'll learn how to use Animoto and Voki online software. Animoto is a video program, and Voki is an animation program. Both programs are great for student projects.

This session is ideal for grade 4-12 language teachers with an interest in differentiation and technology.

Speaker Bio

Originally from Toronto, Patricia Sacawa moved to Edmonton to teach the Polish bilingual program at Austin O'Brien High School. She currently teaches grades 10-12 Polish and English and serves as the Vice President of the Polish SIG. Prior to teaching in Edmonton, Patricia taught ESL in a private Korean academy and in Poland. She has also worked for 8 years as a private tutor. Through her teaching and tutoring experiences she developed a passion for language learning and educational technology.

Session location and time:

Topic: TECH TALK: Offer your students a customized tech learning experience

Date: October 27 or October 28

Time: 6 PM to 9 PM

Location: University of Alberta, Education Building South, 11210 - 87 Ave, Classroom #: ED 128

Tentative Calendar for PD Sessions for the year 2014 - 2015

October 27-28	Technology Integration
November 10	Leadership
November 24	Global Citizenship
December 9-10	Literacy Teaching
January 26-27	Heritage Languages Curriculum Writing
February 9	Beginner Teaching Techniques
February 10	Advanced Teaching Techniques
March 9	Advanced Teaching Techniques
March 10	Beginner Teaching Techniques
April 6-7	Technology Integration

The sessions will be confirmed closer to the dates and information will be provided on the content, location, and time. The Professional Development sessions offered by IHLA are free to all IHLA members and everyone is encouraged to attend.

IHLA growing with its members.

During the Principal's Meeting, several topics for discussion were introduced. These are the topics that schools found interesting and wanted to work on together to bring a positive change to IHLA and individual schools. The topics were broken up into 4 broader categories. Those categories are:

Curriculum Planning and Accreditation

Recruitment and Retention

Advocacy for Schools

Handbook for New Schools

If you wish to make your voice heard and participate in one or more of the projects, email your interest to edmontonihla@gmail.com. We will start having these discussions, so your contribution is very valuable.

Entertainment

		6	2	4			3	
	3						9	
2							7	
5			8				2	
		1				6		
	2				3			7
	5							3
	9						8	
	1			6	2	5		

Teacher: I want you to tell me the longest sentence you can think of
Pupil: Life imprisonment!

Teachers deserve a lot of credit. Of course, if we paid them more, they wouldn't need it.

Teacher: 'Craig, you know you can't sleep in my class.'
Craig: 'I know. But maybe if you were just a little quieter, I could.'

Kid comes home from 1st day at school. Mum asks, 'What did you learn today?' Kid replies, 'Not enough. I have to go back tomorrow.'

Why were the teacher's eyes crossed? She couldn't control her pupils!

What do you get when you cross a teacher with a vampire?
Lots of blood tests.

Son: I can't go to school today.
 Father: Why not?
 Son: I don't feel well
 Father: Where don't you feel well?
 Son: In school!

What would happen if you took the school bus home? The police would make you bring it back!

INFORMATION OF A MEETING OF THE ALBERTA
ETHNIC LANGUAGE TEACHERS' ASSOCIATION
(TEMPORARY REPRESENTATIVES) HELD IN THE
CN TOWER, 12th FLOOR CONFERENCE ROOM,
EDMONTON, ALBERTA, ON TUESDAY, SEPTEMBER
26, 1978, AT 7:30 p.m.



ATTENDANCE

Present were : Mrs. Fiona Pelech, Prof. I. Ngo Chen
and Paul Kantor.
Departmental Representative : A. Hippele
Secretary of State : Terry Kretzel.

PAST : The Organization is now an incorporated Society,
incorporated under the Laws of the Province of
Alberta. Incorporation No. 11292.

PRESENT : Professor Ngo Chen felt that a General Meeting
to elect the Executive of the Association should
be called first and the "skill development"
(Workshops) should follow, giving the teachers a
chance to choose the type of workshops they want,
identifying future needs.

Approved by the members present at the meeting.

FUTURE : On September 28 an information letter and copy
of the By-laws will be mailed to all Northern
Alberta Language Schools with applications for
membership. After receiving the application from
the new members a general meeting will be called
to elect the Executive of the Association (if
possible Saturday, November 18, 1978).

The General Meeting could be held on a Saturday, starting at 9:00 a.m.
at the Auditorium of the Victoria Composite High School in Edmonton.
It is expected that by noon the election of the Executive should be
completed. The afternoon activities should present Guest Speakers
with topics of skill development. The following Questionnaire will
document the teachers wishes for the delivery of the future outline

of Cultural Heritage Workshops for "skill development" and the teachers' desires will be documented to plan the Cultural Heritage Workshop program.

Approved by the members of the meeting.

To assist Mrs. Pelech and other representatives of the new organization the Cultural Heritage Branch supplied four sets of typed addresses to all the schools in Northern Alberta, including envelopes, delivered to the residence of Mrs. Pelech.

The next representative meeting will be any time after the 12th October, 1978. I will 'phone Mr. Tom Nawata, Chairman of the A.E.L.T.A. and keep him informed.

A. Hippele
Northern Alberta Co-Ordinator
Cultural Heritage Branch.

September 27, 1978

To Teachers of Ethnic Languages!

As a result of the conferences held by Alberta Culture in Edmonton and again in Calgary, the Alberta Ethnic Language Teachers' Association has been formed with a Southern and a Northern Branch. This society has as its objectives--

- (a) to promote the teaching of ethnic languages and cultures in Alberta through ethnic language schools;
- (b) to assist teachers of the ethnic language schools in Alberta in the teaching and retention of their respective languages and cultures.

Among other things, this society would have certain definite advantages in the following:

1. Training of teachers
2. Assisting with transportation problems
3. Arranging workshops throughout Alberta
4. Improving our classrooms
5. Exchanging experiences and facilities
6. Establishing a status for teachers of ethnic languages
7. Assisting with financial needs
8. Establishing good public relations

You, as a teacher interested in the retention and development of your language and culture, are urged to become a member of this association, our Northern Branch, by filling in the application form enclosed and returning it by October 13 to:

Mrs. Fiona Pelech
11226 - 101 Street
Edmonton, Alberta T5G 2A5

Upon receipt of these applications, our First General Meeting will be called to elect an executive of the Northern Branch of the Alberta Ethnic Language Teachers' Association.

We are enclosing a photocopy of our By-Laws for your information which you may wish to review and bring along with you to the first general meeting. Your interest and assistance in this newly-formed association will be most appreciated.

Your temporary representatives,

Rev. Fr. Mircea Panciuk
Prof. I. Ngo Chen
Paul Kantor
Mrs. Fiona Pelech *FP*

- Note to Principals:
1. Please inform all your staff members, and duplicate additional forms if necessary.
 2. Your school committee may wish to pay the membership fees for your teachers.

APPLICATION FOR MEMBERSHIP

NAME _____
(Please print)
ADDRESS _____
_____ Postal Code _____
_____ Phone _____

ETHNIC SCHOOL REPRESENTED _____
ADDRESS OF SCHOOL _____

Membership Fee of Five Dollars for the year 1978-79 is

(Check one) enclosed
 to be paid at the First General Meeting

If elected, are you willing to serve on the executive YES NO

(signed)

APPLICATION FOR MEMBERSHIP

NAME _____
(Please print)
ADDRESS _____
_____ Postal Code _____
_____ Phone _____

ETHNIC SCHOOL REPRESENTED _____
ADDRESS OF SCHOOL _____

Membership Fee of Five Dollars for the year 1978-79 is

(Check one) enclosed
 to be paid at the First General Meeting

If elected, are you willing to serve on the executive YES NO

(signed)

<u>School</u>	<u>Principal</u>
St. Stephen's Ukrainian Cultural Class 4903 - 45 St. S.W. 249-4818	Mrs. Annette Kozicki 9711 Palishall Rd. S.W., T2V 3T4 281-6523
St. Vladimir's Ukrainian School 402 Meredith Rd. N.E.	Dr. Bohan Harasymiw, Chairman 3015 - 1 St. S.W. Res: 243-8463 Bus: 284-6667

LETHBRIDGE LANGUAGE SCHOOLS

Gaelic School
Mr. W. McGrath
Irish Canadian Society
1804 - 5 A Ave. N.
Lethbridge 328-9464

German Language School
Ms. Christine Bexte
1410 - 13 Ave. N.
Lethbridge 328-8992

Hungarian Cultural Society School
Mrs. Adriana Szojoka
3117 Parkside Dr.
Lethbridge 328-7657

Japanese Language School
Mr. Yosh Oishi
1322 - 30 St. S.
Lethbridge 328-2159

Italian School
Mrs. Rita Fiorino
2310 - 28 St. S.
Lethbridge

NATIVE PROGRAMS

Blackfoot Language School
Mrs. Lina Russell
Box 1528
Cardston 737-2339

Blackfoot Language School
Ms. Adeline Provost
Napi Friendship Centre
Box 42
Brocket, TOK OH0

Tsùt'ína K'Osá
Mr. Harley Crowchild
Box 67, 3700 Anderson Rd. S.W.
Calgary, T2W 3C4
281-6314

Calgary Indian Friendship Centre
140 - 2 Ave. S.W.
Calgary, T2P 0B9
264-1155
Mr. Richard Simaganis - Cree
Mr. Jasper Many Heads - Blackfoot

SOUTHERN ALBERTA

CALGARY

Name, Address	No. of Students	1977-78 Grant
Arab Canadian, P. O. Box 3930, Station B	164	\$2,952.
Canadian Christian Assoc. of the Middle East, c/o 216 Glamorgan Pl. S.W.	30	540.
Calgary Chinese School, P. O. Box 513	70	1,260.
Chinese Public School, 126 - 2 Ave. S.W.	104	1,872.
Croatian Catholic School, 207 - 6 St. S.W.	28	504.
Czech & Slovak School, c/o P. O. Box 355	28	Reduction fr.76/7.
Calgary French School, 1523 - 13 Ave. S.W.	136	2,448.
German Language School, c/o Box 9, Site 22, R. R. 2	192	3,456.
German Church of God, 637 - 17 Ave. N.E.	29	522.
German Canadian Club, 3127 Bowwood Dr. N.W.	140	2,520.
Greek Community School, 1 Tamarac Cr. S.W.	144	2,592.
Pazmany Hungarian, c/o 819 - 13 Ave. S.W.	96	1,728.
Calgary Hebrew School, 1415 Glenmore Tr. S.W.	94	1,185.
Jewish Centre, c/o 102 - 18 Ave. S.E.	34	612.
I. L. Peretz, 1915 - 36 Ave. S.W.	21	378.
Co. A. S. C. It., c/o 26 Westview Dr. S.W.	80	1,440.
Calgary Japanese, c/o Tom Nawata, SAIT, 1301 - 16 Ave. N.W.	69	1,242.
Lithuanian, 340 Colgrove Ave.	16	288.
Polish Saturday School, c/o 2111 Uxbridge Dr. N.W.	51	918.
Swedish Saturday School, 739 - 20 Ave. N.W.	17	306.
Calgary Scandinavian Centre, 739 - 20 Ave. N.W.	44	792.
Ridna Shkola Ukrainian School, 704 - 6 St. N.E.	57	1,026.
St. Stephen's Cultural Ukrainian Class, 4903 - 45 St. S.W.	65	1,170.
St. Vladimir's Ukrainian Class, 402 Meredith Rd. N.E.	70	1,260.

LETHBRIDGE

German Language School, c/o 1410 - 13 Ave. N.	35	614.
Co. A. S. C. It., 1511 Edwards Boulevard	23	Reduction fr.76/7
Petoefi Hungarian Language School, 829 - 15 Street South	35	630.00
Polish Language School, 1015 - 32 Street South TIK 3A6	12	222.00

*Brocket and Medicine Hat language schools did not receive funding.

ALBERTA ETHNIC LANGUAGE TEACHERS' ASSOCIATION

First General Meeting of the Northern Branch

at

Victoria Composite High School

(East Library)

Edmonton, Alberta

Saturday, November 18, 1978

1:00 p.m.

REGISTRATION

QUESTIONNAIRE to assist the new executive with further planning.

1. Opening remarks -- FR. MIRCEA PALICIUK
2. Greetings from Alberta Culture -- ANTHONY (TONY) HIPPELE,
Northern Alberta Co-ordinator.
3. Guest Speaker -- "Motivation Towards Learning a Second
Language."
STEPHEN RAMSAYKAR, Principal of Alex Taylor
School
4. Constitution -- DR. I. HGO CHEN
Associate Professor of Computing Science,
University of Alberta
5. Discussion.

C o f f e e

6. ELECTION OF OFFICERS and short meeting of the new executive.
-

QUESTIONNAIRE

1. TEACHERS

	<u>Yes</u>	<u>no</u>
Is your school having difficulty finding suitable teachers?	_____	_____
Are your teachers knowledgeable re your own culture?	_____	_____
Is there enough resource material for your teachers?	_____	_____
Have you a list of resource personnel available?	_____	_____
Has your school suitable course outlines for each grade?	_____	_____
Would you support the idea of exchanging drama and concert items with other ethnic schools?	_____	_____
Would you support a mixed cultural program occasionally?	_____	_____

2. MATERIALS

Is your school in need of additional workbooks?	_____	_____
Do you have enough story books and other reading material?	_____	_____
Could you use additional pictures for motivation?	_____	_____
Are you in dire need of construction materials (crayons, paper, paste, clay, etc.)?	_____	_____
Do you have records of simple folk songs?	_____	_____

3. AUDIO-VISUAL

Does your school have a slide projector?	_____	_____
movie projector?	_____	_____
tape recorder and microphones?	_____	_____
overhead projector?	_____	_____
sets of slides on various topics?	_____	_____
sets of language tapes?	_____	_____
duplicators: spirit?	_____	_____
gestetner?	_____	_____
list of films for your classes?	_____	_____

4. FACILITIES

Do you have your own classroom all year round?	_____	_____
Do you share a classroom with other teachers?	_____	_____
Is your classroom well-equipped?	_____	_____

Questionnaire

2

5. ENROLMENT

Yes No

Have you difficulty getting enough students? _____

Is transportation of your students a real problem? _____

Are your pupil and office records kept on standard forms for easy reference? _____

6. TEACHING TIME

What day of the week do you find most suitable for teaching in your school? _____

What hours do you teach that are suitable for your class? _____

Do recreational activities draw your students away from your language classes? _____

Should the teaching time per week be increased? _____

7. WORKSHOPS

What central location would you suggest for a workshop in your area? _____

What particular language group would this workshop have to serve? _____

What type of workshop would you like to see? (Number your preferences.)

(a) Materials such as books, pictures, lessons, etc. _____

(b) Demonstrations by experienced teachers. _____

(c) Use of audio-visual equipment. _____

(d) Musical workshop--instruments, sheets describing them, records, tapes, song books, composers, etc. _____

(e) Dancing--workshops by each particular ethnic group. _____

(f) Language contests--oral, written. _____

(g) Other (name one or more): _____

8. PARENTS

Do parents show enough interest in more language training? _____

Would you suggest workshops for the parents as well? _____

9. GOVERNMENT

Our Provincial Government subsidizes each school with grants and has started a resource centre. Is there anything else you think our government could do to assist your language school? _____

10. Name one or two members from your ethnic group who would be good contact personnel for the executive to use when necessary. Give phones and addresses, if known.

From your point of view, what do you think your Alberta Ethnic Language Teachers' Association should try to do to assist in language teaching?

Would you prefer meetings once a month? _____

Circle the time you prefer:

Evenings on-- Mon. Tue. Wed. Thu. Fri. Sat. Sun.

Afternoons on-- Saturday Sunday

Other comments to assist the Association to serve you better:

26th October, 1978

To: Teachers Of Ethnic Languages

During the past two years Alberta Culture has sponsored Ethnic Language Teachers' Workshops and Seminars in both Edmonton and Calgary. A general consensus to form an organization of ethnic language teachers was expressed. Suggestions were made as to the purpose of such a voluntary non-professional organization. Some of these were:

- (a) to provide opportunities for exchange of ideas, discussion of common problems, and dissemination of sources of financial assistance and resource materials,
- (b) to provide a means of sponsoring teachers' workshops,
- (c) to promote and assist ethnic schools in carrying out their own objectives.

The Alberta Cultural Heritage Council acted upon the request of the teachers and struck a committee to set up such an association.

The general objectives of the Incorporated Association are:

- (a) to promote the teaching of ethnic languages and cultures in Alberta through ethnic language schools,
- (b) to assist teachers of ethnic language schools in Alberta in the teaching and retention of their respective languages and cultures.

We urge you to become a member of this Association.

Attached is an application form which should be returned by November 20th, 1978. Please address returns to:

Mr. L. H. Kope
4719 Vanguard Place, N.W.
CALGARY, Alberta
T3A 0R4.

Upon receipt of these applications, a First General Meeting will be called to elect an Executive Slate for the Southern Branch of the Alberta Ethnic Language Teachers' Association. For your information, we enclose a copy of the By-Laws which you may wish to review and bring along with you to the first General Meeting.

Your temporary representatives: Mr. L. H. Kope, Ph.#288-2024
Mrs. Elvyra Krausas, Ph.#282-2707
Ms. Lucy Schmidt, Ph.#289-6779
Mr. T. Nawata, Ph.#

Note to Principals:

1. Please inform all your staff members, and duplicate additional forms, if necessary.
2. Your school committee may wish to underwrite the membership fees for your teachers.